

Between Sharia and Democracy: *Islamic Education in North America*

(A Project of IMPACT-se)

Edited by Eldad J. Pardo



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***Between Sharia and Democracy:
Islamic Education in North America***

Executive Summary

The five Islamic curricula examined in this research are based on orthodox sharia (Islamic law) and encourage brotherhood and commitment to the worldwide Muslim *Ummah* (community/nation). Four out of the five curricula are published in the United States; one is published in Saudi Arabia for teaching in North America. The US-published curricula, in many ways, encourage good citizenship and partnership in American economic and public life. Within this context, loyalty to sharia Islam translates into the inculcation of discipline, brotherhood, and support for Muslims and, at times, “Muslim causes.” The historical cultural achievements of Islam and episodes of heroism amid sophisticated politico-military strategies are featured as well. Despite the acceptance of life in Western society, all of the curricula delineate a clear—some Muslims would say healthy—“us versus them” paradigm rejecting secular or liberal Islam, and the materialism often prevalent throughout North American culture.

More overt criticism toward America is found in the two least popular curricula. All five share particular biases against Israel. (There are lost opportunities to advance the huge potential of Islam for peace and reconciliation). Nevertheless, those curricula published in America generally remain friendly to Judaism and Christianity as monotheistic faiths, though some suspicion exists toward theological aspects of the latter (and ancient antipathies, toward the former). Attitudes toward other religions or atheism are less favorable. All-in-all, these curricula teach respect toward non-Muslim neighbors, emphasizing Islamic principles that basically correspond with the shared American and Canadian values of family, business, hard work, sharing, justice and collaboration.

International Education Foundation (IQRA’) and Islamic Services Foundation (ISF)

The most widespread Islamic textbooks published in the United States (from publishers: IQRA’, Chicago, IL and ISF, Garland, TX) are generally free of imagery and ideologies that generate prejudice or contempt for others. These curricula show Muslims in North America to be harmonious with many aspects of Western society. Students are taught that Islam permits having non-Muslim friends, business partners and wives (but no husbands). They are encouraged to maintain good relationships and to be respectful, pleasant and kind toward non-Muslims.

Muslims who are not committed to sharia are criticized; students are warned of (Muslim) “hypocrites” who appear to share the same values with the *ummah*, but actually have other ideas as well. In any event, students are encouraged to invite fellow Muslims back to the fold and welcome friendly non-Muslims to join the *ummah*, where brotherhood and solidarity should be the way of life. Particularly in the lower grades, the *ummah* is presented as powerful, great and beautiful, featuring many cultures, colors and impressive mosques throughout the world. The number of Muslims in the US is inflated at seven million or more (in reality, the most recent 2015 Pew survey

lists 3.3 million Muslims).

As for *jihad*, while teaching that this principle often means military action, i.e., “fighting hostile and ‘evil’ enemies” for the sake of Islam, it is also explained that *jihad* has many other meanings as well. And an ISF book explains: “This military *jihad* or struggle must be always be done under the official leadership of the Muslim society. *Jihad* or struggle on Allah’s path must only be done to keep peace and justice on earth.” Who forms the official leadership of the Muslim society? The Caliphate? The curriculum does not elaborate. Still, students are not called upon to join any particular *jihad* war, but they learn that one possible expression of *jihad* is utilizing finances, among other things, “to support the ‘Muslim army’” (no elaboration here as well). The IQRA’ curriculum divides *jihad* into three categories: “Struggle with Wealth and with Persons” [activism]; “Fighting in the Way of Allah” [war]; and “Struggle within the Self” [spiritual]. The textbooks stress that “Islam in its meaning and message is a religion of peace and teaches us to live with other human beings in justice, decency, and peace.” Yet, *jihad* war is allowed “against the enemies of Islam and Muslims . . . to defend Muslims and Islamic interests.”

The textbooks promote non-violent conflict resolution and students are repeatedly instructed to control their anger and avoid conflict. Not that either of the two main US-published curricula exclude political dimensions. Though students are taught that they are a part of a transnational Muslim community (the worldwide Muslim *Ummah*), they are not called upon to support any Islamic political cause except, indirectly, that of the Palestinians. As such, Israel is presented at times as a usurper or referred to as “Palestine”; yet, neither peace nor violence is presented as a way to solve that region’s long-standing conflict. Conversely, at least in one place, the historical ties of the Israelites or Jews to the Holy Land, Jerusalem and the Temple are recognized.

The ISF and IQRA’ curricula do not glorify or promote violent action, but rather emphasize that Islam is a path of peace. The IQRA’ curriculum encourages teachers to present the notion of competing narratives among conflicting national and religious groups, to cultivate awareness of them as well as the ability to understand and explain their origins. While this probably also aims at defending the worldview of sharia Islam, within the North American environment of free market ideas, it may serve as a springboard for a more dispassionate approach to conflicts. These Muslim-American textbooks are generally respectful toward Christianity and Judaism; historical conflicts are taught, but downplayed. Differences with other religions are treated mostly in a respectful manner (though often disapprovingly).

The textbooks in these curricula teach that men and women are equal in their humanity, but with different and complementary roles. Islamic dress for women is voluntary and does not hinder personal growth but rather facilitates it. Women are indeed portrayed as educated and often working as businesswomen and professionals. Nevertheless, motherhood, rather than having a career, is considered a woman’s most important contribution to society.

Islamic Center of Southern California (ICSC) and Yahiya Emerick (Nooart, Inc., Richardson, TX)

The ICSC and Yahiya Emerick curricula feature a blend of ambition and engagement for the Islamic *Ummah*.

Interestingly, ICSC is the only curriculum where we found the US Pledge of Allegiance—shown after a Muslim “Pledge of Allegiance to God and His Prophet.” This dual commitment to both the ummah, along with the apparent acceptance of another law representing the country in which they live, is a hallmark of this intriguing curriculum. Students are taught to engage in political activism for the causes of the ummah, or justice (with a special enthusiasm reserved for Israel-bashing). In truth, the ICSC curriculum imparts a spirit of criticism against some aspects of the United States, particularly its phenomenal economic success—this apparently leaves other nations with less wealth—as well as what it considers the unfair distribution of wealth within America.

In a thought-provoking intellectual journey, the ICSC curriculum argues that North America was discovered by Muslims in the tenth century, five centuries before Columbus. Elaborate layers of information are presented, suggesting that many Native American tribes as well as their names were indeed Muslim. This line of presentation is reminiscent of the well-documented phenomenon of “Arabizing” ancient ethnic groups across the Middle East in order to “legitimize” the national rights of lands conquered by Muslim Arabs (Tunisia is an exception to this rule).

Yet, the ICSC curriculum emphasizes cooperating with non-Muslim Americans to achieve the best results in the world of free enterprise and create a harmonious and peaceful environment. One assumes that such an attitude is also helpful for social and political activism, also strongly promoted by the curriculum. The curriculum puts much emphasis on the glory of Muslim Empires (e.g., in contrast to Medieval Europe) and accentuates their cultural achievements and other blessings. Characteristically, this curriculum (as do all the others examined here), focuses on the great many blessings of Islam, but ignores any flaws in Islamic history. They also ignore or downplay Arab and Islamic achievements that are “religiously incorrect,” such as Sufi and secular poetry.

Despite its stress on collaboration and social activism, the ICSC curriculum is not shy about the need to engage in a *jihad* war, under the right circumstances. Hence,

External jihad is a physical struggle someone goes through to defend what is right. This struggle takes place when someone is defending themselves from evil, and this usually takes place during times of war. An aggression that is initiated by a Muslim is not jihad. However, if people are being oppressed or treated unjustly, they have the right to struggle against their oppressor and not endure the oppression that is forced upon them. Muslims must defend themselves when attacked and must stand up against injustice.

Learning and Living Islam – An Islamic Studies Reader, Level 5 (2008), p. 209

In short, a vision of the ummah taking over the entire world, particularly the “originally Islamic” United States—with recourse to jihad when needed—could be interpreted from the ICSC curriculum. However, the curriculum emphasizes that a better conclusion would be to live each day in peace as law abiding citizens, in harmony with everyone, while working to achieve Islamic political power through activism and other legal means.

Emerick too, puts much emphasis on the *ummah*, including a step-by-step vision of a future Islamic state led by a male *Khalifa* (Caliph) “in charge of establishing Islam and justice in the Earth.”

The way to reach this utopian age is first through an accommodative, peaceful, spiritual Meccan Period, when Muslims form a small minority to be followed in the future by a Medinan Period, in which the Islamic state will have a territorial base from which to spread.

The first phase was what we call the Meccan Period. The second time period is known as the Medinan Period . . . In the Meccan period the message was persecuted but proclaimed to any who would listen . . . In Medina, Islam grew in strength and then was able to become a self-sustained force. The reason it was so strong was because it had strong people behind it . . . We want the ideal of Medina for the next millennium. But we will never get it without the struggle of the Meccan period.

Yahiya Emerick, *What Islam Is All About: Student Textbook*, 2007 (first edition 1997), p.378

The work toward achieving this utopian dream is through peaceful hard work now. Indeed, Emerick explains to his students that conflicts between Western and Muslim societies are rarely because of the faith. Moreover, the secular nature of the West generally (if not completely) guarantees equality for Muslims. In other words, Muslims should operate legally and peacefully within the democratic West while spreading the faith and spiritually preparing the “strong people” for the *ummah*. A military *jihad*, according to Emerick is also justified when preaching for the faith is not allowed: “A physical [violent] *jihad* may only be initiated for three reasons: 1) To defend the Muslim community against aggression. 2) To eliminate an evil force, which is oppressing people. 3) To remove any barrier to the free flow of Islamic *da’wah* [proselytizing].”

Bilal Philips’ *Islamic Studies*

Unlike the American-published IQRA’, ISF, ICSC and Emerick textbooks, Bilal Philips’ textbooks are published in Saudi Arabia but for instruction in North America. (NB: Bilal Philips is also reportedly on the advisory board for the ICSC textbooks)

In these textbooks, **Islam** and the **West** are presented as **binary opposites**. The West is associated with a variety of social ills and immorality. Western attitudes toward personal freedom and modern child-rearing methods that encourage free will and expression are denounced. Islam and Muslims are portrayed as being under constant threat and thus forced to fight. *Jihad* is understood as fighting along the path of Allah, and is the highest sacrifice one can make. However, the Bilal Philips curriculum does not specifically call for jihad.

This curriculum presents Judaism and Christianity as *antagonistic* “others.” The two religions are depicted as not truly monotheistic since their scriptures are believed to be distorted. But Philips also sees such “others” among Muslims, in a more pronounced way than ISF. The curriculum’s textbooks mainly denounce Sufi beliefs and practices, reject saint worship and favor the destruction of tombs and mausoleums (such as India’s Taj Mahal).

The Bilal-Philips curriculum clearly promotes imposing Islam on others; one’s personal choice is considered immaterial. Islamic authorities must bring the full force of the state into play. Students are instructed that the man of the household should wield similar power over a woman as a mother over her children; that the *hijab* (veil/cover) is Allah’s law and must be imposed; that men and women have intrinsically different value (with men

seen as superior to women). Children are taught that Islam requires a thief's hand to be cut off for stealing.

The IQRA' and ISF textbooks were found to be the most popular in North American Muslim schools. The pragmatically tolerant attitudes expressed by these two publishers are almost identical to those expressed by the majority of American Muslims surveyed by the Pew Research Center in 2007 and 2011.

Takeaways

The examined curricula as presented, should enable the great majority of Muslim students in North America to be good law abiding citizens who live in peace and harmony with their non-Muslim fellow citizens. All four curricula published in the US *generally* meet the UNESCO peace and tolerance standards.

These Islamic curricula are nevertheless strictly sharia-based and, hence, political. The examined curricula include teaching about military *jihad* and go beyond the practice of Islam as a universal faith. One curriculum (ICSC) openly calls for political activism; and another (Emerick) espouses a utopian view of a future worldwide male-dominated Islamic state. The Bilal Philips curriculum does not meet UNESCO standards for peace and tolerance and is potentially dangerous to public safety. The huge potential of Islam to contribute to peace in the Middle East through unbiased education is squandered. However, IQRA's multi-narrative approach could be seen, as a step in the right direction, though tolerance, understatement and respect for non-monotheistic and non-religious worldviews are notably absent. Gender equality is considered a non-issue since there are highly-defined roles for the two sexes; non-traditional issues such as sexual orientation are ignored.

Policy Recommendations

Other than the Bilal Philips curriculum, our main conclusion overall is that Muslim education in North America includes many positive elements and appears rather flexible and *generally* tolerant. The openness toward Judaism (but not Israel) and Christianity as well as certain American values are encouraging and justify conversation and dialogue.

The following topics may form part of that conversation, with a view toward inclusion in the curricula:

- ▶ The contribution of Islamic civilization to the US and Canada.
- ▶ A deeper discussion of the meaning of *ummah*; North America and the *ummah*.
- ▶ Sharia law and secular constitutional governments.

- ▶ The extent of commitment to democratic values and the spirit of democracy.
- ▶ Should *jihad*—including military (violent) *jihad*—be part of any curriculum in North America?
- ▶ Should not the curricula unconditionally reject violent jihad and work more emphatically to discourage participation in jihadi activities around the world?
- ▶ How all of these curricula can expand their teachings to include more discussion and empathy for “others,” such as secular and Sufi Muslims, non-Muslims, non-monotheists, LGTB and other minorities?
- ▶ Should a more balanced view of Islam in history be included in the curriculum?
- ▶ Applying the teachings of Islam to enhance—rather than oppose—reconciliation and the acceptance of the Jewish state in the Holy Land.
- ▶ Can the curricula promote tolerance and mutual respect among the various branches, interpretations and worldviews within Islam?



Preface

It is gratifying to present this pioneering research on religious textbooks being used in Islamic parochial schools in North America. The Islam taught in these schools is orthodox Sunni and strictly adheres to sharia (religious law). While these represent mainstream orthodox Islam, one should take note that there exist many dimensions of Islam (e.g., liberal-secular, Sufi, Shiite, Alawi, Ahmadi) throughout the world. Our researchers studied these textbooks against the background of IMPACT-SE’s UNESCO-derived standards for peace and tolerance in school education. The main findings suggest that the curricula and textbooks for Islamic studies surveyed in this report, with the exception of one curriculum, generally abide by these standards. Still, methodological issues linger on and we recommend further research—and public debate—on the role of Islamic education in North America. Certainly such a debate should include the contributions of the various forms of Islam to the cultures in which they exist. At the time of this research, there were approximately 244 Islamic schools in the US compared to twenty-eight in Canada. Since the Canadian schools essentially mimic the Islamic educational curricula found in US schools, this report will focus mainly on Islamic education as practiced in the US.

Main Findings

The most widespread Islamic textbooks published in the United States are generally free of imagery and ideologies that would likely generate prejudice or contempt for others. Muslims in America are not specifically shown to be in cultural conflict with American or Western society. The Islamic way of life is generally defined in terms of its inherent value rather than by negating American lifestyles. Students are taught that Islam permits having non-Muslim friends, business partners and wives (albeit no husbands), as long as they are not hostile to Islam and share similar values. They are encouraged to maintain good relationships and to be respectful,

pleasant and kind toward non-Muslims.

As for *jihad*, while teaching that this principle often means military action, i.e., “fighting hostile and ‘evil’ enemies” for the sake of Islam, it is also explained that *jihad* has many other meanings as well. Students are not called upon to join any *jihad* war, but they learn that one possible expression of *jihad* is utilizing finances—among other things—“to support the ‘Muslim army’.” Textbooks promote non-violent conflict resolution and students are repeatedly instructed to control their anger and avoid conflict.

Not that any of the US-published curricula avoid the various political dimensions of Islam. Students are taught that they are proud members of a transnational Muslim community (the Muslim *Ummah*) and are expected to show solidarity and brotherhood with other Muslims. The Islamic Center of Southern California (ICSC) educates for political and social activism (including the demonization of Israel) while Yahiya Emerick’s *Student Textbook* (in association with the Islamic Foundation of North America, IFNA) passionately expresses views on various political issues affecting Islam. This includes a step-by-step vision of a future Islamic state led by a male *Khalifa* (Caliph), “in charge of establishing Islam and justice in the Earth.” The two most popular curricula, Islamic Services Foundation (ISF) and the International Education Foundation (IQRA’) do not call upon students to support any particular Islamic political cause except, indirectly, that of the Palestinians. As such, Israel is depicted at times as a usurper or referred to as “Palestine”; yet, neither peace nor violence is presented as a solution to the long-standing conflict. And though the historical ties of the Israelites or Jews to the Holy Land, Jerusalem and the Temple are acknowledged, there is no context of the modern Israel.

These curricula do not glorify or promote violent action, but rather emphasize that Islam is a path of peace. The IQRA’ curriculum encourages teachers to present the notion of competing narratives among conflicting nations and national and religious groups, to cultivate awareness of them as well as the ability to understand and explain their origins. These Muslim-American textbooks are generally respectful toward Christianity and Judaism. Historical conflicts are downplayed, although the theological differences with Islam are fully explained—with Islam depicted as the only genuine religion. Still, differences with other religions are treated in a mostly respectful manner. These textbooks teach that men and women are equal in their humanity, but with different and complementary roles. Students are taught that Islamic dress for women is voluntary and does not hinder personal growth but rather facilitates it. Women are indeed portrayed as educated and working as businesswomen and professionals. Nevertheless, motherhood, rather than having a career, is considered a woman’s most important contribution to society.

Unlike the American-published textbooks, Bilal Philips’ *Islamic Studies* textbooks are *not* in line with the UNESCO Declaration of Principles on Tolerance. These books are published in Saudi Arabia but are taught in North America.

In the Bilal Philips textbooks, **Islam** and the **West** are presented as **binary opposites**. Here, the

West is associated with a variety of social ills and immorality. Western attitudes toward personal freedom and modern child-rearing methods that encourage free will and individual expression are denounced. Islam and Muslims are portrayed as being under constant threat and thus forced to fight. *Jihad* is understood as fighting along the path of Allah, and is the highest sacrifice one can make. However, the Bilal Philips curriculum does not specifically call for action through violent *jihad*.

This curriculum presents Judaism and Christianity as antagonistic “others.” The two religions are depicted as not truly monotheistic since their scriptures are believed to be distorted. But Philips also sees such “others” among *Muslims*. The textbooks denounce Sufi beliefs and practices, reject saint worship and favor the destruction of tombs and mausoleums (such as India’s Taj Mahal).

The Bilal-Philips curriculum clearly promotes imposing Islam on others; one’s personal choice is considered immaterial. Islamic authorities must bring the full force of the state into play. Students are instructed that males of the household should wield similar power over a woman as a mother over her children; that the *hijab* (veil/cover) is Allah’s law and must be imposed; that men and women have intrinsically different value (with men seen as superior to women). Children are taught that Islam requires a thief’s hand to be cut off for stealing.

In short, the IQRA’ and ISF textbooks were found to be the most popular in North American Muslim schools. The *generally* tolerant attitudes expressed by these two publishers are almost identical to those expressed by the majority of American Muslims surveyed by the Pew Research Center in 2007 and again, in 2011.

Methodological Dilemmas, Credits and Preliminary Thoughts

The *Islamic Textbooks in North America* research project began in a straightforward manner. We assumed it would progress as another typical IMPACT-SE curriculum-monitoring enterprise for which the institute has gained much expertise. A brief look at IMPACT-SE’s former research projects will show one common denominator: that they cover the curricula of Middle Eastern nation states (e. g., Iran, Israel, Saudi-Arabia, Syria, and Tunisia), or semi-independent regimes, such as the Palestinian Authority and Hamas. All of these countries and entities feature one curriculum published (or supervised) by their corresponding ministries of education. Over the past two decades, IMPACT-SE research projects have exposed, with a few exceptions, the systematic hate education prevalent across the Middle East. This violence, while orchestrated by various states and groups throughout the region and beyond, draws on years of hate education against minority groups (such as Christians, Bahai’is and Jews) and the West. The all-too-often result is indiscriminate killing, including genocide or ethnic cleansing against secular and religious peoples such as the Yazidis, Shiites, Christians and even Sunnis.

Once seen only as a minority perspective on the gravity of the situation, some recognition of the importance of proper education has now gained more traction in the region. Since the 2009 crushing of the peaceful protests in Iran and the post-2011 uprisings and wars in the region, more and more Middle-Easterners understand that negligence of appropriate education has been one of the chief causes of the widespread violence and misery conducted in the name of Islam. Indeed, there is little doubt that we are experiencing an all-out *educational emergency* in the Middle East.

