

See below for Houghton Mifflin Harcourt's (HMH) responses to each item as contained in this copy of:

ATTACHMENT TO PATRON'S REQUEST FOR RECONSIDERATION OF INSTRUCTIONAL MATERIAL

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SUBMITTED BY: DR. RICHARD M. SWIER, ED.D.

Here are just some of the inaccuracies in the Florida Edition of *World History - Patterns of Interaction*:

From the Muslim World chapter pgs. 260-281

1. pp. 267 Lists the five pillars of Islam as faith, prayer, alms, fasting and pilgrimage. It leaves out Jihad.

HMH response: According to standard reference works on the subject of Islam, there are "Five Pillars" (as presented in the textbook); "jihad" is not a widely recognized sixth "pillar." While some sects within Islam have promoted this view, the textbook attempts to present the most widely understood and accepted concepts and teachings of the religion. The publisher has made a good faith effort to meet the content standards as required by the state, particularly in the basal program, within the constraints of space and grade-level appropriateness. There will always be further information beyond what is included in a textbook that could be a topic of discussion if a teacher chooses to introduce it.

2. pp. 268 The internet text lesson asks students to "create a chart in which you identify and explain the meaning of Muslim prayer rituals". There is no online exercise for any other religion.

HMH response: Online materials such as this are supplemental to the main (basal) textbook and are made available as enrichment or extension exercises; the inclusion (or exclusion) of any particular topic is not an indication of bias.

3. pp. 267 States, "unlike other religions, Islam has no priests or central religious authority". Not true. Judaism has no priests or central authority, they have rabbis or teachers. Islam does have central religious authorities, Iran is a prime example with the Ayatollahs who combine both religious and political authority.

HMH response: The complainant has misquoted the textbook; the text actually says "Unlike many other religions, ..." This comparison is between Islam and other religions in general. It clearly is not meant to imply that all other religions have priests or central authority, but that such features are not found in Islam, which is the focus of this chapter. Iran can be viewed as an example that actually supports this point, in that its religious leaders do not have authority over all Muslims (e.g., Muslims in other countries). Regarding "central religious authority," the contrast in mind is with a religion such as Christianity within which the Roman Catholic Church has adherents worldwide under the central authority of the pope.)

4. pp. 265 describes the Hijrah in general terms when it was the period with Jihad as the primary pillar of Islam and conquest was Mohammed's way to spread the faith.

Example: "Fight and kill the disbelievers wherever you find them, take them captive, harass them, lie in wait and ambush them using every stratagem of war." (Qur'an 9:5)

HMH response: As noted above, jihad is not generally considered one of the Five Pillars of Islam (and has never been considered the "primary pillar"); the verse quoted here is taken out of its context, and is not pertinent to a discussion of the Hijrah, which the text presents accurately.

5. pp. 274 States, "the Qur'an declares that men and women, as believers, are equal". What is missing is the Hadith which holds women as property and second class citizens. No mention is made today of the implementation of Sharia Law and its effects on other religions, women and minorities. The textbook does not address apostasy, the Sharia Law that states those who leave the faith must be killed. *All four schools of Sunni Islamic law (Hanafi, Maliki, Shafi'i, and Hanbali), as well as the main schools of Shia Islamic law, unanimously agree that a former Muslim male, also known as an apostate, must be executed. While some hold that an apostate woman should also be executed, the Encyclopedia of Islamic Law: A compendium of the Major Schools, adapted by Laleh Bakhtiar, states that she should be imprisoned or beaten five times a day until she repents or dies.*

HMH response: The complainant has misquoted the textbook and not presented the full context. The passage reads as follows: "The Qur'an says, 'Men are the managers of the affairs of women,' and 'Righteous women are therefore obedient.' However, the Qur'an also declares that men and women, as believers, are equal." Clearly, the text is pointing to the problematic nature of (in)equality in the Qur'an, but for reasons stated above (standards requirements and space limitations), many additional topics may not have been included; the focus in this chapter is primarily *historical*, not about conditions today.

6. pp. 270 States, "Because the Qur'an forbade forced conversion, Muslims allowed conquered peoples to follow their own religion. Christians and Jews, as 'people of the book,' received special consideration." The special consideration was either to convert or pay an onerous tribute (tax) to Mohammed. In the Hadith, which cannot be separated from the Qur'an (see 4 above) Jihad and conversion to Islam is required by all Muslims.