In addition to curricula, IMPACT-SE also reviews semi-official children's magazines, such as those of Hamas and the Palestinian Authority; while belonging to school activities *outside* the written curricula, such materials often convey even more pernicious content than found in the more structured curricula textbooks.

All of these projects eventually led to the development of a unique groundbreaking methodology: the IMPACT-SE-UNESCO-Derived Standards. This methodology attempts to provide an objective measure for monitoring how a given national educational system handles "others," with which the country or the semi-independent regime have conflict—be it historical or current.

However, the present research was not focused on the Middle East but on North America. The report does not cover a country-*versus*-country conflict; rather it monitors the education of a minority living in the democratic West. Likewise, the educational systems monitored are not part of the public school system. These differences proved to be methodologically challenging.

Since the launch of the project, it was clear that *Islamic Textbooks in North America* faced a difficult challenge in locating Islamic schools and identifying the textbooks being used. Three curricula were initially examined: ISF, IQRA' and Bilal Philips. After the preparatory research, initiated by Dr. Yohanan Manor and conducted by Dr. Sarel Birnbaum, the books were monitored separately by two teams of researchers. The first team, supervised by Dr. Shelley Elkayam (Goettingen University), included visiting graduate students from American universities, including Adam Zeidan (University of Chicago's Center for Middle Eastern Studies), monitoring Arabic; and Mingyan Ophelia Ma (Harvard University, School of Education) who reviewed the English texts. Chris Khoury (Michigan State University) also contributed to this team's findings.

The second team consisted of Prof. Emmanuel Sivan (Hebrew University) as supervisor and Dr. Noga Efrati (Hebrew University) as a researcher covering both English and Arabic. Dr. Efrati wrote one of the final versions of the present report using our IMPACT-SE standards. She also compared the accuracy of the first team's findings with her research and found that both teams reached similar conclusions.

Two additional publishers were later added to the project. One curriculum, *Learning and Living Islam*, published by the Islamic Center of Southern California (ICSC), was researched by Mr. Felix Konovich (IMPACT-SE). Additionally, Prof. Hatice Dogan from Selcuk University in Konya, Turkey, provided commentary on parts of that curriculum. The final curriculum was based on Yahya Emerick's *Student Textbook*, published by Noorart, Inc. (Richardson, Texas), in association with the Islamic Foundation of North America (IFNA), (Flushing NY) and was researched by Dr. Eldad J. Pardo (Hebrew University and IMPACT-SE). Finally, David Byer contributed to the process of assembling these diversified materials and copy-edited this report.

Apart from the complexity of researching five distinct curricula used within North America, we were left with a methodological problem relating to the application of our IMPACT-SE approach.

As mentioned, these standards were developed for the study of national curricula in a conflict environment and not for parochial schools within large democracies. The challenge for us in studying Islamic education in North America pertains to Islam being a system of faith that includes a political dimension. Orthodox Islam, by definition, aspires to establish an Islamic political system and has no commitment to constitutional democracy, nation states or separation of religion. In truth, Islam as portrayed within the curricula, defines itself as an *um-mah*, often translated as nation. Our dilemma as a monitoring institute then, is in attempting to reconcile this paradox.

The IMPACT-SE methodology has, to date, purposefully not covered the question of democracy in the Middle East; our goal has been to enhance education leading to peace and friendship between nations without dealing with their respective political systems. Therefore, our current research standards, while covering a plethora of important and relevant issues such as attitudes toward the religious “other” or the status of women and behavior in a multi-ethnic society, has not addressed what may be considered the main question for North Americans: Is the Islamic education taught within the examined curricula compatible with the constitutional frameworks espoused within the United States and Canada.

These IMPACT-SE standards may well help in identifying the extent to which a curriculum immunizes students from radicalization. And, there is the question of allegiance to the country in which one is a citizen. While this domain is not covered directly by our UNESCO-derived standards, the following excerpt taken from an ISF textbook illustrates our predicament:

Sometimes, struggling on God’s path requires fighting hostile and evil enemies. This military jihad or struggle must be always done under the official leadership of the Muslim society. Jihad or struggle on Allah’s path must only be done to keep peace and justice on earth.

Learning Islam, Level One [Sixth Grade], Textbook, p. D51.

The text explains that a military *jihad* “must be always done under the official leadership of the Muslim society” and that a *jihad* war can be launched against “hostile and evil enemies.” Yet, while many current *jihad* wars throughout the world are directed against the United States and its allies, the American-published Islamic textbooks do not explain whether the US is included among these “evil enemies” — or not. What a dilemma for North-American sixth graders learning under this system! Should they join *jihad* wars abroad or even at home? Does the obligation to bear arms on behalf of one’s country supersede the religious duty to launch a *jihad* war against, say, America or Canada? And by the way, who forms the official leadership of the Muslim society? Moreover, students learn that “Obedience to Allah should be our primary goal, even if it means disobeying our parents.” (*Elementary Curriculum for Grades 1–6, 1996, p. 200.*)

So what if someone tells them that Allah wants jihad now?

It seems appropriate here to quote another excerpt, this time from the Oath of Allegiance taken by all immigrants who wish to become US citizens:

I hereby declare, on oath, that I absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty of whom or which I have heretofore been a subject

*or citizen; that I will support and defend the Constitution and laws of the United States of America against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I will bear arms on behalf of the United States when required by the law.*¹

(It should be noted that there have been recent controversial changes of wording and requirements in the US Oath of Allegiance for new immigrants based on religious exemption, expected to benefit Muslims, predominantly.)²

American Muslim children are also taught that “financial *jihad*” includes giving money to support the “Muslim army.” Historically, the wars of the Prophet against the Jewish tribes (of Medina) also raise some concern, as do numerous depictions of the military history of the Islamic *Ummah*. While these certainly comprise a valid part of the Islamic narrative, one may question whether from the entire history of a rich Islamic heritage, there are no better choices for North American fifth graders than presenting Islam as a warring religion (and the various stratagems that entails).

Perhaps the most important question to be asked is whether these curricula foster a large community that might become susceptible to future indoctrination and recruitment by radical and imperialist Islamism. Does and should the North American curricula feature sufficient antidotes against the dangerous wave of Islamism currently emanating from the Middle East?

For this project we must leave these questions largely unanswered. However, we invited two guests, David Byer of the US and Aharon Mayne from Canada, to write short personal comments on the report reflecting their views and experience in education and minority education within their respective countries.

IMPACT-SE is currently developing a new set of standards aimed at evaluating educational curricula in settings of religious and ethnic minorities. These standards will provide peace and tolerance guidelines that will allow us to monitor educational curricula with respect to the rights and obligations of both majority populations and minorities within any given location or region.

Eldad J. Pardo, PhD.

Director of Research
IMPACT-SE

1. Official Website of the Department of Homeland Security, <http://www.uscis.gov/us-citizenship/naturalization-test/naturalization-oath-allegiance-united-states-america>. Accessed June 20, 2015.
2. <http://www.uscis.gov/news/alerts/uscis-clarifies-eligibility-requirements-modifications-oath-allegiance>

Introduction

Islam is one of the fastest growing religions in the US and Canada today. Assessing the exact number of Muslims living in America has proven difficult however, because the US Census does not track religious affiliation. Estimates vary widely from two million to seven million and the wide range of estimates is often explained by the various survey instruments used and/or by the interests of the surveyors.³ According to a 2007 survey by the Pew Research Center 65 percent of the Muslim-American adult population are first generation immigrants, and of these almost 40 percent have come to the US since 1990. And since 2010–2015, over half of the growth of American Muslims was due to immigration. Until the last decades of the twentieth century most Muslims immigrated to the US for economic or educational opportunities, but political turmoil has become a prime motive for much of the recent Muslim arrival in America. A relatively large proportion of Muslim immigrants are from Arab countries, but many also come from Pakistan and other South Asian countries. Among native-born Muslims, more than half are African American (estimates of the African-American Muslim population have ranged from approximately one-fifth to one-third of US Muslims overall), many of whom are converts to Islam.⁴

The Muslim population in Canada is included in the Canadian census from 2011. According to a Canadian National Household Survey (NHS Profile, 2011) there were slightly over one million Muslims living throughout Canada. These figures concur with the 2010 Pew Research Center report of almost one million—or approximately 3 percent of the population. (This compares with 1 percent of the population in the US.)

Like the global Muslim population, Muslims in the US range from highly orthodox, to moderate, to secular. Also, similarly to Muslims around the world, the majority of North American Muslims identify with Sunni Islam. A substantial minority however, identify with Shia Islam (16 percent according to Pew). Muslim Americans generally mirror the US public in education and income levels. As with other American religious communities, many Muslims seek full political and social integration, while others prefer the confines of their communities. Polls have repeatedly found the majority of Muslims living in America expressing mainstream attitudes, rejecting extremism and satisfied with their lives.⁵

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3. Pew Research Center, Muslim Americans: No Signs of Growth in Alienation or Support for Extremism, August 30, 2011, p. 20. Available at <http://www.pewforum.org/Muslim/Muslim-Americans-No-Signs-of-Growth-in-Alienation-or-Support-for-Extremism.aspx>, accessed June 28, 2013; The Bureau of International Information Programs, U.S. Department of State, **Being Muslim in America**, 2009, p.48. Available at <http://www.america.gov/publications/books/being-muslim-in-america.html>, accessed June 28, 2013; Jocelyne Cesari When Islam and Democracy Meet (New York, NY: Palgrave Macmillan, 2006), pp. 10-11; Jane I. Smith "Islam in America," in Jocelyne Cesari (ed.), Muslims in the West after 9/11: religion, politics and law (Abingdon: Routledge. 2009 pp. 28-42.
 4. Pew Research Center. Muslim Americans: Middle Class and Mostly Mainstream. Washington DC: Pew Research Center, May 22, 2007. Available at <http://www.pewresearch.org/2007/05/22/muslim-americans-middle-class-and-mostly-mainstream/>, accessed June 28, 2013; Jane I. Smith, "Patterns of Muslim Immigration" in Office of International Information Programs, U.S. Department of State, October 2002. Available at: <http://www.hsdl.org/?view&did=465996>, accessed June 28, 2013;
 5. U.S. Department of State, **Being Muslim**, p. 48; Pew, Muslim Americans: Middle Class and Mostly Mainstream,

The Institute for Monitoring Peace and Cultural Tolerance in School Education (IMPACT-SE) first embarked on the study of Islamic and Arabic textbooks in Islamic schools in North America in 2009. At that time, only 272 Muslim schools were identified in the United States and Canada. One hundred sixty-eight taught pre-school through eighth grade, while eighty-four were high schools. Eleven of the 272 schools were exclusively weekend schools (usually operating at mosques and community centers on Sundays and Saturdays) and four of the 272 were Shiite-affiliated. Five schools offered both a regular and weekend school. The majority of schools stated that they teach the official state curriculum and that Islamic studies and Arabic language studies were supplementary.⁶ Since then, IMPACT-SE has obtained a sample of 152 textbooks and teacher's guides for these two subjects for the 2007–2011 academic years. After a preliminary study of textbooks of both Arabic language and Islamic studies, in order to discern attitudes toward the "Other" and toward peace and conflict,⁷ it was decided to concentrate on Islamic studies.

This report focuses on Islamic textbooks from four publishers, including the **International Educational Foundation**, Chicago and Skokie, Illinois (IQRA');⁸ the Islamic Services Foundation, Dallas, Texas (ISF); the Bureau of Islamic and Arabic Education of the Islamic Center of Southern California (hereafter, ICSC); Yahiya Emerick's *Student Textbook*, **Nooart, Inc. Richardson, Texas**; and the International Islamic Publishing House in Riyadh, Saudi Arabia, written by Abu Ameenah Bilal Philips (henceforth, Bilal Philips or BP). Guidelines for this current study were initially based on IMPACT-SE's standards regarding the promotion of peace and tolerance in education,⁹ but progressed over time to include other issues dealing with Muslim education in the West.

Some General Findings

- ▶ All five curricula are based on orthodox sharia Islam.
- ▶ Attitudes in Islamic textbooks vary according to each publisher. The most popular textbooks, published by IQRA' and ISF and those published by ICSC and Emerick, demonstrate much more tolerance (as defined by the UNESCO Declaration of Principles on Tolerance),¹⁰ than Abu Ameenah Bilal Philips' textbook series, taught only in about half a dozen schools.¹¹

2007; Muslim Americans: No Signs of Growth in Alienation, 2011; Pew Research Center, The World's Muslims: Religion, Politics and Society, April 30, 2013. Available at: <http://www.pewforum.org/Muslim/the-worlds-muslims-religion-politics-society.aspx>, accessed June 28, 2013.

6. IMPACT-SE, Report on the Mapping Phase of North American Muslim Schools, July 2009.

7. IMPACT-SE, Islamic and Arabic Textbooks in North America: Preliminary Report, December 2012.

8. See IQRA' website: <http://iqrafoundation.com/>

9. See: <http://www.impact-se.org/research/methodology.html>

10. http://www.unesco.org/webworld/peace_library/UNESCO/HRIGHTS/124-129.HTM.

11. Another text series, Learning and Living Islam by the Islamic Center of Southern California (ICSC), Bureau of Islamic and Arabic Education (BIAE), where Bilal Philips serves in an advisory capacity, was later added to this survey.

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- ▶ ICSC and Emerick are more political, the latter in its vision of a future global Islamic state and the former in encouraging political activism now.
 - ▶ Textbooks published in America are generally free of wording, imagery, and ideologies that would likely create prejudices and misconceptions, stereotypes, misunderstandings, mistrust, racial hatred, religious bigotry, as well as any sort of hatred or contempt for others.
 - ▶ Textbooks, with the exception of Bilal Philips' Islamic Studies, are generally respectful toward the "Other" culture and ways of life, particularly monotheistic religions.
 - ▶ The textbooks do not glorify war or promote violence as a means of resolving conflicts. They do however teach about military jihad and episodes of past acts of Islamic heroism amid sophisticated politico-military strategies. Historical theological disputes, mainly with Christianity, and early conflicts, mainly with Jewish tribes, are included.
 - ▶ While Israel is presented at times as a usurper or referred to as "Palestine," no options are presented to resolve the Arab-Israeli conflict. The books simply do not deal with peace processes. (The historical roots of Jews, Israelites, Jerusalem and the Holy Land are taught, but not in the context of modern Israel.)
 - ▶ All books are race-sensitive and with the exception of the Bilal Philips books, also gender-sensitive, presupposing separate roles and ignoring sexual orientation.
 - ▶ The IQRA' curriculum encourages teachers to present the notion of competing narratives among nations, national groups and monotheistic religions and to cultivate awareness of them as well as the ability to understand and explain their origins.

Muslims in America: Multiculturalism versus Clash of Civilizations

Most ISF and IQRA' textbooks reflect the notion of multiculturalism, as does Emerick's *Student Textbook*. They do not present Muslims as separate from, or in cultural conflict with, American or Western society. The Islamic way of life is defined in terms of its inherent value rather than through negation of the American way of life. Students are taught that Islam allows Muslims to have non-Muslim friends, business partners and wives (but not husbands) as long as they are not hostile to Islam and share similar values. Students are repeatedly instructed to maintain good relationships and to be respectful, pleasant, and kind toward non-Muslims. Students are taught that they are a part of a bigger transnational Muslim community (the Muslim *Ummah*).

Muslims can take peaceful and moral non-Muslims as friends, wives and business partners. Prophet Muhammad had many non-Muslim neighbors, friends and allies. Some people confuse Allah's orders about not taking hostile disbelievers as friends and protectors and claim that Islam forbids Muslims from having non-Muslims friends. This is not a correct understanding of the Quran and the Sunnah. Ayah 8 of this Surah [Surat al-Mumtahina] explains clearly that Muslims should maintain good relationships with their non-Muslim family and friends.

Learning Islam, Level Two [Seventh Grade] Textbook, p. C40. [ISF]

We should always remember that although others are different from us (e.g., they may have a different race or skin color or religion or clothing) it is still important to show respect to them all.

I Love Islam, Level Five [Fifth Grade] Textbook, p. E38. [ISF]

The IQRA' textbooks encourage care, respect and kindness toward others, while being careful not to diminish students' commitment to sharia Islam.



Relationship With Our Non-Muslim Neighbors and Friends: Understanding, Care and Respect.

IQRA' Elementary Curriculum for Grades 1–6, p. 22.

Statements of Performance Objectives (The Students will):

Have a kind and caring relationship with all neighbors and friends at school. Develop an appreciation of ethnic racial and other religious differences.

Examples:

Greetings, conversation, participation in activities which are not prohibited by Islam.

Ghazi, Tasneema Khatoon, IQRA' Elementary Curriculum for Grades 1–6, 1996, p. 42.

Respect the beliefs of others, avoid making fun of the cultural practices of others; avoid back biting and making fun of others.

Ghazi, Tasneema Khatoon, IQRA' Elementary Curriculum for Grades 1–6, 1996, p. 43.

Description of non-Muslims is not always consistent.

The Bad Character of the Disbelievers

These Ayat [verses] expose the evil manners of the disbelievers at the time of the Prophet. They show the clear difference between the great manners of the Prophet and the manners of those who disbelieved him.

Learning Islam, Level Two [Fifth Grade] Textbook, p. E36. [ISF]

However, we should notice that not all non-Muslims are enemies of Islam. While some non-Muslims chose to hurt Muslims and become enemies of Islam, most non-Muslims are friendly and can be friends to Muslims. Some may even choose to become Muslims themselves if they receive the right education about Islam and get to know true practicing Muslims.

Learning Islam, Level Two [Seventh Grade] Textbook, p. E38. [ISF]

The following quotation from the Islamic tradition—aimed at showing how merciful the Prophet had been toward captive children—suggests that Jewish, Christian and Pagan education corrupts the children who were originally born pure Muslims.

Abu Hurayrah narrated that Prophet Muhammad said: Every newborn is born with true faith in his heart, then his parents teach him or her to come a Jew or Christian or a Pagan.

Learning Islam, Level Two [Seventh Grade] Textbook, p.C81 [ISF]

The sharia-based ISF curriculum does not encourage flexibility in Islam.

Even changing parts of Islam is not allowed. No one is allowed to add new beliefs or worships or take away parts of it.

Learning Islam, Level Two [Seventh Grade] Textbook, p. E 39 [ISF]

This worldview involves education against liberal Muslims. The following excerpts, taken from the ISF curriculum, display potential intolerance toward fellow Muslims even if they consider themselves to be believers.

Protecting Ourselves from Hypocrites

Hypocrites can be found among the believers. For example, Samaritan or As-Samiri was among the children of Isra'eel. He was one of the reasons behind the deviation of the children of Isra'eel; Hypocrites never openly express unbelief in their religion or in God. They usually pretend to be faithful, knowledgeable and smart. This way they keep their presence and positions in society. This way they continue to influence people of weak faith and cause them to disobey Allah and lead a non-Muslim lifestyle. They are capable of affecting many naïve people. We should do our best to protect ourselves from



insincere people and hypocrites because their only mission is to lead people away.

Learning Islam, Level One [Grade Six] Textbook, p.B68. [ISF]

Q5 What are the three signs of a hypocrite?

A5 He lies when he speaks, he breaks his promise and he betrays trust.

Learning Islam, Level One [For Middle School Muslim Students], Teacher/Parent Guide, p. 162 (the questions are for pages D46–D51). [ISF]

Emerick explains to students that conflicts occur rarely between Western and Muslim societies because of faith. The secular nature of the West generally—if not completely—guarantees equality for Muslims.

It is well known that the Muslim and Western societies have often been in conflict with each other. There are many reasons of for this and very few of them have to do with overt religious issues. There have been, however, many shining examples of peace and harmony in which Muslims, Christians and Jews enjoyed a remarkably high level of safety in a pluralistic society.

Muslims can live generally in peace in Western countries today because the governments are secular. Before modern times, Muslims usually had few rights in Christian lands. Practicing Muslims still do not have equal rights in many places, sometimes even in Muslim countries. By contrast, in classic Muslim civilization from the earliest days until the fall of the Ottomans, Christians and Jews enjoyed a remarkably high level of safety and acceptance in society.

Yahiya Emerick, What Islam Is All About: Student Textbook, 2007(first edition 1997), p. 166.



Muslims are one global community known as the ummah.

Muslims are all brothers and sisters in Islam. We are all one Ummah. An Ummah is the community of Muslims. Allah made the world for us to live together.

I Love Islam, Level One Islamic Studies Textbook, 2008, p. D3. [ISF]

13. Realizing the world ummah

One of the goals [of an Islamic school] is to help children develop a sense of belonging to the worldwide Muslim ummah. Activities should at first be based on the nationalities of the students in the class.

Tasneema Khatoon IQRA' Preschool Curriculum, 1992. p. 12.