HMH response: The text on p. 270 goes on to mention the "poll tax" that was required of "people of the book," as well as "various restrictions on their lives."

From the Christianity pgs. 286-287 (Note: only two pages devoted to Christianity while 21 pages are devoted to Islam).

HMH response: The text of *World History: Patterns of Interaction* discusses Christianity in far more than just two pages. The coverage on pp. 286-87 is part of a feature on "World Religions and Ethical Systems," which also includes two pages on Islam. Coverage of early Christianity is in Chapter 6, "Ancient Rome and Early Christianity"; see pp. 168-172; moreover, Christianity is covered extensively at different periods during the history presented elsewhere in the textbook (e.g., Chapters 11, 13, 14, and 17).

1. pp. 286 States, "Christians regard Jesus as the Son of God". Regard is a false term. Christians know Jesus is the Son of God is the proper description.

HMH response: In a historical discussion about religious belief, publishers must be careful *not* to treat religious belief as if it is historical fact. The complainant's assertion calls for precisely the opposite of what textbooks seek to *avoid*. The difference between "regard" and "know" is significant, whereas "regard" is a close synonym to "believe" (and thus is a more neutral term).

2. pp. 287 A picture is on this page showing a black Ethiopian Orthodox priest in Muslim style garb. No picture of a Roman Catholic priest or the Pope.

HMH response: The illustrations in the book often present material not otherwise covered in the text, to complement it. The photo on p. 287 depicts an Ethiopian priest in Ethiopian-style attire, not "Muslim-style garb." Inclusion of this photo and caption (given the limited space) is not intended to imply that this image is representative of all Christianity.

From the Judaism pgs. 292-293. Same note as above with only two pages devoted to Judaism.

HMH response: The text of *World History: Patterns of Interaction* discusses Judaism in far more than just two pages. The coverage on pp. 286-87 is part of a feature on "World Religions and Ethical Systems." Coverage of Judaism and the history of ancient Israel is found in Chapter 3, "People and Ideas on the Move," especially Section 3, "The Origins of Judaism"; see pp. 77-83.

Comparison of the world's religions chart on pp. 296:

1. pp. 296 Chart lists Judaism's Holy Book as the Hebrew Bible. Not true, it is the old testament.

HMH response: The chart is correct; the complainant's assertion is erroneous. While the Hebrew Bible is similar in large part to the Christian "Old Testament," it has distinctive differences; furthermore, "Old Testament" is Christian terminology for these (shared) scriptures, and is not generally used within Judaism.

2. pp. 296 Chart lists the Qur'an as the Holy Book but leaves out the Hadith and any mention of Sharia Law.

HMH response: The Qur'an is considered the primary *Holy Book* (sing.) of Islam; the Hadith is second to it, but this chart is not exhaustive—for example, other sacred texts of Judaism also are not included.

The amount of material and exercises provided to Islam far outweigh that given any other world religion. This imposes a bias on the students understanding of the other religions and their impact on world history.

HMH response: The publisher has made a good faith effort to treat religions impartially and academically out of sensitivity to adherents and non-adherents alike. The text is balanced and presents the content required by the state standards within the constraints of space and grade-level appropriateness.

The textbooks *World History: Patterns of Interaction* and *Ancient World History: Patterns of Interaction* published by Houghton Mifflin Harcourt include coverage of Islam and of Muslims that is well researched and extensively reviewed and in which the *beliefs* of Muslims (or of any other religious adherents) are not presented as if they are absolute historical fact. The content is presented in a way that is appropriate to the grade level and that keeps in mind the sensitive nature of teaching about religion in public schools. It is intended to convey content that can also be corroborated in standard, reliable historical reference works, and it does not advance or endorse any particular religious viewpoint.