Emerick defines Islam as a nation.

UNIT 14: Islam Becomes a Nation

Yahiya Emerick, What Islam Is All About: Student Textbook, 2011(first edition 1997), pp.

279–303.

Emerick envisions the *ummah* as a future global Islamic state that will be led by a male *Khalifa* (Caliph). The way to reach this utopian age is first through an accommodative, peaceful, spiritual Meccan Period (mimicking the time when Muslims under Muhammad in Mecca were a minority) to be followed by a Medinan Period (when Muslims who followed Muhammad in Medina, became the rulers of that city); from such a territorial base can an Islamic state (caliphate) spread.

The first phase was what we call the Meccan Period. The second time period is known as the Medinan Period . . . In the Meccan period the message was persecuted but proclaimed to any who would listen . . . In Medina, Islam grew in strength and then was able to become a self-sustained force. The reason it was so strong was because it had strong people behind it . . . We want the ideal of Medina for the next millennium. But we will never get it without the struggle of the Meccan period.

Yahiya Emerick, What Islam Is All About: Student Textbook, 2007 (first edition 1997), p.378

In an Islamic political system, the leader of the community, the [Muslim male] Khalifa, is the head of the whole Ummah, not just of one country or another. He should be elected by the community and is in charge of establishing Islam and justice in the Earth.

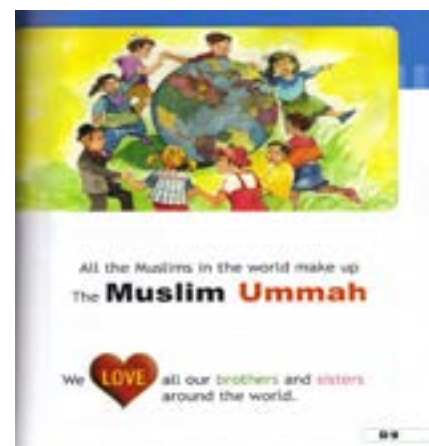
Yahiya Emerick, What Islam Is All About: Student Textbook, 2007(first edition 1997), p. 381.

The ISF curriculum seems to strive to instill in the students a sense of a powerful, successful and spreading global community that should be united. The books are rife with splendid pictures and photographs of mosques from around the world and across the United States. (Numbers for American Muslims are somewhat exaggerated by ISF).

Muslims Live in the United States. There are seven million Muslims in the United States. [EP – Pew research estimates the Muslim population rising from 2.6 million in 2010 to 3.3 million in 2015.] There are more than 100 Masajid [mosques] in the United States.

I Love Islam, Level Two Textbook, p. D8. [ISF]

I Love Islam, Level One [First Grade], Textbook, p. D9. [ISF]





Muslims in the United States

The ICSC series, *Learning and Living Islam*, features more opinionated views as regards the United States and its mission in the world. It also stresses action for Muslim causes and political activism. Students are required to show their loyalty to both Islam and the republic in which they live.

Chapter 3 – Akhlaq (Islamic Values), Lesson 24 – Commitment

NEW HORIZON SCHOOL PLEDGE

As an American Muslim

*I pledge allegiance to God
and His Prophet.*

*I respect and love my family
and my community,
and I dedicate my life
to serving the cause
of truth and justice.*

*As an American citizen,
with rights and responsibilities,
I pledge allegiance to the flag of
the United States of America
and to the republic
for which it stands,
One nation,
Under God,
Indivisible,
with liberty and justice for all*

Learning and Living Islam – An Islamic Studies Reader, Level 4 (2008), p. 63

Some of the values presented as Islamic in the ICSC curriculum are similar to American values.

Chapter 3 – Islamic Values (Akhlaq), Lesson 12 – Equality

CREATED EQUAL

*Islam teaches that all men and women are **equal**. Although they are equal, they are not **identical** because they have different abilities. This does not mean one is better than the other. Allah judges people by their piety and not by their color, gender, wealth or beauty. This is because all men and women were created equal by Allah and belong to the human race.*

Learning and Living Islam – An Islamic Studies Reader, Level 5 (2008), p. 60

The ICSC curriculum encourages the students to commit to equality, avoid discrimination

and to show respect to all. Students are also encouraged to collaborate and work together with others. But inside the Muslim *Ummah*, more is expected: Muslims are considered *family* to one other, displaying brotherhood and love. Consequently, Muslims throughout the world belong to the *umma*.

Chapter 3 – Akhlaq (Islamic Values), Lesson 12 – Tolerance: Key Concepts

- ▶ Muslims must always treat people with respect even when they don't feel like it.
- ▶ Muslims accept people for whom they are and try to work with them even though they are different.

Learning and Living Islam – An Islamic Studies Reader, Level 4 (2008), p. 48

WORKING TOGETHER

*Muslims must always be kind and gentle with people, including people they do not like. When we accept each other as we are, it is called **tolerance**. Although it is difficult, Muslims must always be tolerant of people or things they do not like.*

*Being tolerant allows people to work together. If people only worked or played with people who were just like them, then no one would learn about different people in the world and their **differences** and there would be much fighting. Being tolerant is like being patient and Allah rewards those who are patient and tolerant.*

Learning and Living Islam – An Islamic Studies Reader, Level 4 (2008), p. 48

*[Prof. Hatice Dogan and Felix Konovich – It seems quite strange that tolerance is presented as a kind of mercy that helps different people to work together. Also expressions of negative feelings such as “they do not like,” “they don't feel like” are used a lot. However, the explanation of tolerance according to Islam should start with presenting to children the idea that all people were created by God as human beings, their differences are the richness of this world and this is God's decision to make us people of different race, ethnicity, nation, etc. So the concept of tolerance should be presented through positive feelings and mutual respect].

Muslims are brothers and sisters to one another. Like all families, they should want what is the best for each other. When a Muslim sees something bad in another Muslim, he or she should try to help the other person to become better. Muslims are like a mirror to each other. They should not only show good behavior but also encourage good behavior. Muslims should always make the effort to correct any bad behavior they see.

Learning and Living Islam – An Islamic Studies Reader, Level 4 (2008), p. 53

ONE UMMAH

The Muslims around the world are all brothers and sisters to one another. They are one ummah or community. To love a brother or sister purely for the sake of Allah means that you love them only because they believe and worship Allah.

Learning and Living Islam – An Islamic Studies Reader, Level 6 (2008), p. 58

Key Concepts

- ▶ Being intolerant of others because of how they look is being prejudiced and this is un-Islamic
- ▶ People need to learn more about each other's differences because Allah created these differences with a purpose.

Learning and Living Islam – An Islamic Studies Reader, Level 6 (2008), p. 60

*Judging others by their looks and not liking them for it is called **discrimination**. Muslims cannot judge other people by their looks because this is unfair. People were all created differently by Allah and it is the duty of all people to be tolerant of one another and to learn more about the similarities and differences everyone has. This is what makes everyone unique.*

Learning and Living Islam – An Islamic Studies Reader, Level 6 (2008), p. 60



Learning and Living Islam – An Islamic Studies Reader, Level 6 (2008), p. 60

*When Muhammad grew up, he began to work for a successful businesswoman named **Khadija**. Muhammad was honest and trustworthy. He was also hard working and he helped to make Khadija's business a success.*

Learning and Living Islam – An Islamic Studies Reader, Level 6 (2008), p. 197

However, while lauding trade in the "Islamic Empire," the ICSC curriculum is critical of the United States, both as a social system and as a world economic power.

Chapter 9 – Current Issues, Lesson 2 – Societal Issues

*The United States has 86 percent of the world's **wealth**, but only 20 percent of its population. [This data is wrong – F.K.] This means that the majority of the world's wealth is being accumulated and used by Americans who are a very small percentage of people on the entire earth. This obviously is not fair. Even though the US has the most wealth, the US also has the biggest gap between the wealthy and the poor in the world. This statistic shows that the rich are getting richer and the poor are getting poor. A Muslim should not be able to sleep peacefully at night knowing that the majority of the world lives in poverty*

*while a few live in luxury. Every human being has the right to have the basics, such as food, clothing and **shelter**. This should be a minimum and a standard that all human beings can enjoy.*

Learning and Living Islam – An Islamic Studies Reader, Level 6 (2008), p. 197

The ICSC curriculum directs similar criticism to the citizens of early Mecca, before the Muslims were able to take over this city state.

Chapter 4 – Prophet Muhammad, Lesson 1 – Birth

Most of the people in Mecca were not very nice to each other, because life was mostly about business and making money. There were some people who did not worship idols and tried to live a good life but these were few in number. They did not have much guidance and although they were aware of the problem they did not have a solution for it.

Learning and Living Islam – An Islamic Studies Reader, Level 4 (2008), p. 68

The ICSC curriculum teaches young students that America was originally Muslim. Muslims lived in America centuries before Columbus and many of the native Americans in fact had been Muslims (perhaps suggesting implicitly that they are the true owners of the land).

Islam in America

Today there is evidence that Muslims from Spain and West Africa arrived in the Americas at least five centuries before Columbus. In the 10th century, Muslims of African origin sailed westward from the Spanish port of Delba (Palos) into the “ocean of darkness and fog.” They returned, after a long absence, with much booty from “a strange and curious land.”

There is proof that the Western African Muslims had spread throughout the Caribbean, Central, South and North American territories, including Canada, where they traded and intermarried with the Iroquois and Algonquin Indians. The descendants of the Muslim explorers are members of the present Iroquois, Algonquin, Hohokam, and Olmec native people.

Learning and Living Islam – An Islamic Studies Reader, Level 5 (2008), p. 185

Rock carvings of the Native American Indians have been found in places like Inyo County in California which show that the Indians used Arabic words. This rock carving had writings that read “Yasus ben Maria” (“Jesus, Son of Mary”), which is found in the Qur’an.

Learning and Living Islam – An Islamic Studies Reader, Level 5 (2008), p. 185

Columbus wrote on Monday October 21, 1492 C.E., while his ship was sailing near Gibara, on the north-east coast of Cuba, that he saw a mosque on the top of a beautiful mountain. The ruins of mosques and minarets with inscriptions of Qur’anic verses have been discovered in Cuba, Mexico, Texas and Nevada.

Learning and Living Islam – An Islamic Studies Reader, Level 5 (2008), p. 185

There has also been a discovery of the existence of Muslim schools in different parts of the United States, like Nevada, Colorado, New Mexico and Indiana dating back to 700-800 CE. Engraved on rocks

were texts, diagrams and charts that were used in elementary schools and higher levels. The language of instruction was North African Arabic written with old Kufic Arabic script. Reading, writing, arithmetic, religion, history, geography, mathematics, astronomy, and sea navigation were taught.

Learning and Living Islam – An Islamic Studies Reader, Level 5 (2008), p. 185

There are 565 names of cities, mountains, lakes and rivers in the US and Canada which are derived from Islamic and Arabic roots. These places were originally named by the Native American Indians. Places such as Mecca, Indiana; Medina, New York; Medina, Ohio; Medina, Tennessee; Medina, Texas; Medina, Ontario; and Mahomet, Illinois are all examples of this.

Learning and Living Islam – An Islamic Studies Reader, Level 5 (2008), pp. 185–186

The names of the Native American Indian tribes have many words that are derived from Arab and Islamic roots and origins. Some examples are Anasazi, Apache, Arawak, Arikana, Chavin Cherokee, Cree, Hohokam, Hupa, Hopi, Makkah, Mahigan, Mohawk, Nazca, Zuni, etc.

Learning and Living Islam – An Islamic Studies Reader, Level 5 (2008), p. 186

The ISCS curriculum also argues that Muslims formed part of the African slaves brought to America (but the role of Islam in slave trade is not mentioned in the curriculum).

MUSLIM SLAVES

About 10 percent of African slaves brought to America between 1711 and 1775 were Muslims. Out of the 180,000 slaves, 18,000 were Muslims and 75 names have been found because of evidence they left behind.

On Sapelo Island in Georgia, a devout Muslim slave named Bilali, who was purchased in the West Indies, gave Muslim names to his 19 children and was buried with a Quran and prayer rug.

Learning and Living Islam – An Islamic Studies Reader, Level 5 (2008), p.186

Not much is known about Muslim slaves because all slaves were thought to be illiterate. Omar's story [a story of a Muslim slave, Omar Ibn Said – F.K.] shows that some were not illiterate, but were actually practicing Muslims who were denied their religion and culture. Many slaves worked on plantations and having been separated from their families and culture for a long time, they lost touch with their roots to Islam. African-Americans today are reverting to Islam and are realizing that their ancestry could be traced back to Islam.

Learning and Living Islam – An Islamic Studies Reader, Level 5 (2008), p. 187

Muslim immigration in previous centuries was mired with difficulties.

By 1920, Arab immigrants worshipped in a rented hall in Cedar Rapids, Iowa, and they built a mosque of their own fifteen years later. Lebanese-Syrian communities did the same

in Ross, North Dakota, and later in Detroit, Pittsburgh, and Michigan City, Indiana. Islam had come to America's heartland. The first wave of Muslim immigration ended in 1924, when the Asian Exclusion Act and the Johnson-Reed Immigration Act allowed only a trickle of "Asians", as Arabs were designated, to enter the nation. These reduced the number of Muslim immigrants for the next thirty years.

Learning and Living Islam – An Islamic Studies Reader, Level 6 (2008), p. 171

RECENT IMMIGRANTS

Recent Muslim immigrants in the last 50 years have been from all over the world. Many Palestinian **refugees** arrived in America after the creation of Israel in 1948. Other Muslim immigrants fled the oppressive regimes in Egypt, Iraq, Syria, Pakistan, and Bosnia. Muslims came to America for better economic opportunities and a new home.

Learning and Living Islam – An Islamic Studies Reader, Level 6 (2008), p. 172

Muslim Countries

In the following paragraphs a number of oppressive regimes in Muslim countries are mentioned. These are either secular or pro-American countries. The ICSC curriculum extensively discusses Islam as political system of government, not limited to faith; the **Islamic Nation** is seen as a central collective identity that demands unity and world power. ISCS's Islam is sharia-based and thus Islamist in the sense of striving to return to the times of the Prophet, seeking political strength throughout the world. (It should be noted that Israel is not mentioned, even though 20 percent of its citizens are Muslims.)

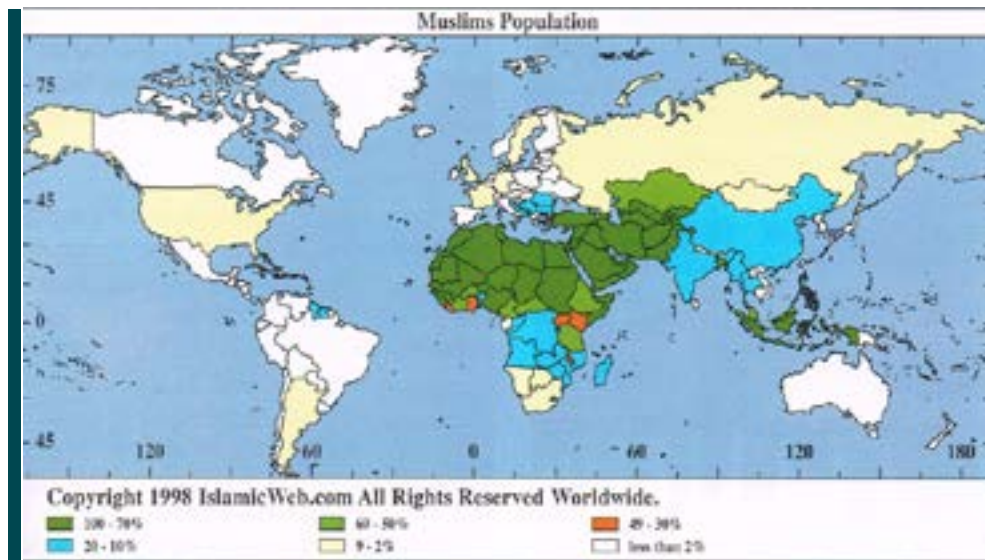
Chapter 8 – Muslims in the Contemporary World, Lesson 1 – Culture & Community: **MUSLIM COUNTRY**

The first Muslim country was Arabia, which Prophet Muhammad established. After the Prophet's death, the four Caliphs successfully spread Islam through Africa, Europe, and Asia. The **Islamic State** ruled as far as Spain and all the way to India under one Islamic government, but with time, the Muslims became weaker and weaker and lost control of many of these areas. Other countries like England, France, and Russia attacked the Islamic State. The large Islamic State was divided into small countries as they are known now. Today no country rules under the true principles of Islam, as the Prophet had established. Instead, they have kings and presidents who rule by laws influenced by Europe.

Learning and Living Islam – An Islamic Studies Reader, Level 6 (2008),p. 178

Today a Muslim country can be characterized by the number of Muslims that live in the country. One of every four humans in the world is Muslim. Muslims can be found all over the world but some countries have a majority Muslim population and the culture of the country is influenced by Islam. These countries can be found in Central Asia, Middle East, Africa, and Europe.

Learning and Living Islam – An Islamic Studies Reader, Level 6 (2008), p. 178



[A map showing percentage of Muslims in each country across the globe]

Learning and Living Islam – An Islamic Studies Reader, Level 6 (2008), p. 179

The ICSC curriculum exhorts Muslims of the world to unite and become strong.

*The Muslims are in a difficult state today. Even though they are large in number they are not united and so they lack strength. Muslims are one **ummah**, one community no matter where they live. By uniting and working together, the Muslims can be strong once again.*

Learning and Living Islam – An Islamic Studies Reader, Level 6 (2008), p. 180

The history and glory of the Islamic Empire is clearly presented in an effort to captivate students' imaginations by describing Islam's idyllic past.

Chapter 7 – Islamic History, Lesson 2 – Growth & Development

The size of the Islamic Empire allowed for safe and easy trading between different corners of the globe.

Learning and Living Islam – An Islamic Studies Reader, Level 4 (2008), p. 118

Goods as well as ideas were traded and developed in the Islamic Empire that the world is still benefiting from today.

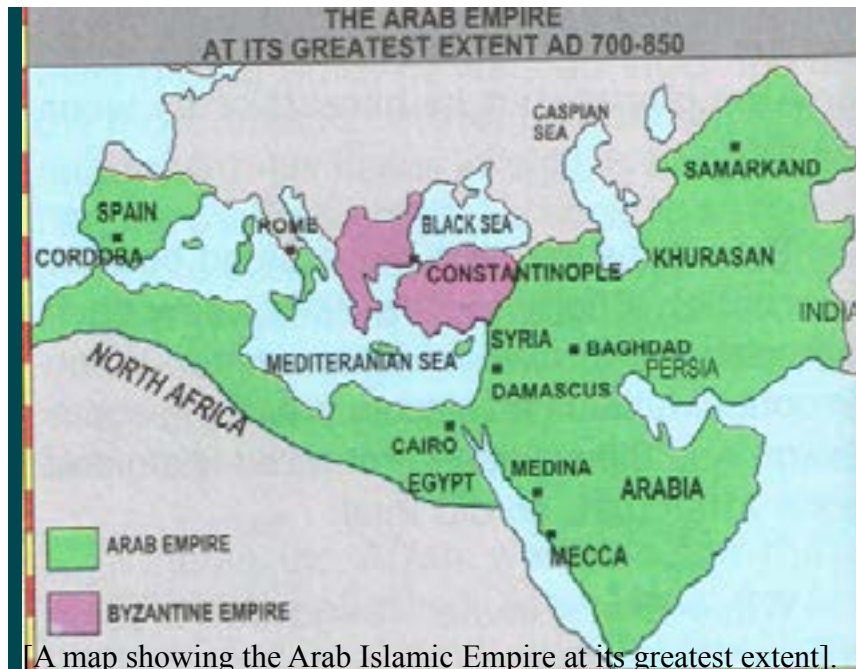
Learning and Living Islam – An Islamic Studies Reader, Level 4 (2008), p. 118

MUSLIM MERCHANTS

Muslim merchants traveled all over Europe, Asia, and Africa in their trade routes. Even with their limited modes of transportation, merchants traveled in the harsh winter conditions to northern Russia, Denmark, Norway, Sweden, and Scandinavia. On their trade routes they learned about other cultures, customs, and religions and brought with them

Islamic values such as straight dealing, honesty, and generosity.

Learning and Living Islam – An Islamic Studies Reader, Level 6 (2008), p. 168



[A map showing the Arab Islamic Empire at its greatest extent].

Learning and Living Islam – An Islamic Studies Reader, Level 4 (2008), p. 118

By the late 1800s the entire Islamic Empire was broken up into smaller countries, as they are known today. Most of them were conquered by other countries such as England, France, and Italy. Eventually, in the late 1800s and early 1900s these countries became independent nations as they exist today.

Learning and Living Islam – An Islamic Studies Reader, Level 4 (2008), p. 119

People from all over the world come together in the many universities that existed in the Islamic Empire. The world went through great advancement in medicine and cartography (map-making) as well as philosophy and poetry. Muslims became known for the fact that the best teachers and students taught and learned in the Islamic Empire. Subjects like algebra and chemistry were invented by Muslims in the Islamic Empire.

Learning and Living Islam – An Islamic Studies Reader, Level 4 (2008), p. 119

All these advancements existed first in the Islamic Empire and from there they spread to the rest of the world. We owe a lot of the things we enjoy today, like medicine and roads, to the Muslims who lived in the Islamic Empire.

Learning and Living Islam – An Islamic Studies Reader, Level 4 (2008), p. 119

Descriptions of various Muslim countries in the ICSC curriculum reveal a yearning for political Islam and the spreading of Islam, albeit in a peaceful manner.

MEDINA

*Medina is also the first city where an Islamic **government** was established to rule the people. For the first time in history, this helped both Muslims and non-Muslims live together, enjoying equal rights.*

Learning and Living Islam – An Islamic Studies Reader, Level 4 (2008), p. 127

The conquest of Egypt is described as “sharing.” However, the persecution of Coptic Christians is ignored as seen in the following passage:

Before Islam came to Egypt, it was ruled by Christians, who willingly shared it with the Muslims. There are parts of Egypt even today where Muslims and Christians live and worship side-by-side.

Learning and Living Islam – An Islamic Studies Reader, Level 4 (2008), p. 127

The ICSC curriculum seems to express disappointment that Turkey is not Muslim enough.

TURKEY

Turkey has been ruled by many people over the last 4000 years. Muslims had Turkey as the capital of the Ottoman Empire in the early 1000's. After World War I, in 1923, Turkey became its own republic.

Turkey is still a Muslim country but it runs its government without the influence of any religion. This has caused some disagreements recently, but it has not changed the fact that Turkey is a beautiful country, both in its landscape and its people.

Learning and Living Islam – An Islamic Studies Reader, Level 4 (2008), p. 128

However, the curriculum demonstrates much more enthusiasm in countries such as Malaysia, where Islam is intertwined with the political system.

MALAYSIA

Malaysia is a good example of a country that has a majority of Muslims and is a wonderful example of religious freedom for everyone.

Learning and Living Islam – An Islamic Studies Reader, Level 4 (2008), p. 126



Learning and Living Islam – An Islamic Studies Reader, Level 4 (2008), p. 129

Chapter 8: Review: Critical Thinking

1. If you were to create an Islamic country, what rules would you have?
2. Why do you think fighting still takes place in some Muslim countries?
3. How can you prove that Islam spread peacefully to the Far East?
4. Why is it important to learn about other Islamic countries?
5. What makes a country an Islamic country?

Learning and Living Islam – An Islamic Studies Reader, Level 4 (2008), p. 130

The ICSC curriculum promotes detailed training in political activism; while directed toward achieving justice in general, it also focuses on “Muslim causes,” particularly singling out Israel.

- ▶ A Muslim activist must be committed to his or her cause and make the intention for Allah.
- ▶ Speaking to a decision maker is the first step when trying to make a change.
- ▶ Writing to newspapers and magazines is an effective way to educate others about an issue.
- ▶ Protests and rallies show unity on an issue and make others aware of the issue.

Learning and Living Islam – An Islamic Studies Reader, Level 6 (2008), p. 185

QUALITIES

An **activist** is a person who is committed to making a change or improving a situation, an idea or individual. Activists must have certain qualities in order to become effective in what they are trying to do. Every Muslim has a responsibility to be an activist because this is part of the message of Islam.

Learning and Living Islam – An Islamic Studies Reader, Level 6 (2008), p. 185

Muslim activists must first have a strong Muslim identity. They must be confident in their belief in Allah and that their actions are for Allah alone. Muslim activists are then not afraid of what others may think or say about them because they know they are speaking the truth and standing for **justice**. Muslim activists must always work towards justice for all people and not just Muslims because all human beings have the right to justice.

Learning and Living Islam – An Islamic Studies Reader, Level 6 (2008), p. 185

The first amendment to the constitution [sic] gives every Muslim in the United States the right to speak their views. With this right comes the responsibility of always approaching every situation with the right intention and never doing or saying something that is forbidden by Allah.

Learning and Living Islam – An Islamic Studies Reader, Level 6 (2008), p. 186

Even though local issues are important and directly affect a person, Muslims must not forget about global issues which affect people they do not know. Global issues in recent years have led to people being oppressed and killed in other countries like Palestine, Kashmir, Bosnia, Sudan and Chechnya.

Learning and Living Islam – An Islamic Studies Reader, Level 6 (2008), p. 187



Palestine is at the center of activism for ICSC students.

Key Concepts

- ▶ Injustices happen all over the world but Muslims must take action to stop an injustice when they see one.
- ▶ Every person is entitled to have their human rights respected and upheld according to international law.
- ▶ Palestinian human rights have been denied by the Israeli government for the last 50 years.
- ▶ Israeli aggression against Palestinians has increased in recent years and many Palestinians have been killed as a result of this aggression.

Learning and Living Islam – An Islamic Studies Reader, Level 6 (2008), p. 192



Islam and the West

Bilal Philips' *Islamic Studies* constructs Islam and the West as binary opposites. Philips associates Western culture with a variety of social ills such as weakening communal ties (thus, in London the cries of a young woman battered, raped and then strangled could be ignored by her neighbors), family breakdown (e.g., people can bequeath all their wealth to animal societies or to the upkeep of their pets to the exclusion of their kin) and immorality (women are allowed to walk around half-naked).¹²

The Philips curriculum claims that the Western notion of personal freedom facilitates societal ills and evils.

The Western attitude towards personal freedom has become a breeding ground for all kinds of societal ills and evils. Islam, on the other hand, puts great limitations on personal freedom and enjoins its members to take an active part in protecting and maintaining the divine code of morality at all levels of society.

Islamic Studies: Book 4, Advanced Level, p. 222. [BP]

This curriculum also disapproves of Western child-rearing in theory and practice and supports corporal punishment.

Similarly it is not sufficient for the mother to tell her children to pray at the age of ten; she must make them pray even if it means spanking them. Modern concepts in child psychology which look down at the physical punishment of children and encourage free will and expression run contrary to the Islamic outlook.

Islamic Studies: Book 4, Advanced Level, p. 220. [BP]

12. See: *Islamic Studies: Book 1*, p. 82; *Islamic Studies: Book 3*, pp. 121–122, 157; *Islamic Studies: Book 4*, pp. 154, 157, 265–266.

Other Religions

Generally, textbooks published in America are respectful toward non-Muslims. Students are repeatedly instructed to be courteous, pleasant and kind toward non-Muslims; similarities with Christianity and Judaism are noted and historical conflicts with the Jews of Arabia are downplayed. Moreover, the IQRA' curriculum also encourages teachers to present the notion of competing narratives, to cultivate awareness of them as well as the ability to explain their origins (and better defend one's own narrative as needed). Differences with other religions such as Hinduism are also mentioned, at times in a respectful manner; more often, however, disapprovingly. The ICSC curriculum provides much information, typically positive, about Christianity as a faith, albeit with what seems like a defensive attitude to protect its students from some theologically and culturally sensitive issues. On the theological question of the sanctity and authenticity of the Bible, the curriculum is self-contradictory and evasive. As to Judaism, while generally positive toward the faith, self-determination for Jews is problematic for the ICSC curriculum.

Similarities: Did you know?

In other Semitic languages, the name for God (Allah) is only slightly different. In Hebrew, the language of Prophet Musa, or Moses, and the Jews, Allah is called Eloh or Elohim. In Aramaic, the language of Prophet Isa, or Jesus, Allah is called Alaha.

I Love Islam, Level Five [Fifth Grade], Textbook, p. A28. [ISF]

Christians and Jews also believe in most of the same prophets mentioned in the Quran along with their stories and miracles. However, one can find some differences between the facts and prophetic stories presented in the Qur'an and those mentioned in other scriptures. Provided in the table below are the twenty-five [prophets] mentioned in the Quran and their English names from the Bible.

Learning Islam, Level Two [Seventh Grade], Textbook, p. A5. [ISF]

Jerusalem is different than Makkah (Mecca) and Madina (Medina) because it is special to Muslims, Christians, and Jews.

I Love Islam, Level Five [Fifth Grade], Textbook, p. D51. [ISF]

Historical Conflicts with the Jews of Arabia

The full story of the Bani Qynuqa' Jewish tribe and that of the Jews in Khaybar¹³ does not appear in the textbooks. The historical conflict between the Jews in Arabia and Muhammad is not stressed.

Allah mentioned Prophets Musa and Isa, peace be upon them both, in this Sura [Surat al-Saff] because the Muslims were having a hard time with some leaders of the Jews in Madina. They refused to believe in the Prophet Muhammad and broke an important agreement he signed with them upon his coming to Madina. Some of them even tried to hurt him and the Muslims. However, not all Jews were evil, some Jewish leaders and scholars were friendly to the Muslims, and a few even became Muslims.

13. About the story of *Banu Qynuqa'* see: http://en.wikipedia.org/wiki/Banu_Qaynuqa and about the Jews in Khaybar see: http://en.wikipedia.org/wiki/Battle_of_Khaybar.

Learning Islam, Level One [6th Grade], Textbook, p. D54. [ISF]

The ISF series portrays at length the anti-Islamic actions of the Bani Nadhir and Bani Qurayza. Their story is told under the title: "All Arabia Attacked Madina." The fact that they were Jewish tribes is not mentioned directly throughout the text.¹⁴ But the vocabulary to be learned for this class includes the following:

Bani An-Nadeer بنو نضير : An Arab Jewish tribe. Some leaders of that [tribe] tried to kill the Prophet Muhammad.

Bani Qurayzah بنو قريظة: the largest Jewish tribe in Madina. Their leaders sided against the Muslims during the Battle [of the Trench] and threatened the safety of Madina.

I Love Islam, Level Five [Fifth Grade], Teacher/Parent Guide, p. 79. [ISF]

Emerick, too, speaks about the purported hostility of the Jews to the Prophet and the wars against them.

B. The Hostility of the Jews

Why did the Jews begin to hate the message of Islam when it was calling them to Allah and affirming the truth of the Old Prophets? The answer lies in pride and arrogance . . . Allah revealed many ayat [Quranic verses] in this period explaining to the Muslims how rebellious were many of the Jews against Him and that they should be aware their treachery.

Yahiya Emerick, What Islam Is All About: Student Textbook, 2007(first edition 1997), p. 287.

The ICSC curriculum is blunt in criticizing the Jewish tribes of Medina, who found themselves in conflict with the Muslims taking over the city.

Chapter 4 – Prophet Muhammad, Lesson 2 – Battle of Ditch: JEWISH TRIBE

The Jewish tribes in Medina had a lot of power before the Prophet came to Medina. After the victory at Badr and the survival of the Muslims at Uhud, the Jewish tribes made an agreement with the Prophet that they would defend the city from any outside attackers. The Muslims were getting stronger and had more support and this worried the Jewish tribes because Islam would take over and they would no longer have power in Arabia.

Learning and Living Islam – An Islamic Studies Reader, Level 6 (2008), p. 91

The ICSC curriculum provides much positive information about Judaism and Christianity. At the same time, the attachment of Jews to the Holy Land is understated.

14. *I Love Islam, Level Five [Fifth Grade], Textbook, pp. C11–C23. [ISF]*

Key Concepts

- ▶ Jews and Christians are People of the Book because of their monotheistic belief.
- ▶ Judaism is based on the belief in one God who is eternal and who created everything.
- ▶ Jews believe they are the chosen people by God and must obey God's commands in order to enter Paradise. Christianity is based on the belief of one God in the form of three beings, which is the Trinity.
- ▶ Christians believe that by believing that Jesus died for man's sins they will be saved from being judged by God and will enter Paradise.

Learning and Living Islam – An Islamic Studies Reader, Level 6 (2008), p. 202



Learning and Living Islam – An Islamic Studies Reader, Level 6 (2008), p. 204

CELEBRATIONS

In Judaism there are five major festivals that are celebrated. Passover, Shabuoth, Sukkot, Rosh Hashanah and Yom Kippur, and two minor ones, Hanukkah and Purim.

The Bar Mitzvah (Bat Mitzvah for girls) is another celebration in Judaism which means “son of the commandment.” Under Jewish Law, children are not obliged to observe the commandments although they are encouraged to do so as much as possible to learn the obligations they will have as adults. Before the Bar Mitzvah, parents are held responsible for their children's sins. Boys at the age of 13 and girls at the age of 12 become obligated to observe the commandments. Boys and girls at this time also acquire the right to take part in leading religious services, to form binding contracts, to testify before religious courts and to marry. No ceremony is needed to formally mark the beginning of that obligation but today the Bar Mitzvah ceremony has become a popular tradition.

Learning and Living Islam – An Islamic Studies Reader, Level 6 (2008), p. 206

Christian themes are also elaborated in the ICSC curriculum.

INTRODUCTION TO CHRISTIANITY

Christians are considered People of the Book because they hold similar beliefs to Muslims and Jews. Christianity is a monotheistic religion. Christians believe God is Almighty and rules over all of heaven

and earth. He is the one that created the earth and one day will cast judgment over the entire earth. Christians' belief in God is a little different from that in Islam and Judaism. Christians believe that God is one, but part of three beings: The Father, the Son and the Holy Ghost. This is the belief in the **Trinity**. The father is God, the Son is Jesus, the Son of God, and the Holy Ghost is the energy of creation and how God made the world.

Learning and Living Islam – An Islamic Studies Reader, Level 6 (2008), p. 206

The following quotations from Level Five of the ICSC curriculum suggest a strong effort to present the various monotheistic religious narratives in a harmonious way.

Chapter 10 – Comparative Religions



[A picture showing symbols of three world monotheistic religions from the cover of Chapter 10 “Comparative Religions”]

Learning and Living Islam – An Islamic Studies Reader, Level 5 (2008), p. 215

Christmas and Halloween seem to present a challenge to the Muslim community.

SANTA CLAUS & THE CHRISTMAS TREE

There are many things associated with Christmas, such as Santa Claus and the Christmas tree that have nothing to do with the holiday and are customs and myths that have been adopted in the last century.

Learning and Living Islam – An Islamic Studies Reader, Level 5 (2008), pp. 220–221

HALLOWEEN

Halloween started over two thousand years ago, amongst a group of people who did not worship the one God. They believed that the spirits of dead people could come back into

the bodies of the living, on October 31st. So they dressed up in scary costumes to scare the spirits away. Muslims do not believe that this can happen.

Learning and Living Islam – An Islamic Studies Reader, Level 4 (2008), pp. 137–138

CHRISTMAS

Muslims do not regard this holiday as a “Muslim” holiday since we consider Prophet Isa to be a prophet. We usually use this time to honor and discuss him and his life and message.

Learning and Living Islam – An Islamic Studies reader, Level 4 (2008), p. 138

Chapter 10: Review: Check for Understanding

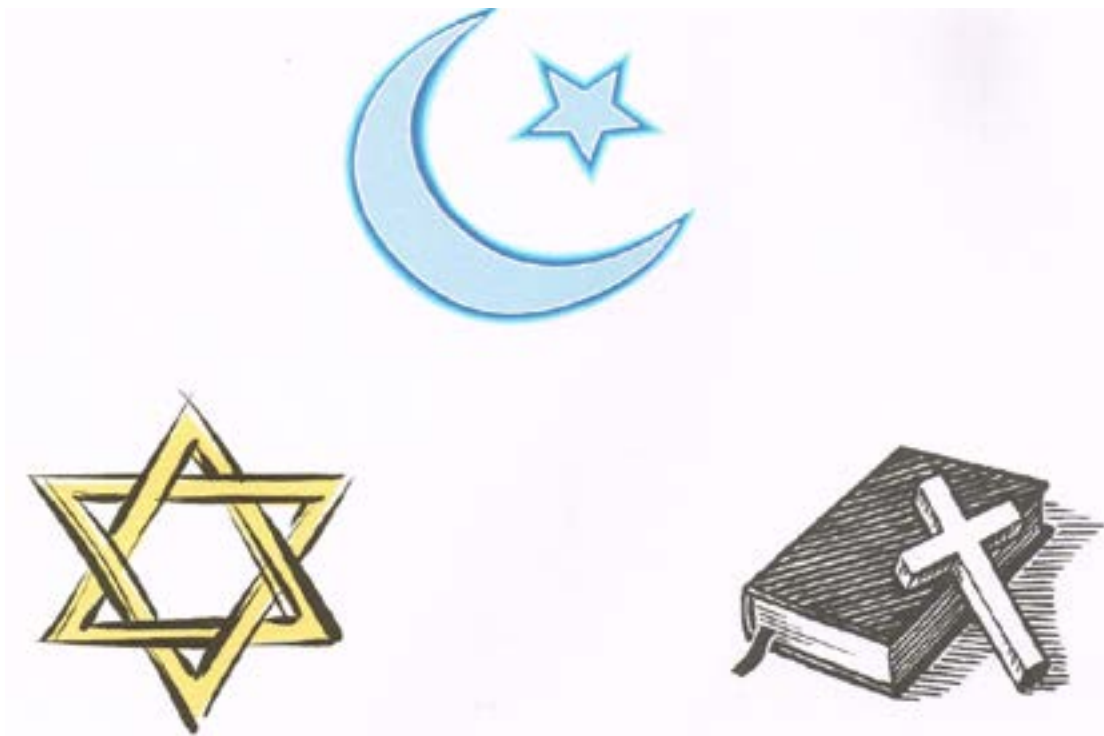
1. Why should Muslims show special respect for Christians and Jews?
2. Where does Halloween come from?
3. What is Christmas?

Learning and Living Islam – An Islamic Studies Reader, Level 4 (2008), p. 139

Chapter 10: Review: Critical Thinking

1. What are the similarities and differences between Islam and the People of the Book?
2. How are Islamic Holidays similar to the holidays of the People of the Book?

Learning and Living Islam – An Islamic Studies Reader, Level 4 (2008), p. 139



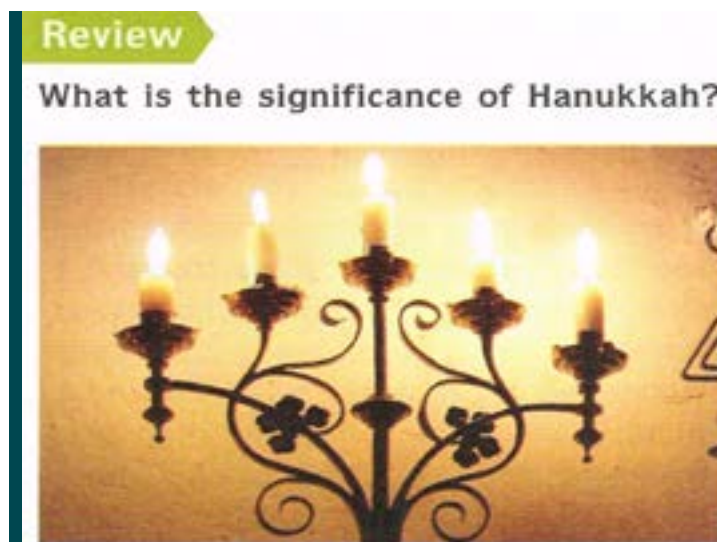
Learning and Living Islam – An Islamic Studies Reader, Level 4 (2008), p. 139

The description of Hanukkah mentions the rededication of the Temple, but not the connection to Jerusalem.

HANUKKAH

Hanukkah is the Jewish Feast of Lights that is celebrated for eight days every November or December. This holiday celebrates the defeat of the Syrian Greeks and the rededication of King Solomon's Temple by the Maccabees in 165 BCE.

Learning and Living Islam – An Islamic Studies Reader, Level 5 (2008), p. 222



Learning and Living Islam – An Islamic Studies Reader, Level 5 (2008), p. 222

ROSH HASHANAH

Rosh Hashanah celebrates the Jewish New Year. Known as the Day of Judgment or Remembrance, it takes place every year between September and October. Jews believe that on this day God writes in the Book of Life the events that will take place in a person's life for the coming year.

Learning and Living Islam – An Islamic Studies Reader, Level 5 (2008), p. 223

RELATIONSHIP

Muslims are to have respect and good relations with the Jews and Christians at all times. The relationship of the Muslims with the People of the Book is explained in the Qur'an. The Qur'an makes fifty references to the Jews or Children of Israel, mentions Moses 137 times, and Jesus 25 times. The People of the Book are praised and used as a reminder for the Muslims. The close relationship the Muslims have with the People of the Book is shown with the laws of food, marriage, and government. The food of the People of the Book is to be accepted and eaten by the Muslims. Muslim men can marry Jewish or Christian women. When the People of the Book live in a Muslim state, they are to be treated with respect and protected.