The content that pertains to the founding of Islam, its beliefs and principles, and its expansion (e.g., pp. 168-69, 264-65, 267) were written collaboratively by editorial staff working with the program's authors and additional content specialists. It was reviewed by both academic and teacher reviewers. Special attention was paid to meeting Florida's educational standards for social studies, specifically, SS.912.W.3: "Recognize significant events, figures, and contributions of Islamic, Meso and South American, and Sub-Saharan African civilizations"; and its benchmarks (e.g., SS.912.W.3.1–SS.912.W.3.7). These standards call for discussion of such topics as the significant people and major beliefs and principles of Islam; the causes, effects, and extent of Islam's expansion in Asia, North Africa, and the Iberian Peninsula; the achievements, contributions, and key figures associated with the Islam's Golden Age; and key economic, political, and social developments in Islamic history, as well as European response to Islamic expansion. In presenting content covering such a wide range of topics, every effort has been made to assure accuracy.

On Qur'an 9:5, I found this Web site helpful. It is a Muslim site, not a dispassionate academic enterprise; however, it is fair-minded and extensive. According to its home page (which displays the logo of Muslim Voices Against Extremism and Terrorism), TAM has been published in print or online since 1989.

http://www.theamericanmuslim.org/tam.php/features/articles/quran_95_commentary/

In general, I've used online resources such as Britannica Online and the Oxford Dictionary of Islam, as well as *The Oxford History of Islam* (); because these sites may involve subscriptions (which we have through the company's "Research Toolboxes"), attempts to access the links may not be productive. So I've copied short articles below on jihad, the Five Pillars of Islam, "People of the Book," and Hadith).

From Britannica Online

Jihad

<http://search.eb.com/eb/article-9043635>

*also spelled **jihad*** ("struggle," or "battle"), a religious duty imposed on Muslims to spread Islam by waging war; jihad has come to denote any conflict waged for principle or belief and is often translated to mean "holy war." Islam distinguishes four ways by which the duty of jihad can be fulfilled: by the heart, the tongue, the hand, and the sword. The first consists in a spiritual purification of one's own heart by doing battle with the devil and overcoming his inducements to evil. The propagation of Islam through the tongue and hand is accomplished in large measure by supporting what is right and correcting what is wrong. The fourth way to fulfill one's duty is to wage war physically against unbelievers and enemies of the Islamic faith. Those who professed belief in a divine revelation—Christians and Jews in particular—were given special consideration. They could either embrace Islam or at least submit themselves to Islamic rule and pay a poll and land tax. If both options were rejected, jihad was declared.

Modern Islam places special emphasis on waging war with one's inner self. It sanctions war with other nations only as a defensive measure when the faith is in danger.

Throughout Islamic history, wars against non-Muslims, even though with political overtones, were termed jihads to reflect their religious flavour. This was especially true in the 18th and 19th centuries in Muslim Africa south of Sahara, where religiopolitical conquests were seen as jihads, most notably the jihad of Usman dan Fodio, which established the Sokoto caliphate (1804) in what is now northern Nigeria. The Afghan War in the late 20th and early 21st centuries was also viewed by many of its participants as a jihad, first against the Soviet Union and Afghanistan's Marxist government and, later, against the United States. During that time, Islamic extremists used the theory of jihad to justify violent attacks against Muslims whom the extremists accused of apostasy (Arabic *riddah*).

Five Pillars of Islam

<http://search.eb.com/eb/article-9042914>

Arabic Arkan al-Islam the five duties incumbent on every Muslim: shahadah, the Muslim profession of faith; salat, or ritual prayer, performed in a prescribed manner five times each day; zakat, the alms tax levied to benefit the poor and the needy; sawm, fasting during the month of Ramadan; and hajj, the major pilgrimage to Mecca.

Hadith

<http://search.eb.com/eb/article-9105855>

also spelled *Hadit* (*Arabic: "news," or "story"*) record of the traditions or sayings of the Prophet Muhammad, revered and received as a major source of religious law and moral guidance, second only to the authority of the Qur'an, or scripture of Islam. It might be defined as the biography of Muhammad perpetuated by the long memory of his community for their exemplification and obedience. The development of **Hadith** is a vital element during the first three centuries of Islamic history, and its study provides a broad index to the mind and ethos of Islam.

From Oxford Dictionary of Islam

Jihad

http://www.oxfordreference.com/views/BOOK_SEARCH.html?book=t125&subject=s22

Jihad From the Arabic root meaning "to strive," "to exert," "to fight"; exact meaning depends on context. May express a struggle against one's evil inclinations, an exertion to convert unbelievers, or a struggle for the moral betterment of the Islamic community. Today often used without any religious connotation, with a meaning more or less equivalent to the English word *crusade* (as in "a crusade against drugs"). If used in a religious context, the adjective *Islamic* or *holy* is added. Jihad is the only legal warfare in Islam, and it is carefully controlled in Islamic law. It must be called by a duly constituted state authority, it must be preceded by a call to Islam or treaty, noncombatants must not be attacked, and so on. To justify the struggle against their coreligionists, extremists branded them unbelievers for their neglect in adhering to and enforcing a particular interpretation of Islam. Contemporary thinking about jihad offers a wide spectrum of views, including conservatives who look to classical Islamic law on the subject and radicals who promote a violent jihad against Muslim and non-Muslim rulers.

Five Pillars of Islam

<http://www.oxfordreference.com/views/ENTRY.html?entry=t125.e1859&srn=1&ssid=454910899#FIRSTHIT>

Pillars of Islam The five pillars of Islam (arkan al-Islam; also arkan al-din, "pillars of religion") comprise five official acts considered obligatory for all Muslims. The *Quran* presents them as a framework for worship and a sign of commitment to faith. The five pillars are the shahadah (witnessing the oneness of God and the prophethood of Muhammad), regular observance of the five prescribed daily prayers (salat), paying zakah (almsgiving), fasting (sawm; siyyam) during the month of Ramadan, and performance of the hajj (pilgrimage during the prescribed month) at least once in a lifetime.

The first pillar, the shahadah, consists of two declarations. The first, "There is no god but God," affirms belief in a single divine reality (tawhid). The second, "Muhammad is the messenger of God," affirms submission to God via acceptance of His message as revealed to humanity through Muhammad. This declaration of faith signifies entrance of the believer into the broader community (ummah) of Muslims and is required of converts to Islam.

The second pillar, the five daily prayers, signifies the believer's submission to God and serves as public, physical evidence of the believer's adherence to Islam. Prayers are to be performed just before dawn, at noon, in midafternoon, just after sunset, and in the evening, between an hour after sunset and midnight. Prayers are to be made in the direction of Mecca and must be carried out in a state of ritual purity, achieved by either ritual ablutions or a bath. Movements during prayer imitate entrance into the presence of a great ruler (symbolized by the raising of the hands to the ears and proclamation of the glory and majesty of the ruler for all to hear), bowing reverently, and then uttering the opening chapter of the *Quran*, the Surat al-Fatihah. Worshipers then utter other Quranic verses while completing the ritual bowing, which is followed by prostration, performed on the knees with both hands on the ground and the forehead touching between them. Worshipers repeat their glorification of God and prostration three times. The entire cycle of prayer (rakah) is then repeated. After every two cycles and after the third cycle in the sunset prayer, the worshiper sits back on the heels and addresses God with a ritual prayer calling forth God's blessings upon Muhammad. After completing all cycles of canonical prayer, the worshiper sits back on the heels and recites the shahadah, formally reaffirming the truth of Islam and engaging the worshiper in direct communication with God. Private petitions are then offered. Formal blessings are requested upon Muhammad and Abraham. The prayer ends with an invocation of peace. Every canonical prayer requires between two and four rakahs. In total, seventeen rakahs are performed daily.

The third pillar is the zakah (alms tax), typically paid to a religious official or representative of the Islamic state or to a representative of a local mosque. This amount is traditionally set at one-fortieth, or 2.5 percent, of the value of all liquid assets and income-generating properties owned by the believer. It is used to feed the poor, encourage conversion to Islam, ransom captives, help travelers, support those devoting themselves to God's work, relieve debtors, defend the faith, and any other purpose deemed appropriate. The zakah serves as a reminder of one's broader social responsibilities to the community.

The fourth pillar is observation of the monthlong fast (sawm) of Ramadan (the ninth month of the lunar Islamic calendar), from sunrise to sunset. The believer is supposed to abstain from food, drink, and sexual activity during the daylight hours, demonstrating affirmation of ethical awareness and serving as a purifying act of sacrifice of one's bodily desires for the sake of God. The direct experience of pain and hunger over a prolonged period of time reminds the believer of the pain and hunger experienced by the poor.