Learning and Living Islam – An Islamic Studies Reader, Level 5 (2008), p. 228

Muslims are warned not to act with prejudice or bigotry against the Jews and Christians.

Learning and Living Islam – An Islamic Studies Reader, Level 5 (2008), p. 229

Muslims cannot call or treat Jews and Christians as enemies or disbelievers because only Allah knows who is a believer and who is a disbeliever. Muslims must remember that Allah is the only one who can judge between people and He knows who the true believers are. The People of the Book all worship God and uphold standards of morality, but each religion follows a different path in that belief.

Learning and Living Islam – An Islamic Studies Reader, Level 5 (2008), p. 229

All three religions are rooted in the Abrahamic tradition and believe in the line of prophets. They believe that Allah gave revelation to Abraham, Ismail, Ishaq, Yaqub, Musa and Isa. All three religions also believe that God sent books to His messengers, the Torah to Moses, Gospel to Jesus, and the Qur'an to Muhammad.

Learning and Living Islam – An Islamic Studies Reader, Level 5 (2008), p. 229

Competing Narratives in IQRA'

One of the goals in teaching Islamic history in the first grade, according to IQRA', is to develop the student's ability to understand the various interpretations of a single historical event. One recommended example is:

The story of Prophet Ibrahim's willingness to sacrifice his only son according to Muslim tradition and according to Jewish tradition.

IQRA' Elementary Curriculum for Grades 1–6, p. 163.

The same goal and example are also mentioned in the IQRA' curriculum developed for seventh and eighth grades.¹⁵ Junior high school students are required to:

Be able to explain why certain groups of individuals do not necessarily subscribe to or even share the ideas and attitudes of the groups and societies that they are part of.

One of the recommended examples is:

The Jewish and Arab perspective over the Holy Land of Israel/Palestine.

IQRA' Junior High school Curriculum, p. 80.

Clearly, the goal is to allow the student to resist effectively counter-narratives, as needed. What “actually took place” is of course that traditional Muslim version of the *Hijrah* and the argument that [Muslims] preceded Columbus.

15. *IQRA' Junior High School Curriculum*, p. 81.

Statements of Performance Objectives (The Students will):

- ▶ Distinguish between a real historical incident and later accounts and interpretations of the same incident by different historians and narrators.
- ▶ Recognize the fact that popular accounts of past incidents may differ from that actually took place.

Examples:

- ▶ *Hijrah* of Rasuluallah from Makkah to Madinah according to the will of Allah and its interpretation by the Kuffar and later by the Jewish and Christian historians.
- ▶ The popular belief that Christopher Columbus discovered America.

Tasneema Khatoon Ghazi IQRA' Elementary Curriculum for Grades 1–6, 1996, p. 209.

Still, while the purpose is to resist competing narratives, the exercise, no doubt develops patience, sophistication and social skills. Arguably, it also diminishes demonization of the “other” by assuming that disagreements are natural.

- ▶ Study and analyze how movies/television shows present accounts of the Crusades, the Vietnam War, the Gulf War, and more recently the struggle in Bosnia and Chechnya.
- ▶ Different accounts of the Arab/Israeli conflict are likely to be influenced by the background and the religious and political views of the writer; accounts of the Chechnyan and Kashmiri conflict; growth of Islam during the first 50 years after *Hijrah*; Muslim and British rule in India . . .
- ▶ Arab and Turkish accounts of the collapse of the Ottoman empire . . .

Tasneema Khatoon Ghazi, IQRA' Junior High school Curriculum for Islamic Studies, Developed for Grades 7–8, 1997, p. 81

The American ISF curriculum reflects, in religious contexts, the challenge of reconciling various narratives for the same events as presented by Judaism, Christianity and Islam. Excerpts from an introduction to the subject, shows a mix of respect and disapproval for Islam’s monotheistic elder sisters, particularly the Jews. Hence, the text points to the Jews’ great many prophets, their long history and attachment to the Holy Land and Jerusalem, but also their alleged sins and flawed preservation of holy texts. The Jews are not blamed in falsification of the texts. (However, other schoolbooks mention “false Israelite tales and describe Israel as a “usurper.”)¹⁶

The people who practice Judaism are traditionally known by several terms, such as Jews or the Children of Israel . . . Allah blessed the Children of Israel with many Prophets and mes-

16. *Learning Islam, Level Two [Seventh Grade], Textbook*, p. A34 | *Love Islam, Level Four [Fourth Grade], Textbook*, p. A20.

sengers in the Holy Land and surrounding areas. During their early history, they were devout to God and generally obedient to their prophets . . . They also fell into different forms of disobedience, disbelief and collective sin. Among these disobediences were their disobedience of their prophets and sometimes rejecting and at times killings [sic] them . . . Nations around the Holy Land were tempted to control this important region. Jerusalem, the hub of many prophets and messengers, was destroyed a few times by Roman and Persian forces. Among the losses were the Temple built by Suleyman, or Solomon, and religious manuscripts including the Torah. Israelite priests including Ezra around 400 B.C tried to reconstruct the lost parts [of] the Torah on their own and from their collective memory. This caused many inaccuracies, corruption and loss to take place in the man-made manuscripts of the Torah . . . Many of the Israelite priests also drifted away from their religious teachings and spiritual ideals. They became keen for worldly desires and temptations. Israelite prophets and sincere priests could not stop the spiritual deterioration of their nation . . . In this unit you will learn about the latest Israelite Prophets and religious personalities, including the magnificent stories of Virgin Mary and her miraculous son, Prophet 'Isa (Jesus Christ).

Learning Islam, Level Three [Eighth Grade] Textbook, p. B3. [ISF]

Differences

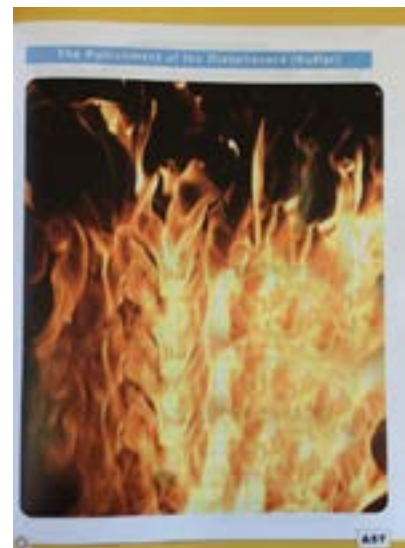
The belief in the crucifixion is very predominant among Christians. They believe that Jesus Christ was captured by the Romans and was . . . nailed to the cross and left to die. All Christian cultures promote the crucifixion through speeches, books movies and other means.

Al-Qur'an is clear and firm that Prophet 'Isa ماسلادىل ع was neither crucified nor killed. Instead, Allah ىلاعتو مناجب raised Him up to the heavens.

Learning Islam, Level Three [Eighth Grade] Textbook, p. B35. [ISF]

Tell [the children] that some people believe or think that Prophet Isa (A[Peace be upon him]) was the son of Allah (SWT [Almighty]) but that is shirk [polytheism] and kufr [disbelief] and it is not true at all. IQRA' Kindergarten Curriculum Vol. 3: Qur'anic Studies, p. 72.

The Punishment of Disbelievers (Kuffar). I Love Islam, Level Five [Fifth Grade], Textbook, p. A57.



Christians are implicitly blamed for being infidels. Regarding Hinduism, the criticism is more direct.

In Hinduism, a religion followed in India and other parts of the world, people also believe in and worship many gods and goddesses . . . AstaghfiruAllah [I ask God's Forgiveness]! This is a form of shirk and Islam rejects all shirk.

I Love Islam, Level Five [Fifth Grade] Textbook, p. A41. [ISF]

Some people give God human qualities, like getting sick, tired, jealous, or greedy, astaghfirullah! For example, some religious books say that God created the world in six days, got tired then He rested on the seventh day. This is very wrong.

I Love Islam, Level Five [Fifth Grade] Textbook, p. A46. [ISF]

This story [the story about Prophet Dawood wanting to marry one of his general's wives and sending him to die in battle] is one of the Israelite tales that fail to pass the test of accuracy and authenticity . . . false Israelite tales are examples of changes that were injected into previous scriptures.

Learning Islam, Level Two [Seventh Grade] Textbook, p. A34. [ISF]

It is [a] false [tale]. A great Prophet like Dawood (AS[Peace be upon him]) would never commit such an act.

Learning Islam, Level Two [Seventh Grade] Teacher/Parent Guide, p. 33. [ISF]

Emerick is even more passionate in his perspective of Hinduism:

For example, if look at Hinduism for a moment, we can see that it is a complicated mixture of myths, legends, spiritual philosophy and strange rituals. No true Prophet ever taught that women should be burned alive in their husband's funeral fire, that cow urine as holy to drink or that it was good to become a beggar and sleep in bed of nails. But these are sorts of things that Hindus are taught to believe in, generation after generation.

Ancient Prophets were raised up in India, just like everywhere else, but the message of those Prophets was either rejected by the people or completely lost and all that remains are weird philosophies and strange practices mixed in with a little bit of the truth.

Yahiya Emerick, What Islam Is All About: Student Textbook, 2007(first edition 1997), p. 83.

Naturally, such logic applies to all other religions; only Islam has the one and only authentic scripture.

Only Islam, the last revealed way of life, has survived intact and without change. All other messages which went before it were changed beyond all recognition away from the truth originally revealed long ago.

Yahiya Emerick, What Islam Is All About: Student Textbook, 2007(first edition 1997), p. 83.

Unlike the IQRA' and ISF textbooks, Bilal Philips' *Islamic Studies* series is overly preoccupied with

Judaism and Christianity, viewing them antagonistically. Judaism and Christianity, according to this curriculum, are not truly monotheistic. Jews and Christians have lost or distorted the pure message they received; in order to return to this message they must embrace Islam. The Philips course maintains that this scenario was actually preordained. Reform is impossible. Moreover, those who heard about Islam and rejected it will be destined to hellfire. Their rebellion makes them the worst of God's creations; this is evident in the excesses and corruption in Western society.

The preservation of the Qur'an [through its memorization] meant the preservation of Islam in its final form. The loss of the Gospel of Jesus means that Christians can never return to the true teachings of Prophet Jesus except by accepting Islam. Similarly, the original Torah was lost when Prophet Solomon's Temple in Jerusalem was destroyed by the Babylonians. Thus, the Jews cannot return to the pure teachings of Prophet Moses except by following Islam.

Islamic Studies: Book 1, Intermediate Level, p. 55. [BP]

The earlier prophets all made covenants with Allah to believe in the Prophet Muhammad and to command their followers to do so also. Mention of Prophet Muhammad can be found to this day in both the Old Testament of the Jews and the Gospels of the Christians.

Islamic Studies: Book 3, Advanced Level, p. 83. [BP]

All attempts to reform Christianity have failed because the pure message of Prophet 'Eesa has been lost. Thus, Martin Luther and the Protestants were only able to remove some of the Catholic superstructure, while innovations such as the trinity, the cross, deification of Jesus, the doctrine of Original Sin etc. remained untouched.

Islamic Studies: Book 4, Advanced Level, p. 148. [BP]

Allah makes a sweeping judgment on all those who have heard about the Final Messenger and heard the Final Message, yet rejected them; their abode is the Hell-fire . . . Whatever good they do in this life will not get them out of the Fire. They will either be rewarded for it in this life or have their punishment reduced in the next life by occupying lesser levels of the Fire, but it will be the eternal Fire nonetheless. Because they had either rejected Allah or His Prophet, both of which occupy a pivotal position in this life and the next, Allah classifies them as the worst of His creation. All of His creation is in a state of Islam, in submission to the divine laws, except the souls of the Jinn [supernatural beings] and human beings, which have been given the option between voluntary submission and open rebellion. Rebellion takes humans below the lowest of creation. This fact is evident in the excesses and corruption in Western society.

Islamic Studies: Book 4, Advanced Level, p. 157. [BP]

The following is an example of some of the many accusations directed against Jews and Judaism within the Bilal Philips curriculum:

Jewish scriptures are full of statements that demean God . . . in the Talmud, the famous commentary on the books of the Old Testament, God asks the rabbis for permission to do certain things. On another occasion, God intervenes in a debate between rabbis to inform them that the minority opinion is right and the majority is wrong. The rabbis respond by telling Him that he is out of order. So God is treated

like a personal servant of the Israelites instead of them being his servants. On the basis of this relationship, Jews claim that they are guaranteed Paradise as God's chosen people regardless of what they do.

Islamic Studies: Book 4, Advanced Level, p. 23. [BP]

Jews on the other hand, consider themselves the chosen children of God who will inherit paradise no matter what they do; hence, there is no need for seeking forgiveness.

*Islamic Studies: Book 1, **Intermediate** Level, p. 77. [BP]*

The Jews were a relatively unified body, even though they had distorted the scriptures and turned the religion of Islam, as brought by Prophet Moses and the Prophets who came after him, into a nationalist culture of empty rituals.

Islamic Studies: Book 4, Advanced Level, p. 150. [BP]

Islam in Peace and War

All of the textbooks reviewed emphasize that Islam is a path of peace. Most promote non-violent conflict resolution and students are instructed to control their anger and avoid conflict. None of the textbooks deal with peace processes, however. As mentioned above, the IQRA' curriculum also encourages teachers to present the notion of competing narratives among nations, national groups and monotheistic religions, to cultivate awareness of them as well as the ability to explain their origins.

Emerick asserts that wars between Western and Muslim societies had nothing to do with the faith. *Jihad*, according to most textbooks, has more than one meaning, but the military action remains central to the faith. Limitations are also explained. Students are not called upon to participate in such efforts, let alone to "murder innocent people in the name of *jihad*."

Bilal Philips' *Islamic Studies* series, presents *jihad* as fighting in the path of Allah and as the highest sacrifice that can be made for the sake of one's belief in God. Although Philips portrays Islam and Muslims as being under constant threat and thus forced to fight, the curriculum does not openly call for *jihad* and rejects all forms of suicide.

Islam is a Way of Peace

The word Islam comes from the word Salima [sic], which means peace. This means that Islam is a way of peace".

We are Muslims: 'Aqidah, Fiqh, and Akhlaq, Grade 2 Textbook, p. 33. [IQRA']

Allah wanted humanity to live in peace as one nation. For this purpose God sent Prophet Muhammad to all mankind.

Learning Islam, Level Two [Seventh Grade] Textbook, p. A6. [ISF]

Link [the Treaty of Hdaybiyya]¹⁷ to students' lives:

1. Making peace with oppressive people takes time and patience.
2. However we can see many historical examples and current examples of where peace with oppressive people can one day come true.

Learning Islam, Level One [Sixth Grade] Teacher/Parent Guide, p. 140. [ISF]

This does not mean that Muslims are a warring people who love armed conflict and military engagements. Muslims are fundamentally a peace-loving people. However, Muslims are constantly being thrown into conflict, the natural result of the primeval struggle between truth and falsehood. The forces of evil and darkness will not rest until they have eradicated all traces of the ultimate truth of Islam. Prophet Muhammad's biography, like that of prophet before him, is a classical example of how such a struggle evolves. And the present condition of Muslim states and communities around the world clearly reflect this reality.

Islamic Studies: Book 4, Advanced Level, p. 262 [BP]

Avoiding conflict

Always remember to use behavior that allows you to be peaceful and yet firm when others are being rude or aggressive."

Learning Islam, Level One [Sixth Grade] Teacher/Parent Guide, p. 140. [ISF]

Forgiving someone doesn't mean you can't fight back, it just means you don't want to fight back . . . By avoiding anger you are also avoiding conflict.

I Love Islam, Level Five [Fifth Grade] Textbook, p. E4. [ISF]

In the Qur'an, Allah told the believers to return the bad treatment of others with treatment which is superior.

I Love Islam, Level Five [Fifth Grade] Textbook, p. E5. [ISF]

Jihad war is part of being a Muslim. At times, it helps one to be pious. Muslims must pay attention to teamwork during the *jihad* war and develop brotherly relations with other Muslim around them. There are cases in which one can contribute to charity or to the "Muslim army," instead of going to the *jihad* war.

Jihad

Not all people follow God's path, which is also called in the Qur'an "As-Sirat-ul-Mustaqeem" طريق الله المستقيمة "مقيت سمل" or the Straight Path. Some follow Shaytan and refuse to obey Allah and submit to Him. They even hurt Muslims and try to force them to do evil things, exactly as Shaytan did to Prophet Adam (P). Allah orders us to defend ourselves and our society against those who fight us and threaten our good way of life. Therefore, sometime we have to struggle against evil people to protect ourselves and

17. The Treaty of Hdaybiyyah was a treaty between Muhammad representing the Muslims in Medina and the pagan Quarrysh tribe of Mecca in March 628. It helped to decrease tension between the two cities, affirmed a 10-year peace, and authorized Muhammad's followers to return to Mecca the following year in a peaceful pilgrimage.

society. This also keeps us on the straight path away from the evil path of Shaytan.

Sometimes, struggling on God's path requires fighting hostile and evil enemies. This military jihad or struggle must be always done under the official leadership of the Muslim society. Jihad or struggle on Allah's path must only be done to keep peace and justice on earth.

Success in any kind of Jihad, whether military or otherwise, is dependent on strong teamwork as Ayah 4 stresses. No social effort is ever accomplished properly by an individual no matter how talented and strong he or she is. As Muslims we must always develop and strengthen our brotherly relationship with Muslims around us. This is particularly true on the battlefield. If even a small group of soldiers do not do their part they can put the whole army at risk which is what happened at the battle of Uhud as you learned in your elementary years.

Learning Islam, Level One [Sixth Grade] Textbook, p. D51. [ISF]

Jihad can be fighting hostile enemies on the battlefield whenever needed. However, jihad can be performed without fighting at all. It can be financial jihad by giving money to the needy, to good projects or to support the Muslim army. Jihad can also be against evil desires within one's self. Resisting the urge to say, see or do bad things is an important type of jihad. Exerting effort to learn Islam and other good knowledge is a type of jihad too. It is interesting to know that one of the best types of jihad does not involve fighting. The scholars call this type of jihad 'Jihad ul-Kalimah' قتل كل داهج, or the Verbal Jihad. Prophet Muhammad says: "The best form of jihad is a word of truth in front of an evil ruler."

Learning Islam, Level One [Sixth Grade] Textbook, p. D61. [ISF]

Objectives

The students will be introduced to the concept of jihad.

Examples

Various aspects and types of jihad (besides armed warfare especially)

IQRA' Elementary Curriculum for Grades 1–6, p. 58.

2. Vocabulary: Match the term with its definition

[The term Jihad matches with both Holy War and Struggle in the way of Allah]

Hina Naseem, Our Faith and Worship Workbook, Elementary Level, Vol. 2. IQRA', 2006 (1998), p. 76.

JIHAD II: FIGHTING IN THE WAY OF ALLAH: Questions to think about

- ▶ Under what circumstances are Muslims allowed to wage war?
- ▶ If a Muslim is victorious in Jihad, how must he conduct himself?

Hina Naseem, Our Faith and Worship Workbook, Elementary Level, Vol. 2. IQRA', 2006 (1998), p. 79.

Across all the texts, the term *jihad* is not limited to war.

Lesson 15: Jihad I: Struggle with Wealth and with Persons

Islam in its meaning and message is a religion of peace and teaches us to live with other human beings in justice, decency, and peace.

Lesson 16: Jihad II: Fighting in the Way of Allah

One of the meanings of Jihad (struggle) is to struggle in the way of Allah against the enemies of Islam and Muslims. The Jihad is not a random fight against non-Muslims but a struggle to defend Muslims and Islamic interests. In fact, Islam gives full rights to oppressed people to rise against the oppressor for the defense of their rights.

Lesson 17: JIHAD III: The Struggle within the Self

The most important Jihad according to Rasulullah is the Jihad an-Nafs . . . the Struggle of the Self.

Abidullah Ghazi and Tasneema Khatoon Ghazi, Our Faith and Worship, Elementary Level Volume 2, IQRA' Chicago, 2008, p. 30–34.

Jihad in the sense of “fighting in the way of Allah” is particularly meaningful because IQRA' students are taught that in matters relating to Allah they should not listen to the advice of “parents, friends and leaders.”

Grade 4, Islamic Social Studies

Obedience to Allah should be our primary goal, even if it means disobeying our parents, friends and leaders: Study the example of Prophet Ibrahim.

Tasneema Khatoon Ghazi, IQRA' Elementary Curriculum for Grades 1–6, 1996, p. 200.

In the following paragraph the author of this textbook criticizes violence and abhorrent behavior perpetrated in the name of *jihad*:

Some deviant Muslims murder innocent people in the name of jihad. They do that on their own without the approval of righteous rulers and scholars of the Muslim society. Their actions are not forms of proper jihad, rather, it is mischief and murder.

Learning Islam, Level One [Sixth Grade] Textbook, p. D62. [ISF]

Still, the ISF curriculum encourages fascination with the holy wars of the Muslim community, as can be grasped from the heading and subheadings of the unit on *The Battle of Hunayn*, one of many battles for the spread of Islam, dramatically narrated in the curriculum.

The Battle of Hunayn . . . The Tribe of Hawazin . . . Hawazin Prepared for War . . . Hawazin's War Plan . . . Muslims Caught by Surprise . . . Early Defeat for Muslims . . . The Muslim Army Regains Control . . . The Great Lesson . . . Muslims Ethics of War . . .
Learning Islam, Level Two [Seventh Grade] Textbook, pp. C76–C80 [ISF].

The following excerpts dealing with the spoils of war (e.g. women and children captives), and Islamization in the context of war, are telling.

The war goods from the battle of Hunayn included sixty thousand camels, sheep and goats, and about four thousand ounces of silver. The Hawazin women and children, who had been behind the army, became captives of war. The Prophet saw that the children and women were poorly dressed so he ordered clothing to be made for each one of them.

The Prophet didn't want to take At-Taif by force in the hope that the people would willingly embrace Islam in a short while.

Learning Islam, Level Two [Seventh Grade] Textbook, pp. C80, C82. [ISF]

The ICSC curriculum stresses political activism and justifies military *jihad*, in cases of defense or a struggle against oppression. These pro-*jihad* definitions are wide and vague, leaving room for Muslim students to be exploited by radicals.

Key Terms

- ▶ Oppression
- ▶ Struggle
- ▶ Migrant farm workers
- ▶ Occupation

Learning and Living Islam – An Islamic Studies Reader, Level 5 (2008), p. 208

Key Concepts

- ▶ All people have the right to be treated justly and fairly.
- ▶ Muslims have a responsibility to stand up against injustice.
- ▶ Jihad is to struggle and defend oneself against an oppressive person or government.
- ▶ Cesar Chavez organized the United Farm Workers' Union which helped to give rights to the farm workers.
- ▶ Palestinians have been stripped off human rights due to the Israeli occupation.

Learning and Living Islam – An Islamic Studies Reader, Level 5 (2008), p. 208

Jihad in Arabic means “struggle.” There are two kinds of struggle. One is an internal struggle and the other is external. The internal jihad is our daily struggle with our conscience as we strive to do what is right and avoid listening to the whispers of Satan.

The external jihad is a physical struggle someone goes through to defend what is right. This struggle takes place when someone is defending themselves from evil, and this usually takes place during times of war. An aggression that is initiated by a Muslim is not jihad. However, if people are being oppressed or treated unjustly, they have the right to struggle against their oppressor and not endure the oppression that is forced upon them.

Muslims must defend themselves when attacked and must stand up against injustice. Taking advantage of a person is not Islamic and must not be accepted. All human beings have the right to live in peace and safety and at times jihad may be necessary to preserve these rights.

Learning and Living Islam – An Islamic Studies Reader, Level 5 (2008), p. 209

Emerick passionately defends Islam against those who attack the faith over *jihad*, which is often equated with terrorism. Nevertheless the textbook emphatically supports *jihad* wars in the right circumstances and within the limitations set by sharia.

C. What is Jihad?

Just what is Jihad and why do the non-Muslim media make it look like all Muslims are bomb-throwers and radicals? This is an issue which Muslims feel strongly about because it affects us inside as well as outside the Ummah, or community.

It is interesting that Islam is the only spiritual tradition that that is mentioned by name in connection with terrorism. This is the fault of the often biased media which sees Islam as a strange and exotic thing.

Emerick, What Islam Is All About: Student Textbook, 2007, p. 163.

The word Jihad means, to struggle or strive, or work for something with determination. It does not mean holy war. The Arabic word for war is Harb and the word for fighting is Qital.

However, the word jihad is most often associated with the act of physically confronting evil and wrong-doing, hence, it be applied to the act of fighting as well. But the goal of physical Jihad is not to have a big war, gain riches or kill people, it is to further the cause of Allah and to create justice on Earth. Then, when the evil is removed, or the other side wants peace, we are to make peace as well.

Emerick, What Islam Is All About: Student Textbook, 2007, pp. 163–4.

Emerick provides a rather wide range of possibilities for a “lawful” military *jihad* including as a means of spreading the faith. But a *jihad* war on the level of the Islamic *Ummah* is not allowed at this time because there no accepted leader for it.

A physical Jihad may only be initiated for three reasons: 1) To defend the Muslim community against aggression. 2) To eliminate an evil force which is oppressing people. 3) To remove any barrier to free flow of Islamic da’wah [proselytizing]

If anyone dies in a Jihad they automatically will go to Paradise. A Shaheed, or Martyr, is described this way by Allah, “Don’t think that those who were killed in Allah’s Cause are dead. NO, they are alive,

finding their bounty in the presence of their Lord.” (3:169)

We can declare a Jihad, or struggle against an evil oppressor. But commanding the whole Ummah to do Jihad can be done by Amir, or leader of the Ummah.

Emerick, What Islam Is All About: Student Textbook, 2007, p. 164

The Saudi-published Bilal Philips curriculum supports *jihad* as “fighting in the way of Allah.”

Jihad, fighting in the way of Allah, has a high place in the Islamic scheme of things. It is considered an important part of faith, as it represents the highest sacrifice that one can make for the sake of one’s belief in Allah.

Islamic Studies: Book 4, Advanced Level, p. 259. [BP]

Suicide

Suicide has been classified as haram (forbidden) in Islam. In fact, the Prophet himself informed us that one who kills himself will find himself in the Hell-fire forever, killing himself over and over again in the same way that he did in this life. The one who commits suicide implies by his act that Allah has unjustly burdened him beyond his God-given abilities, and such a concept is, in reality, equivalent to kufr (disbelief).

Islamic Studies: Book 3, Advanced Level, p. 85. [BP]

Attitudes toward Israel

Israel is generally not discussed per-se. In both IQRA’ and ISF texts, Israel appears on some maps, while others omit the name. IQRA’ curricula encourage teachers to present the notion of competing narratives and to cultivate awareness of nations and monotheistic religions, as well as the ability to explain their origins. Some ISF series’ maps omit the name Israel, mention Israel on the map of Palestine only as the occupier of the Golan Heights, or exclude Jewish settlements from the pre-1948 Palestine map. One ISF textbook presents Israel as a usurper with no historic claim on the land.

The ICSC curriculum places anti-Israeli activities at the center of its call for political activism. The narrative is simplistic and one-sided; Israel is all bad and the Palestinians are all good. Jewish roots and rights in the Holy Land and Jerusalem, as emphasized in the Qur’an (2:142–144, 5:21, 17:104, 26:59), are ignored. Hence, there is no genuine effort within the curriculum to encourage reconciliation with, and understanding of, the “other.” (But in IQRA’ there is the teaching of listening to conflicting narratives and, in Emerick, the realization that wars do not happen because of faith.) Bilal Philips, for its part, presents the “loss of Palestine” and the neglect of the struggle to “liberate al-Quds” [Jerusalem] as manifestations of Muslim corruption, division and the abandonment of the duty to speak and act against evil.

Israel on ISF Maps

Israel appears on the map:



I Love Islam, Level Two [Second Grade] Textbook, p. B2. [ISF]

Israel does not appear on the map:



I Love Islam, Level Two [Second Grade] Textbook, p. D13. [ISF]

Israel appears on the map of Palestine only as the occupier of the Golan Heights:



I Love Islam, Level Four [Fourth Grade] Textbook, p. A24. [ISF]

Jewish cities and towns are omitted from the pre-1948 Palestine map:



I Love Islam, Level One [First Grade] Textbook, p. D46. [ISF]

Competing Narratives

Objectives

The students will be able to consider and analyze different feelings, attitudes and ideas that people have about specific historical situations.

Examples

Narrate differing views on the Gulf War, Bosnia, Arab-Israeli conflict . . .
IQRA' Junior High School Curriculum, p. 79.

Objectives

The students will be aware that different accounts of the same historical event may significantly differ from one another (comprehension and analysis).

Examples

Prophet Ibrahim's decision to sacrifice his son at Allah's command according to the Jewish and Arab traditions; the Palestine/Israeli conflict and the history of the country and its people, as written and interpreted by Jewish and Arab scholars.
IQRA' Junior High School Curriculum, p. 81.

Objectives

The students will realize that attitudes and circumstances of each individual studying, writing, or interpreting history can influence his/her interpretations of historical development or events (affective domain, attitudes and values).

Examples

Different accounts of the Arab/Israeli conflict are likely to be influenced by the background and the religious and political views of the writer . . .
IQRA' Junior High School Curriculum, p. 81.

Israel as a Usurper with No Historic Claim on the Land

Unit A, Chapters One and Two of *I Love Islam, Level Four* discusses Prophet Ibrahim and his sons. *Al-Khalil* [Hebron] is the city of the Prophet Ibrahim. Ibrahim, his wife Sara and his son *Ishaq* [who taught Islam to all the people of Palestine] are all buried there.

Israel occupied by force al-Khaleel along with Jerusalem and the West Bank in 1967, during the Six-Day War. The population of al-Khaleel is around 75,000 and is mostly Arab Muslims. Since the occupation began, Israelis have settled there. Muslims around the world wish that peace would return to Al-Khaleel, the city of Prophet Ibraheem and other

cities in Palestine.

I Love Islam, Level Four [Fourth Grade] Textbook, p. A20. [ISF]

(This description ignores the history of the Jewish community of Hebron, destroyed as a result of the 1929 riots by its Muslim neighbors, in what became known as the “Hebron Massacre.” The paragraph also does not mention that Israel captured Hebron, during the Six-Day War, while it was a Jordanian city, following the attack on Israel by Jordan.)

The following excerpts, from ICSC, display one-sidedness in the description of the conflict. The emergence of the Jewish national home is falsely depicted as an abrupt event of immigration from Germany to Palestine. In truth, the process was gradual. The text ignores the Holocaust and the mass exodus of Jews from Muslim countries to escape persecution.

PALESTINE

Palestine is one country in the world where Muslims have suffered for an extended period of time. Palestinians have been oppressed by Israelis for over 50 years in Palestine and the oppression has become worse in recent years. Today there are 2 million Palestinians who live there.

Learning and Living Islam – An Islamic Studies Reader, Level 6 (2008), p. 194



[A picture showing Palestinian schoolgirls]

Learning and Living Islam – An Islamic Studies Reader, Level 6 (2008), p. 195

In 1948, the Jews from Germany immigrated to Palestine and took over the homes and land of the Palestinians. This injustice has been taking place for more than fifty years now. The Palestinians have been treated unjustly by the Israelis. The Palestinians were removed from their land and Israel took the land as its own. Thousands of Muslims were forced to leave their homes and land which they had been living on for many generations. They were not compensated for their loss. Many of them were forced to live in refugee camps. Until this day, the Palestinians have been struggling for their right to return to their land and their homes. The Israelis however, refuse to return the land and believe they are entitled to live there now.

Learning and Living Islam – An Islamic Studies Reader, Level 5 (2008), p. 212

Review

How are the Palestinians being treated unjustly?

Learning and Living Islam – An Islamic Studies Reader, Level 5 (2008), p. 212

The homes and land of Jews both in Palestine and the region were often taken over by Muslims as well. While identifying with the suffering of Palestinians, there is little value in presenting a one-sided narrative resulting in the demonization of one side. A more effective path to peace and reconciliation would be through educating young American Muslims by presenting the tragedy, suffering and mistakes of both sides.

The Corruption of Islam and the Loss of Palestine

It can therefore be noted that the neglect of this duty has led to the present state of corruption and division which have befallen the Muslim ummah. The Muslim masses have strayed far from the teachings of the Qur'an and Sunnah and have mixed shirk (polytheism), bid'ah (innovation), and corruption in their religion. Meanwhile, most of those who are aware of these evils remain silent about them, whether they are taking place in their own lives and within their own families, or in society in general. As a result of the Muslims neglecting this duty and leaving their religion, as was revealed to Prophet Muhammad and understood by his companions, Muslims lost their previous state of honor and glory and have been degraded by the enemy, by Allah's permission. Huge sections of the ummah have been swallowed up by the enemy, as in the case of the Muslim states of southern Russia and northwestern China and continue to be swallowed up, as in the case of Eritrea, Afghanistan, Mindanao, Bosnia, Palestine, and Kashmir. Meanwhile, the rest of the ummah is unable to even raise a finger to help them. Nationalism and tribalism are given precedence over Islam. Thus, the struggle to liberate al-Quds becomes an Arab struggle, and the wealth of Muslims becomes that of a few tribes who happen to be in control of the land.

Islamic Studies: Book 4, Advanced Level, pp. 223–224. [BP]

“Others” Among Muslims

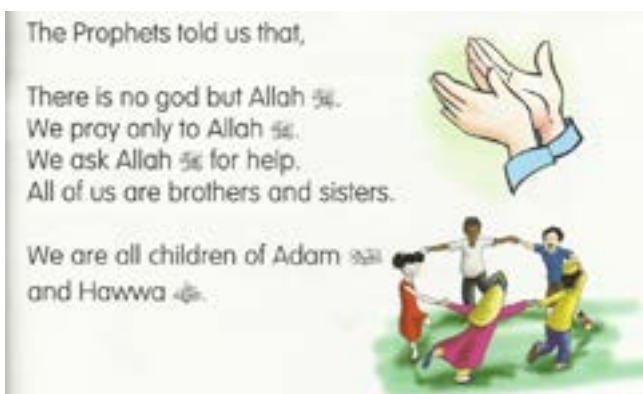
For the most part the textbooks emphasize the diversity among Muslims along with Islam's opposition to racism. IQRA' and ISF do not mention the various denominations of Islam. However, one of the ISF books explains that worshiping saints and making pilgrimages to their tombs, as with the Sufis,¹⁸ should be avoided, since that constitutes *shirk* (polytheism). ISCS mentions that most of Iranian Muslims are Shiites, but presents the country as a good example of a Muslim country. The Bilal Philips' *Islamic Studies* curriculum however, openly denounces Sufi beliefs and practices and some Shiite beliefs. It not only rejects saint worship but also favors the demolition

18. Sufism is a mystical approach to Islam that seeks to find divine love and knowledge through direct personal experience of God.

of tombs and mausoleums, such as the Taj Mahal. It also dismisses the notion that there is an inner meaning of Islam and thus rejects claims that the Prophet taught Abu Bakr an inner knowledge or that Ali had received secret knowledge from the Prophet.

Thus, the Philips' attitude toward the Sufis and Shiites are in line with the notions of Wahhabi Islam. The Wahhabi movement came into being by the middle of the eighteenth century in central Arabia. It takes its name from Muhammad Ibn 'Abd al-Wahhab (1703–1792) a scholar of Islamic law and theology. Critical of what he saw as the decline and moral laxity of his society, he began to call upon Muslims to return to the teachings of Islam as understood by the followers of Ahmad Ibn Hanbal,¹⁹ who taught strict obedience to the Qur'an and the Hadith and rejection of all that could be regarded as illegitimate innovations. Muhammad Ibn 'Abd al-Wahhab condemned many popular beliefs and practices as un-Islamic idolatry and a return to the paganism of pre-Islamic Arabia. Central to his theology was the doctrine of God's unity (*tawhid*). Any act of religious devotion which was displayed toward human beings or objects, like the veneration of tombs or entombed persons considered saints, was an offence against the unity of God, to be actively fought against.

Diversity among Muslims



We are Muslims: 'Aqidah, Fiqh, and Akhlaq, Grade One, Textbook, p. 29. [IQRA']

*I Love Islam, Level Four [Fourth Grade]
Textbook, p. G2. [ISF]*



Allah does not set apart anyone because of the color of their skin or where they are from. Allah tells us in the Qur'an that He does not differentiate between people except on "Taqwa (piety)."

I Love Islam, Level Five [Fifth Grade] Textbook, p. E16. [ISF]

Islam is against racism . . .

I Love Islam, Level Five [Fifth Grade] Textbook, p. C9. [ISF]

19. Ahmad Ibn Hanbal (780–855) is considered the founder of the Hanbali school of Islamic Jurisprudence.

The following ICSC description of Shiite Iran is part of an overview of the Muslim world focusing on political Islam, which prioritizes Muslim unity.

IRAN

Islam spread to Iran in the seventh century when the Arabs defeated the Persian armies. Iran later was invaded by the Turks and Mongols. Many dynasties then ruled Iran, such as the Safavid, Afshar, and Zand dynasties. Iran in the early 1900s had many conflicts with Great Britain and Russia for territory and control of oil. Today about 90 percent of Iranians are Muslims of the Shiite sect. The remainder, mostly Kurds and Arabs, are Sunnis. Zoroastrians make up 1 percent of the population. In addition, there are small minorities such as Armenian Christians, Assyrian Christians, Jews, Protestants, and Roman Catholics.

Iran is an Islamic republic governed under the constitution which is based on Islamic principles of government. The leader of Iran is appointed for life by an Islamic religious advisory board that works closely with the government.

Learning and Living Islam – An Islamic Studies Reader, Level 5 (2008), pp. 198–199

Bilal Philips Denounces Sufi and Shiite Beliefs and Practices

In many parts of the Muslim world today, the graves of righteous Muslims of the past have been turned into shrines to which tens of thousands make pilgrimage annually. At these shrines, Muslims call on the dead for the fulfillment of their needs or to carry their prayers to Allah for them. These Muslims profess belief in the One God, Allah. However, they are ignorant of the fact that only He answers prayers and that prayers to anyone besides him is shirk.

Islamic Studies: Book 4, Advanced Level, p. 24. [BP]

Based on these hadith²⁰ and others like it [that forbid praying toward, sitting in or living in graves], not only should such tombs be demolished, but also mausoleums like the Taj Mahal in India; the one erected over the grave of the founder of Pakistan, Muhammad Ali Jinnah, in Karachi, Pakistan; the tomb of the claimed mahdi in Sudan; that of Sayyid al-Badawi in Egypt, etc.

Islamic Studies: Book 4, Advanced Level, p. 95 (fn. 44) [BP]

In the decades after the Prophet's death, some people began to make exaggerated claims that Ali, the Prophet's son in law and cousin, had received secret knowledge from him. When 'Ali was asked about it he angrily denied it, claiming only to possess a clear insight into the Qur'an and some detailed instructions dictated by the Prophet on legal issues.

Islamic Studies: Book 4, Advanced Level, p. 43. [BP]

20. Hadith (p. Ahadith) a saying or an act or tacit approval or disapproval ascribed to Prophet Muhammad.

Enforcing Islam and Islamic Law

While Bilal Philips' Islamic studies series advocates imposing Islam on others, the IQRA' and ISF curricula do not. According to the Philips course, those holding the reins of power must make people obey Allah's laws; if they refuse, the full force of the state should be applied. The man of the household should wield similar authority over a woman and if all else fails he is allowed to hit her. However, he should not do so abusively. The mother has similar authority over her children even if it means spanking. Textbooks generally do not deal with the subject of crime and punishment in Islam. In discussing laws derived from the Qur'an and the *Sunna* (the path of the Prophet), the Bilal Philips curriculum teaches that according to the Qur'an, the punishment for theft is cutting off the thief's hand "even for the minimum amount of a quarter-dinar."

Enforcing Islam

Thus, the *Amīr*, who has the reins of power in his hands, has to make the people obey Allah's laws if they refuse to follow them. He has to bring the full force of the state into play and establish Islam at the expense of all anti-Islamic practices. It is not sufficient for him to have the power to make the people obey Allah, yet he only talks to them and forbids them in edicts or proclamations which have no force behind them to back them up.

Similarly, the man has been placed in a position of authority over the woman in the household. It is his duty to see that Islam is practiced throughout his household. If she refuses to obey Allah, there are several steps a man can implement to try to reach her and change her ways. And if all else fails, he is even allowed to hit her.⁴ However, he should not do so abusively, nor in a way which would bring harm to her. If, for example, his wife wants to go outside the house half-naked with her hair, neck, arms and/or legs exposed, he has to make her stay inside and only allow her out if she is dressed in the proper *hijāb*. It is not sufficient for him to tell her not to do so if she doesn't heed his words, for he will be held responsible as the *Amīr* of the house, even though she will have to answer for her rebellion against Allah's laws.