The fifth pillar is the pilgrimage to Mecca during the first ten days of the month of Dhu al-Hijjah. Every Muslim who is physically and financially capable of making the trip and performing the prescribed rites is required to make the hajj. The nine essential rites of the hajj are the putting on of the ihram (unsewn cloth symbolizing the humility and equality of all believers), circumambulation of the Kaaba, standing at the plain of Arafat, spending the night at Muzdalifa, throwing stones at three symbols of Satan, sacrifice of an animal at Mina, repetition of the

circumambulation of the Kaaba, drinking of water from the well of Zamzam, and performance of two cycles of prayer at the Station of Abraham. The hajj can be considered complete without performing all of the required rites, but the pilgrim must pay expiation for the failure to complete them. During the hajj, the pilgrim is to avoid thinking about anything but the remembrance of God and the rites of pilgrimage, since the circumambulation of the Kaaba, like canonical prayer, symbolizes the believer's entrance into the divine presence.

Both Sunnis and Shiis agree on the essential details for carrying out the five pillars. In popular Sufi piety, the five pillars were personally internalized as acts of devotion and spiritual exercises. The shahadah became a constant recollection (dhikr) of God and the obligatory prayers became a life of continuous prayer and meditation.

"People of the Book"

<http://www.oxfordreference.com/views/ENTRY.html?subview=Main&entry=t125.e74&category=>

Ahl al-Kitab Quranic term referring to Jews, Christians, and Sabaeans as possessors of books previously revealed by God. Sometimes applied to Zoroastrians, Magians, and Samaritans. The books associated with Jews and Christians are the *Torah*, Psalms, and Gospels, all of which are recognized by the *Quran* as God's revelation, although the *Quran* declares that they were abrogated and superseded by Muhammad's book since they were corrupted. The *Quran* recognizes the special relationship of Jews with God and grants both Jews and Christians a special legal status in Muslim communities as dhimmis (protected scriptural minorities), permitting them to practice their faith, defend themselves from external aggressions, and govern their own communities in return for paying a special tax (jizyah). Many twentieth-century scholars are concerned that dhimmis enjoy only second-class citizenship in Muslim states. Some modern thinkers call for recognition of the ties binding the People of the Book together as a means of promoting interfaith dialogue and cooperation.

Hadith

<http://www.oxfordreference.com/views/ENTRY.html?entry=t125.e758&srn=1&ssid=1223301194#FIRSTHIT>

Hadith Report of the words and deeds of Muhammad and other early Muslims; considered an authoritative source of revelation, second only to the *Quran* (sometimes referred to as sayings of the Prophet). Hadith (pl. ahadith; hadith is used as a singular or a collective term in English) were collected, transmitted, and taught orally for two centuries after Muhammad's death and then began to be collected in written form and codified. They serve as a source of biographical material for Muhammad, contextualization of Quranic revelations, and Islamic law. A list of authoritative transmitters is usually included in collections. Compilers were careful to record hadith exactly as received from recognized transmission specialists. The six most authoritative collections are those of al-Bukhari, Muslim, al-Tirmidhi, Abu Daud al-Sijistani, al-Nasai, and al-Qazwini. The collections of Malik ibn Anas and Ahmad ibn Hanbal are also important. Shiis also use these collections but recognize only some Companions as valid authorities; they consider hadith reports from descendants of Muhammad through Ali and Fatimah as fully authoritative. Other important Shii collections are those of al-Kulayni, al-Qummi, and al-Tusi. The science of hadith criticism was developed to determine authenticity and preserve the corpus from alteration or fabrication. Chains of authority and transmission were verified as far back as possible, often to Muhammad himself. Chains of transmission were assessed by the number and credibility of the

transmitters and the continuity of the chains (isnad). The nature of the text was also examined. Reports that were illogical, exaggerated, fantastic, or repulsive or that contradicted the *Quran* were considered suspect. Awareness of fabrication and false teaching has long existed but became a major issue in academic circles in the twentieth century due to early reliance on oral, rather than written, transmission. Traditionally, the body of authentic hadith reports is considered to embody the Sunnah of the Prophet Muhammad. Muslim reformers encourage Muslims to be more discerning in acceptance of hadith.