Similarly, it is also not sufficient for the mother to tell her children to pray at the age of ten; she must make them pray, even if it means spanking them. Modern concepts in child psychology which look down at the physical punishment of children and encourage free will and expression run contrary to the Islamic outlook.

Islamic Studies: Book 4, Advanced Level, p. 220 [BP]

The Punishment for Theft in Islam

If a person is caught stealing, the punishment for such a crime is mentioned in the Qur'an. Allah said:

"Cut off the hands of the male and female thief as a punishment by way of example from Allah, for their crime. And Allah is Almighty and Wise" (Qur'an 5:38).

Islamic Studies: Book 1, Intermediate Level, p.132 [BP]

The minimum amount for which a thief's hand may be cut off and how much of the hand is to be cut off can only be found in the Sunnah.

'A'ishah reported that Allah's Messenger said:

"The hand of a thief can only be cut off for [the value of] a quarter of a dinar and upwards."

Islamic Studies: Book 1, Intermediate Level, pp. 133–134. [BP]

Family

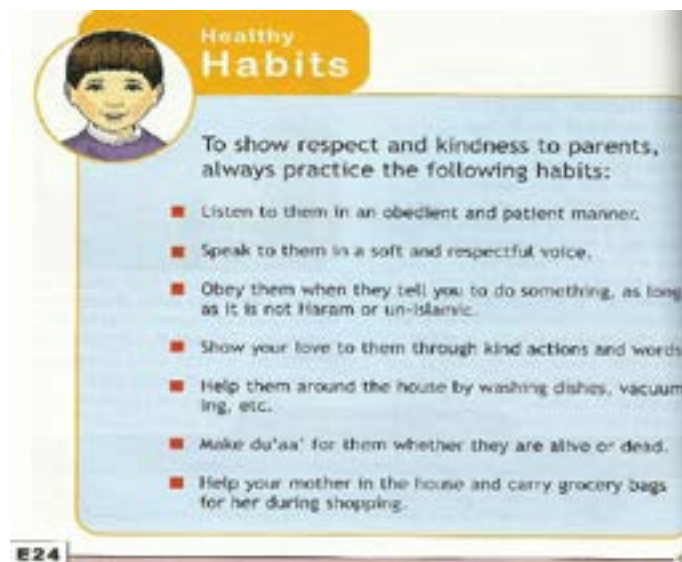
Textbooks encourage students to strengthen family ties. They are called upon to be aware of their parents' efforts and be respectful, polite, loving, helpful, and obedient. Elderly parents and relatives should be respected and taken care of. Young children should be treated with kindness. Islam, the textbooks note, commands special kindness, respect, and obedience to mothers.

Parents go through a lot of trouble to care for and raise their children from the time they are born until they become adults. And despite all of the hard work, parents still love and protect their children. No matter how kind and obedient a child may be, he can never truly repay his parents for their love and patience.

I Love Islam, Level Five [Fifth Grade] Textbook, p. E22. [ISF]

Try to keep parents happy by obeying them; do not raise the voice when talking to them; doing chores and being helpful [sic]. Share money, gifts and toys with siblings, share feeling and thought with each other; respect older siblings and show affection toward the younger siblings. Honor and respect relatives; keep in touch with them by visiting, calling or writing.

IQRA' Elementary Curriculum for Grades 1–6, p. 43.



I Love Islam, Level Five [Fifth Grade] Textbook, p. E24. [ISF]

The Prophet said,

“Whoever is not kind to our young ones and respectful to our elders is not one of us.”

So, one can not be a truly good Muslim unless he treats his parents and elders properly by obeying them and speaking to them nicely.

Islamic Studies: Book 1, Intermediate Level, p. 101. [BP]

Special kindness, respect, and obedience to mothers

Mothers are given a special type of kindness and respect in Islam. Mothers experience a lot of pain and hardship during pregnancy and the delivery of their children. And as the child grows up, it is the mother who spends most of her time caring for him or for her.

Love Islam, Level Five [Fifth Grade] Textbook, p. E22. [ISF]

Learn that mothers care more for their children than they do for themselves.

IQRA' Kindergarten Curriculum Vol. 1: Islamic History, p. 97

Unit 2: The Teaching of Prophet Muhammad: Lesson 9: Serving Our Mothers

Title: *أهل جر مزلأ* "Paradise lies near the feet of your mother."

Focal Point: Serving one's mother pleases Allah (SWT) . . .

Performance objectives:

The children will know that obedience to their mother will be an act of "serving" her.

Suggested Activities:

Explain the concept of "serving" one's mother by giving examples:

- ▶ Clean the kitchen for her
- ▶ Make the bed for her
- ▶ Set the table for her

IQRA' Kindergarten Curriculum Vol. 2: Sirah of Rasulullah, pp. 63–64.

A man came to the Prophet and asked him, "Who is most deserving of my good friendship?" The Prophet answered, "Your mother." The man asked again, "Then who?" "Your mother," the Prophet replied. The man asked again, "Then who?" "Your mother," the Prophet replied for the third time. The man asked again, "Then who?" "Then your father, then the closest to you in kinship, and others," Rasoolulla [Messenger of God] replied for the fourth and last time.

I Love Islam, Level Five [Fifth Grade] Textbook, p. E23. [ISF]



Gender Relations

IQRA' and ISF textbooks are gender-sensitive. Women who played a key role in the lives of different prophets, especially the life of Prophet Muhammad, are presented as models for Muslim women and occasionally for all Muslims. The books feature both male and female companions of the Prophet. Khadija and Muhammad's happy marriage is a model for gender relations within the family. Both parents are featured as participating in their children's education. Consequently all Muslim family members should participate in household chores. The textbooks contain images of women working outside the home as businesswomen and professionals; however, most illustrations portray women as mothers. Students are taught proper gender interaction.

In this context a dress code for both men and women is promoted. All textbooks require adult women in particular to don the *hijab* (veil/cover). ISF textbooks emphasize that the *hijab* is not a sign of women's enslavement, but rather a sign of their liberation and free choice to follow God's law. The *hijab* does not hinder women's personal growth but rather facilitates it. Bilal Philips however, teaches that the *hijab* must be imposed. Finally, ISF and IQRA' generally express the notion that women are equal to men. Men and women are equal in their humanity though they have different but complementary roles. Bilal Philips seems to uphold the idea that men and women are of intrinsically different worth and that men are superior to women.

Role Models for Muslim Women

She [Khadija, the first wife of the Prophet and the first woman to become Muslim] is an excellent role model for all Muslims.

She worked hard and spent her wealth for the sake of Allah.

Rasoolullah loved and admired Khadeeja very much. He once said:

"She [Khadeejah] had faith in me when people rejected me. She believed in me when others refused, and supported me with her wealth when others denied me everything. And Allah the Mighty and Glorious, gave me children by her . . ."

I Love Islam, Level Three [Third Grade], Textbook, pp. D73–D74 and I Love Islam, Level Three [Third Grade] Teacher/Parent Guide, p. 122, respectively. [ISF]

Allah also stated that he chose only men to be prophets and messengers . . . However, Allah chose certain faithful women to play major historical roles. Asiah wife of Phir'oun, Maryam (Miriam) and her mother, Khadeejah and many others were exceptional role models. These women were not prophets, but they were great women of faith.

Learning Islam, Level Two [Seventh Grade] Textbook, p. A9. [ISF]

Learn that Hazrat Hajar trusted Allah (SWT) for help and protection.

Learn that Hazrat Hajar was the founder of Makkah.

IQRA' Kindergarten Curriculum Vol. 1: Islamic History, p. 97.

Ummu Salamh [One of the first to accept Islam, who lost her husband in the Battle of Uhud and became the Prophet's wife]: A role model in patience and wisdom.

Learning Islam, Level One [Sixth Grade] Teacher/Parent Guide, p. 135. [ISF]

Female Companions of the Prophet Muhammad (Sahbiyyat)

There are numerous other individuals, males, as well as females, that devoted their life to Allah (SWT) and his messenger. Such as . . . Nusaibah Bint Ka'b Khawla Bint Al-Azwar, and Asmaa' Bint Abi Bakr, all of whom are loved by Allah (SWT) and are promised Jannah.

I Love Islam, Level One [First Grade] Teacher/Parent Guide, p. 65. [ISF]

Q1. Who was Asmaa' bint Abi Bakr? What was special about her?

A1. She was the daughter of Abu Bakr.²¹ She was very generous and loyal to the Prophet, keeping the plan for his migration a secret. She had to climb the mountain of Tahwr a number of times while she was pregnant to provide the Prophet and her father with food and information.

I Love Islam, Level Four [Fourth Grade] Teacher/Parent Guide, p. 42. [ISF]

Q1. Who was the woman who defended the Prophet in Uhud?

A1. Naseebah bint Ka'b who was called also Ummu Amarah.

I Love Islam, Level Four [Fourth Grade] Teacher/Parent Guide, p. 51. [ISF]

Khadija and Muhammad: A Model for A Happy Marriage

Unit B: Chapter 6: The Happy Marriage

Khadeeja and Muhammad were always nice to each other. They helped each other out through hard times. Muhammad respected his wife, and she respected him.

Muhammad and Khadeeja were wonderful parents. They loved their children very much. Even as parents they worked as a team.

Learning Islam, Level Two [Seventh Grade] Textbook, pp. B56–B57. [ISF]

Muhammad worked for her [Khadija, "a kind business woman"].

He worked hard.

She liked him.

21. Abu Bakr was the closest companion and adviser Prophet Muhammad as well as his father-in-law. He became the first Muslim Caliph after Muhammad's death.

She asked him to marry her . . .

Khadeeja and Muhammad were married.

He loved her very much.

He was always kind to her.

They loved each other very much.

Muhammad Rasulullah: The Last Prophet, Grade1 Textbook, Grade1, pp. 16–17. [IQRA']

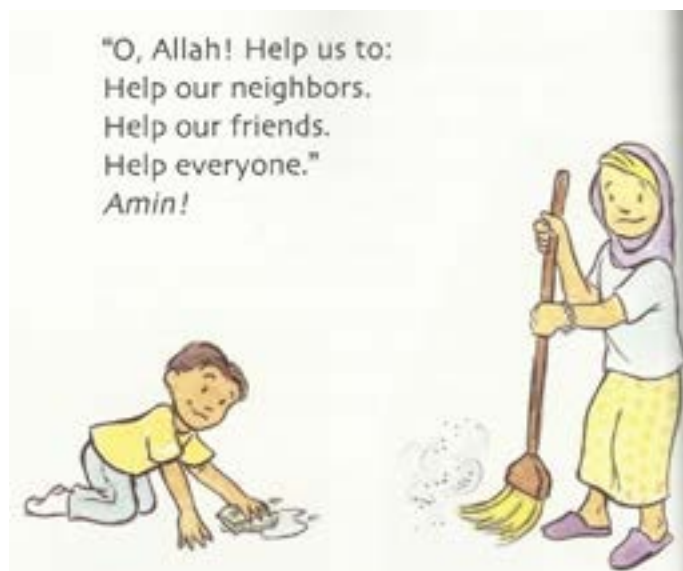
Both Genders Participate in Household Chores

EXAMPLE OF COOPERATION AT THE KHAN FAMILY:

The Khan Family has a chore chart; this helps each member of the family to know his or her job. This helps their team to cooperate and run their home smoothly.

Doing the dishes	Zaynab and Asim
Cleaning the backyard	Dad and Aqeel
Vacuuming the carpet	Farah
Grocery shopping	Dad and Farah
Folding the laundry	Zaynab and Farah
Helping with dinner	Mom, Asim, and Zaynab
Pray on time	Everyone
Going to the Masjid	Together

I Love Islam, Level Three [Third Grade], Textbook, p. E26. [ISF]



Muhammad Rasulullah: The Last Prophet, Grade1, p. 38. [IQRA']



IQRA' Kindergarten Curriculum Vol. 2: Sirah of Rasulullah, p. 62

Proper Gender Interaction

They [Muslims from Makkah, Madinah and from many other lands] heard Rasulullah give his last Khutba [sermon].

He told Muslims,

"Islam is the Din of Allah.

We are brother and sisters.

Men should be kind to women . . ."

Muhammad Rasulullah: The Last Prophet, Grade1, Textbook, p. 54. [IQRA']

Unit D: Chapter 2: Male and Female

Chapter Objectives

- ▶ Learn that males and females are partners in Islam.
- ▶ Recognize the importance of avoiding temptation.
- ▶ Recognize the importance of marriage.
- ▶ Recognize the dangers of sexual relations outside marriage.
- ▶ Learn and memorize the Ayaat [verses] on lowering the gaze, the blessing of marriage and evil of Zina [extramarital sexual intercourse] in this chapter.
- ▶ Learn and memorize the Hadeeth on equity of men and women, and the one encouraging them to marry.
- ▶ Learn and memorize the Ahadeeth on forbidding *Khulwa* [the meeting of a man and a woman in seclusion] and touching between the two genders.

Learning Islam, Level Two [Seventh Grade] Textbook, p. D10. [ISF]

Muslim brothers and sisters in Islam should have the highest level of respect for each other. They

should dress respectfully and modestly in the presence of each other. They must talk to each other in a friendly manner without getting into personal matters. They should also avoid getting close, intimate, or physical. Instead of tempting each other to disobey Allah, they are concerned about protecting each other from disobeying the Lord.

Learning Islam, Level Two [Seventh Grade] Textbook, p. D11. [ISF]

What should we not do with e-mail?

Girls should not e-mail boys and boys should not e-mail girls, unless they have a good, Islamic reason to communicate. If you need to communicate with someone of the other gender, make sure your parents know about it.

I Love Islam, Level Five [Fifth Grade] Textbook, p. E70. [ISF]

Muslim Dress Code: Performance objectives:

The students will learn about the modesty of male and female attire.

Examples

Study examples of the Islamic dress code in various Islamic countries worldwide; see how their culture influences their dress.

IQRA' Elementary Curriculum for Grades 1–6, p. 42

Performance objectives:

Know and follow the laws regarding Satr [concealing the parts of the body which must remain covered].

Examples

Shapes and sizes of dressing and clothes according to Islamic Shari'ah: note that not all Western fashions are against the regulations of Shari'a

IQRA' Elementary Curriculum for Grades 1–6, p. 59.

Table: 'Awrah [the parts of the body that must be covered] for Males and Females

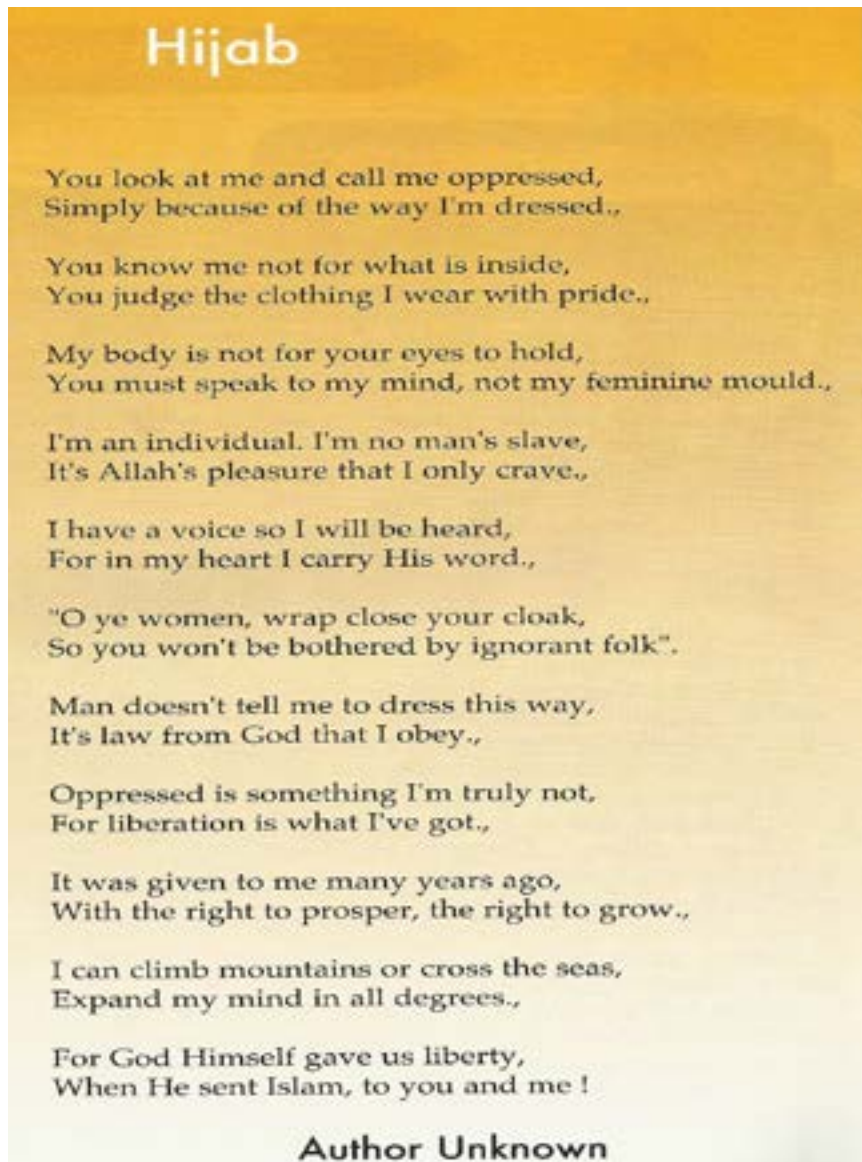
Table: 'Awrah for Males and Females					
	Person	In Public	With Same Sex Relatives	With Opposite Sex Relatives	Emergency and Extreme Situations ⁵
1	Man	Navel to Knees	Navel to Knees	Mahram ¹ : Navel to Knees Non-Mahram ² : Neck to Knees	Open, as necessary.
2	Woman	Head to toe except hands and face	Neck to Knees	Mahram ³ : Neck to Knees Non-Mahram ⁴ : Head to toe except hands and face.*	Open, as necessary.

¹ Mother, grandmother, daughter, granddaughter, sister, niece and aunt.
² Cousin and sister in law.
³ Father, grandfather, son, grandson, Brothers, nephew, and uncle.
⁴ Cousin and brother in law.
⁵ Surgery, Rescue, Doctor Visits (When same sex doctor is not available).
⁶ Mother, grandmother, daughter, granddaughter, sister, niece and aunt.
⁷ Cousin and sister in law.
⁸ Father, grandfather, son, grandson, Brothers, nephew, and uncle.
⁹ Cousin and brother in law.

Learning Islam, Level Two [Seventh Grade] Textbook, p. D24. [ISF]

Women are prohibited from wearing revealing or tight clothes, using make-up or perfume and plucking their eyebrows. Men too, must never wear gold jewelry and silk-based clothes. They should not imitate women by wearing women's clothing, jewelry, or make-up. Wearing provocative clothing that attracts forbidden looks is barred for both genders as well as bragging about their outfits.²²

Hijab



Learning Islam, Level Two [Seventh Grade] Textbook, p. D29 [ISF]

As we can see, the *hijab* is portrayed in the ISF curriculum as being a source of pride for women and as a woman's choice. A similar approach is taken by the ICSC curriculum.

Chapter 3 – Islamic Values (Akhlaq), Lesson 6 – Modesty

THE HIJAB

Dawud Wharriby-Ali

They say, " Oh poor girl you are so beautiful you know
Its a shame that you cover up your beauty so,"

She just smiles and graciously responds reassuringly
"This beauty that I have is just a simple part of me.
This body that I have no stranger has a right to see."

"These long clothes,
The shawl I wear, ensure my modesty.
Faith is more essential than fashion
Wouldn't you agree?"

This Hijab,
This mark of piety,
Is an act of faith, a symbol
For all the world to see,
A simple cloth,
To preserve her dignity.

So lift the veil from your heart to seek the heart of purity.
Lift the veil from your heart and seek the heart of purity.

Learning and Living Islam – An Islamic Studies Reader, Level 6 (2008), p. 45

According to Bilal Philips the responsibility for enforcing chastity on a married woman falls on her husband as head of the household.

*If, for example, his wife wants to go outside the house half-naked with her hair, neck, arms and/or legs exposed, he has to make her stay inside and only allow her out if she is dressed in the proper hijab. It is not sufficient for him to tell her not to do so if she doesn't heed his words, for he will be held responsible as the Amir [head] of the house, even though she will have to answer for her rebellion against Allah's law. **Islamic Studies: Book 4, Advanced Level, p. 220. [BP]***


Equally Human versus Male Superiority

One Nature, Different Roles:

Males and females are equally humans [sic] and intellectual servants of God. No one is better than the other in this respect. They share the same nature and have similar objectives in this life: to worship Allah. However, God created them with some physical and emotional differences to play different roles in this life. Allah says in the Qur'an, "the male is not like the female" (3:36). These differences are opportunities not disadvantages.

Men can perform rough and physically challenging jobs that women cannot carry out. On the other hand the woman can bear children and provide superb emotional and physical care for her children and family. The husband cannot perform these tasks as goodwill [sic]. Therefore, men and women should recognize their differences (while at the same time) finding ways to complement each other in a moral and positive manner.

Learning Islam, Level Two [Seventh Grade] Textbook, p. D12. [ISF]



I am a Muslim woman
by Jenn Zaghoul

I am a Muslim woman.
Feel free to ask me why.
When I walk,
I walk with dignity.
When I speak
I do not lie.

I am a Muslim woman.
Not all of me you'll see,
But what you should appreciate
Is that the choice I make is free.

I'm not plagued with depression.
I'm neither cheated nor abused.
I don't envy other women,
And I'm certainly not confused.

Note, I speak perfect English,
Et un petit peu de Français aussi.
I'm majoring in Linguistics,
So you need not speak slowly.

I run my own small business.
Every cent I earn is mine.
I drive my Chevy to school & work,
And no, that's not a crime!

You often stare as I walk by.
You don't understand my veil.
But peace and power I have found,
As I am equal to any male!

I am a Muslim woman,
So please don't pity me.
For God has guided me to truth,
And now I'm finally free!

*Learning Islam, Level
Two [Seventh Grade]
Textbook, p. D19. [ISF]*

Similarly, the man has been placed in a position of authority over the woman in the household. It is his duty to see that Islam is practiced throughout his household. If she refuses to obey Allah, there are several steps a man can implement to try to reach her and change her ways. And if all else fails, he is even allowed to hit her. However, he should not do so abusively, nor in a way which would bring harm to her. If, for example, his wife wants to go outside the house half-naked with her hair, neck, arms and/or legs exposed, he has to make her stay inside and only allow her out if she is dressed in the proper hijab. It is not sufficient for him to tell her not to do so if she doesn't heed his words, for he will be held responsible as the Amir [head] of the house, even though she will have to answer for her rebellion against Allah's law.

Islamic Studies: Book 4, Advanced Level, p. 220. [BP]

It is a part of people's nature to elevate some human beings over others. They like to hold such people in high esteem and prefer to follow them rather than make decisions on their own. This is a direct result of the fact that Allah has placed some people over others in various ways. For example, men have been given leadership over women within the family structure.

Islamic Studies: Book 4, Advanced Level, p. 57. [BP]

Conclusions

Education is one of the most effective means of promoting tolerance. Education programs, according to the UNESCO Declaration of Principles on Tolerance, should contribute to the development of understanding and tolerance among individuals, as well as among ethnic, social, cultural and religious groups and nations.²³ The curricula and textbooks for Islamic studies surveyed in this report, with the noted exceptions of the Bilal Philips textbooks, generally subscribe to this notion.

The most widespread textbooks and curricula published in the United States (IQRA' and ISF) are, for the most part, free of imagery and ideologies that would likely generate prejudice or contempt for others.

- Muslims in America are not characterized as being in cultural conflict with American or Western society. The Islamic way of life is generally defined in terms of its inherent value rather than through a negation of the American way of life. Students are taught that Islam permits having non-Muslim friends, business partners and wives, as long as they are not hostile to Islam and share similar values. They are encouraged to maintain good relationships and to be respectful, pleasant, and kind toward non-Muslims. Students are taught that they are a part of the Muslim *Ummah*, a transnational worldwide Muslim community (or nation); however, they are not called upon to support any Islamic political cause except occasionally and indirectly, the Palestinian cause.
- Textbooks do not glorify or promote violent action, but rather emphasize that Islam is a path of peace. It is explained that *jihad* has many meanings (of which military action is only one, although central and binding). Students are not called upon to join such actions. Textbooks promote non-violent conflict resolution and students are repeatedly instructed to control their anger and avoid conflict.

23. http://www.unesco.org/webworld/peace_library/UNESCO/HRIGHTS/124-129.HTM, article 4.

- ▶ The ICSC and Emerick texts are more political, the latter in its vision of a future global Islamic state and the former in encouraging political activism now.
- ▶ Israel is presented at times as a usurper (or alternately referred to as Palestine); however, violence is not suggested as an option to resolve the Arab-Israeli conflict. While textbooks do not deal with peace processes, the IQRA' curriculum encourages the notion of competing narratives among conflicting national groups (including Muslim), nations and other religious groups, to cultivate awareness of them as well as the ability to understand and explain their origins.
- ▶ Textbooks are generally respectful toward other religions. Similarities with Christianity and Judaism are noted and historical conflicts are downplayed, but nevertheless recounted. (Theological differences and ancient antipathies are recalled). Differences with other religions (e.g., Hinduism) are also noted, at times respectfully but more often disapprovingly.
- ▶ Textbooks are generally gender-sensitive. They express the notion that women and men are equal in their humanity, but with different and complementary roles. The issue of sexual orientation is ignored.
- ▶ The *hijab* is not imposed on women but donned as the result of free choice to follow God's law. It does not hinder a woman's personal growth but rather facilitates it as it requires men to relate to a woman's mind and not her body.
- ▶ Women are indeed portrayed as educated and working as businesswomen and professionals; however, having a career is not their most important contribution to society, as compared to motherhood.

Unlike the IQRA', ISF, ICSC and Emerick curricula, Bilal Philips' *Islamic Studies* textbooks are *not* in line with the UNESCO Declaration of Principles on Tolerance.

- ▶ **Islam** and the **West** are presented as **binary opposites**. The West is associated with a variety of social ills and immorality. Western attitudes toward personal freedom and modern child-rearing methods that encourage free will and expression are denounced.
- ▶ Islam and Muslims are portrayed as being under constant threat and thus forced to fight, through *jihad*. *Jihad* fighting in the path of Allah is the highest sacrifice for the sake of one's belief in God. However, Philips does not specifically call for *jihad* and rejects all forms of suicide.
- ▶ Judaism and Christianity are viewed antagonistically. They are not truly monotheistic and their scriptures are distorted. But Philips also sees "others" among Muslims; as to that, the curriculum mainly denounces Sufi beliefs and practices. It not only rejects the worshiping of saints but also favors the demolition of tombs and mausoleums like the Taj Mahal.
- ▶ The Bilal Philips curriculum teaches that Islam should be imposed by bringing the full force

of the (Muslim) state into play. Likewise, males of the household should wield similar power over a woman as a mother over her children. The *hijab* is Allah's law and must also be imposed. Islam prescribes that a thief's hand should be cut off and this holds true even for the minimum amount of a (stolen) quarter dinar (app. 25–35 cents)

- Men and women are of intrinsically different worth (men are superior to women).

There remain unanswered questions that are beyond the scope of this study. To what extent is the material presented in the surveyed textbooks accurately reflected among attitudes of Muslims in America? And what impact will the curriculum have on the large majority of future generations of American Muslims? Specifically, is the teaching of sharia Islam compatible with constitutional democracies and a cause for concern, given that it is political and includes *jihad*, rejection of liberal and secular Muslims and solidarity with the worldwide *um-mah*?

As noted, IQRA' and ISF textbooks were found to be the most popular in North American Muslim schools. Second, the attitudes expressed by these two publishers are almost identical to those expressed by the majority of American Muslims surveyed by the Pew Research Center in 2007, 2011 and 2015. Finally, as we explain in our policy recommendations, we believe that the overall tone of the curricula warrants an openhearted conversation on the role of Islam in North America. This conversation should include the potential of Muslim Americans and Canadians to contribute to the people and culture of their respective countries; but also to ask substantive questions.

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Appendix

Guest Essays

On Religious School Education in the United States

David M. Byer

There is a reason the most important amendment in the United States Constitution is the First Amendment. It covers a broad range of freedoms and rights bestowed upon individuals, religion and the press. Among those, often the most controversial issues belong to the realm of religion. Through the Establishment and Free Exercise Clauses, the responsibility—and thus the burden of proof in any contest involving these rights—are first and foremost on the government.

The “government,” from Supreme Court rulings on the First and Fourteenth Amendments, includes all fifty states. There can be little doubt that some of the most controversial issues in American life involve the delicate relationship between church and state. Difficulties most often arise when the sometimes uneasy balance between a religion and government regulations appear to be in conflict. Yet, the courts have often been willing to stretch the letter of the law in order to leave religions more, rather than less, free. This has also involved cases where religious individuals and institutions were permitted to “stretch the law” in favor of religious practices. And while the purpose of the IMPACT-SE research is to understand the most prominent Islamic curricula currently being taught in the United States, there may be legal and other issues which are beyond IMPACT’s scope. Obviously, readers of this report must decide the legitimacy of such issues for themselves.

America’s existence and development arose largely from a need for religious tolerance. And while prejudice and much bias between religions have occurred throughout its short history, the ideal of religious plurality is not only law but is hot-wired into the American consciousness.

With respect to education, there are basic standards that all schools must meet; these have often differed from state to state. The “No Child Left Behind” law enacted under the last Bush administration was an attempt to standardize the most basic education; but that remains a work in process. For parochial schools, however, beyond basic requirements related to reading, writing, math, science, social studies and such areas as health and safety, we can find little interference in religious education on the part of individual states or the federal government. In public schools supported by state funds, there is a lot of oversight and involvement, since those schools are directly supported by such governments. And there are also provisions within various states—usually related to funding—that can potentially (but not necessarily) offer parochial and other religious institutions more support (which may also be accompanied by a corresponding loss of independence from governmental control).

I found this IMPACT-SE report on Islamic textbooks in the US intriguing. It was natural to make comparisons with the Jewish education I received from our family synagogue and Gratz Hebrew High School in Philadelphia,

and which my children received at a Jewish Day School. Although I also attended secular public schools, I had many misconceptions about world history from my religious studies until much later when I began to investigate on my own. To my knowledge, Jewish education—at least among conservative and reform congregations—has broadened since the time of my early studies, although I believe it remains much the same within the many branches of Jewish orthodoxy.

Within my Jewish education, there was no inkling of any disparity with American culture. Of course the main purpose for our being there was always to learn about Judaism; but when the classes concluded, we always remained Americans along with our Judaism. I hadn't read or heard about major issues along these lines with other religious education. For example, Catholics and Protestant Christians, for the most part, seem to have no problems embracing their faith within the contexts of the American culture in which they live. Nor do Buddhists, Hindus, Sikhs, Rosicrucians, Masons and dozens of other religious/philosophic practitioners of which I'm familiar. Certainly, I never witnessed any conflicts with our own Jewish religious teachings and constitutionally-based American values.

And while it is disturbing that there are a half-dozen or possibly more schools following the Islamist-style Bilal Philips curriculum in the US, I have seen nothing from the report that suggests what they teach is contrary to any current American laws. And unless they directly advocate overthrowing the government or the breaking of specific laws, or teach specific ways to conduct a *jihad* war in America—as religious institutions, they are pretty much protected. And that applies even though the next step for those being educated in that curriculum *might* lead to enrollment in radical madrassa schools outside of the US—with curricula that *do* in fact teach violence and other aspects of violent *jihadist* Islam. Until such time as American laws are specifically broken, the Free Exercise Clause appears to offer broad protection.

Ultimately the question of tolerance within the US toward religious institutions is a constitutional issue. The question remains, post-September 11 and San Bernadino, whether the government will continue to confine itself to previous court decisions, including those allowing for some flexibility with religions—or seek legislation (with court approval) which is more stringent regarding both the Establishment and Free Exercise Clauses. More likely, the tendency for more liberal attitudes toward religious practices is likely to prevail, at least for the present, as seen by the recent controversial changes of wording and requirements in the US Oath of Allegiance for new immigrants. Ultimately, however, issues like the compatibility of sharia law and the Constitution may lead to before unheard-of changes in the way we view the First Amendment.

According to the IMPACT-SE report, the majority of Islamic students in the United States study predominantly from the IQRA' and ISF textbooks monitored in this research. These curricula appear more acceptable, according to the current IMPACT-SE and UNESCO standards, when compared to the more radical (read: literal-fundamentalist) Bilal Philips curriculum. But even for the considered more moderate curricula, given the current climate in the US, where radical Islam is most certainly an issue of concern, such narrow, insulated education ultimately may not serve

its students (or the US) in the best way.

As to that, a case can certainly be made that although none of the curricula directly advocate violence, they certainly don't deny the *role* of violent *jihad* as an essential part of Islam. And given the electronic, fast-paced world in which we live, many unanswered questions or topics not fully explained in the curricula can easily be found on the Internet or through direct contact with more extreme individuals or groups. It's easy for such groups to reach out to those students who may feel confused—or worse—want to find more radical expressions of the “truth.”

Still, based on the research within this IMPACT-SE report, the monitored curricula, with the exception of Bilal Philips, show an *attempt* toward teaching students to live and prosper within the existing society, rather than overtly condemning it. As such, these curricula appear to represent a step in the direction of a more balanced education for Islamic students in the United States.

David M. Byer

A Canadian Perspective

Aharon Mayne

In reviewing the report, I was struck by an observation in the introduction. It seems to spotlight the distinct approaches taken by Americans and Canadians towards the notion of religion in the public sphere. The report informs us that determining the exact number of Muslims living in America has proven difficult because the US Census does not track religious affiliation. I presume that this is because of the concerted hands-off position taken by the government toward religion, which flows from the Establishment Clause of the First Amendment to the US Constitution: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof”

In Canada, while the census authority does not query each Canadian about his or her religion, it does send out a questionnaire to a subset of individuals. From the data that is collected from this survey, conclusions are extrapolated to apply to the wider Canadian context. And thus we have official census charts with specific numbers of persons of different faiths. We also have the curious observation in the latest survey that eight million Canadians, or about a quarter of the population, do not cite any religious affiliation. This represents a ten percent increase over a decade.

This is a curious fact for several reasons. First, while Canadians may be becoming successively more secular in their approach—in that way mirroring to some extent the trend in the USA, where according to a recent Pew Research Center report, the number of Americans declaring themselves as religiously non-affiliated rose sharply (by almost 14 percent) to almost 23 percent of the population—Canadians appear to have fewer qualms about a religious presence in public life. In my experience they also appear to be comfortable about self-identification of religious affiliation in personal interactions and about the fact that parents in the country are increasingly choosing to send their children to private, including religious, schools.

The preamble to Part I of the Canadian Charter of Rights and Freedoms, a constitutional document that came into force in the 1980s, reads: “Canada is founded upon principles that recognize the supremacy of God and the rule of law.” A large crucifix, including an image of Jesus nailed to the cross, hangs prominently above the Speaker’s chair in the Quebec legislative assembly. The Canadian constitution has provided for civically organized and funded “separate” or religious school institutions for minority Roman Catholic or Protestant (but not other faith) populations in four provinces or territories of Canada. Christmas and Easter are official national holidays. The Head of State of Canada is Queen Elizabeth II. By parliamentary act, her titles in Canada include, as they do in the United Kingdom, “by the Grace of God . . . Defender of the Faith.” This would presumably exclude anyone not of the Anglican faith succeeding her as constitutional monarch of Canada.

It is pertinent to take note that all of these ingredients of Canadian life are overlaid with a robust fabric of constitutional and legislative rights for individuals and groups in their interactions with the government and private sectors. These include the prohibition of discrimination on the basis of religion. Hence, as late as the last decade, a provincial government in Ontario, Canada’s most populous region, refused to extend to Jewish, Muslim and other faith-based schools similar funding as is now provided, by virtue of constitutional guarantees, to Catholic separate schools in the province. At the same time, however, despite the financial burden, private (including religious) school enrolment in Ontario continues to grow exponentially. The fully publicly-funded Catholic elementary schools are quietly finding ways to admit students of other religions, excusing them from the religious curriculum. The Ontario Human Rights Commission has declared that public “[s]chools must modify their policies to accommodate children seeking to modify the application of the [dress code] rule for religious reason.”

Courts in Canada have ruled that accommodation for established rights, including religion, must be weighed against the need to respect other competing rights and freedoms and serious and important government objectives. This human rights perspective and the notion of Canada as a unique multicultural and bilingual society make up a major part of what are referred to as Canadian values. These include tolerance and respect for others.

The transmission of values is often cited as a principal reason that Canadians increasingly send their children to private, including religious, schools. A recent Fraser Institute study of education in Ontario found that “[p]arents who chose religiously-defined schools frequently rated features concerned with morals, values, religion, family and character development as being very important to them.” It appears, therefore, that the elements of the IQRA’ and ISF textbooks, which promote a tolerant, respectful approach to others, would not be out of tune in what might be termed mainstream private Muslim schools in Canada, i.e., those that promote core Canadian values.

On the other hand, the polarizing components of Bilal Philips’ *Islamic Studies* curriculum would not be welcome in Canada. It could even be expected that public education authorities and the police would intervene if, for example, the teaching materials disparaged other religious groups in

violation of human rights law in Canada. In 2012, for example, a six-month police investigation was conducted after complaints were expressed about school materials at a Toronto Islamic school. The textbooks originated in Iran. Among other comments, the materials included references to Jews as “crafty” and “treacherous” and drew a distinction between Islam and “the Jews and the Nazis.” Although criminal charges were not forthcoming, the police stated that parts of the teaching materials “challenged some of Canada’s core values” and “suggested intolerance.” Police met with school management to express their concerns and the Toronto District School Board revoked the school’s licence to use Board property.

In this context (regarding the UNESCO-derived standards of tolerance and peace in school education espoused by IMPACT-SE), it might be said that Canadians are prepared to pay more than lip service to safeguarding the values that are ingrained in our society and laws. At the same time, while the written curriculum is an essential component of these values, the manner in which this material is transmitted orally to the students by their teachers on a day-to-day basis is also a theme that could usefully be examined.

Aharon Mayne

The IMPACT-SE Methodology

The following is an updated condensed version of the IMPACT-SE, UNESCO-derived standards for peace and tolerance in school education.²⁴

(1) RESPECT: The curriculum should promote tolerance, understanding and respect toward the “Other,” his or her culture, achievements, values and way of life.²⁵

(2) INDIVIDUAL OTHER: The curriculum should foster personal attachment toward the “Other” as an individual and his or her desire to be familiar, loved and appreciated²⁶.

(3) NO HATE: The curriculum should be free of wording, imagery and ideologies likely to create prejudices, misconceptions, stereotypes, misunderstandings, mistrust, racial hatred, religious bigotry and national hatred, as well as any other form of hatred or contempt for other groups or peoples.²⁷

(4) PEACE MAKING: The curriculum should develop capabilities for non-violent conflict resolution and promote peace.²⁸

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24. The methodology was initiated by Yohanan Manor and Jean-Claude Nidam. This is an updated version of the standards prepared by Eldad J. Pardo, Jean-Claude Nidam and Shimon Shetreet (May 2014).
 25. As defined in the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, Articles 1, 4.2. See also the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding Between Peoples (1965), Principles I, III. Universal Declaration of Human Rights (1948): Education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial and religious groups and shall further the activities of the United Nations for the maintenance of peace.
 26. The goal of education for peace is the development of universally recognized values in an individual regardless of different socio-cultural contexts. See *ibid.* Article 6. See also, on exchanges between youth, the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principles IV, V.
 27. Based on *Ibid.* Articles III.6, IV.7 and VII.39; and on the Integrated Framework for Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its twenty-eighth session, Paris, November 1995, Article 18. 2
 28. Based on the Integrated Framework for Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its twenty-eighth session, Paris, November 1995, Article 9; and on the Declaration of Principles on Tolerance Proclaimed and signed by member states of UNESCO on November 16, 1995, Article 5.

(5) UNBIASED INFORMATION: Educational materials (textbooks, workbooks, teachers' guides, maps, illustrations, aids) should be up-to-date, accurate, complete, balanced and unprejudiced, and use the same standard to promote mutual knowledge and understanding between different peoples.²⁹

(6) GENDER: The curriculum should foster equality and mutual respect between women and men. It should refrain from stereotyped gender roles.³⁰

(7) SUSTAINABLE PROSPERITY and COOPERATION: The curriculum should educate for sound and sustainable economic conduct and preservation of the environment for future generations. It should encourage regional and local cooperation to that effect.³¹

29. Based on UNESCO recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms, adopted by the General Conference at its eighteenth session, Paris, November 19, 1974, Article V.14.

30. The preamble to the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, notes the Convention on the Elimination of Any Form of Discrimination against Women and emphasizes respect for human rights and fundamental freedoms for all, without distinction as to gender.

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

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