

Critical Review of
“Engaging Muslim Students in Public Schools” Training Seminars for Educators
Training Teachers to be Advocates for Islam in the Public Schools

Child Protection League October 2017

Table of Contents

[Executive Summary](#)

[Child Protection League Report Conclusion](#)

Training Seminar Content

1. [The Invitation](#)
2. [Goals of the Seminar](#)
3. [Who is Michael Abraham and Why Should We Be Concerned?](#)
4. [‘Windows and Mirrors’ Rationale](#)
5. [Somalis in Minnesota](#)
6. [Background on Islam](#)
7. [Islam and Education](#)
8. [Muhammad](#)
9. [Hijab](#)
10. [Prayer Requirements for Muslims](#)
11. [Ramadan](#)
12. [What Islam Teaches about Jesus](#)
13. [Relationship Building](#)
14. [Recommended Reading for School-Age Children](#)
15. [Book Reviews](#)

Executive Summary

Teachers around the state of Minnesota received multiple emails inviting them to seminars presented by Michael Abraham to learn about Islam and how to honor this religion as a means of engaging their Muslim students. There are no parallel seminars teaching educators to learn about and honor Christianity or Judaism, or any other religion. Michael Abraham’s seminars on Islam include a glaring omission—failure to clarify that Islam is a system of government **and** religion that cannot be separated. Islam is a complete way of life governed by Sharia Law that includes all aspects of a Muslim’s life—religious, social, cultural, political, and military. No teacher should teach and honor a system that is not grounded in self-government, endowed unalienable Rights, and the U.S. Bill of Rights.

At the October 14, 2017 seminar at Hamline University, many facts about Islam were simply omitted. For example, there was no mention of Sharia Law that is contained in their holy books, the Quran and the Sunnah (the collection of the Hadith and the Sira). The status of women forced to live under Sharia was also profoundly falsified. The Abraham Educational Services seminars resemble indoctrination rather than education.

Refer to [Shariah Law vs. the Constitution](#) document

The presenter, Michael Abraham, was trained by and associated with Sharia-compliant organizations and was a former employee of the Council on American Islamic Relations (CAIR), an organization founded by the Palestinian terrorist group Hamas. He presented sanitized views of Islam and Muhammad with inaccuracies and key omissions. He promoted several children's books for classroom use that presented false information about Christianity and included Islamic religious proselytizing (reviews in this report). For example, the Islamic version of *Cinderella* begins with "In the name of Allah, the One God, the Most Compassionate, the Most Merciful."

Mr. Abraham's on-going seminars direct teachers toward making their teaching and classroom environments acceptable and favorable toward a Muslim worldview, rather than toward teaching Muslim students to understand and honor American culture and America's legal/political system. In addition, these seminars aggressively train teachers to win the hearts and minds of non-Muslim students to become sympathizers and advocates for Islam.

Observation: Many similarly Islamic indoctrination trainings are being presented through community education courses and professional development seminars for teachers sponsored by the Minnesota Department of Education.

Child Protection League Report Conclusion

The Child Protection League is alerting all school districts in Minnesota to the Islamic indoctrination of school-age children and their teachers in our public schools. This movement is growing and we must end it now before it becomes an unstoppable run-away train.

It seems we have focused on terrorism and turned a blind eye to the many other ways Islam is changing America—especially in education. In our public schools, Muslim extremists exert tight control over what can and cannot be said about Islam in the classroom and in library books.

All of the children's books that Michael Abraham recommended present Islam as a peace-loving religion and with Muslims often portrayed as victims. These books help subvert our educational system by grooming impressionable young children to become sympathizers and supporters of Islam. It is often difficult to change the minds of adults, but children are molded like soft clay—especially when stories appeal to their sense of fairness and desire to be kind and caring (values our culture strongly supports).

Muslim activists know that if they can infiltrate the school system, they can change the thinking of students and change the narrative about Islam. The information about Islam that is presented in the books for young students is a sanitized version. Omitted are facts about Sharia Law and what that entails because that would cast Islam in a negative light.

CAIR is making significant inroads into the public schools. Omar Ahmad, founder of CAIR, said, "Islam isn't in America to be equal to any other faith...[but] should be the highest authority in America, and Islam the only accepted religion on earth." Ibrahim Hooper, CAIR's communications director has publicly expressed his desire to overturn the American government in favor of an Islamic state. Hooper told an interviewer with the *Minneapolis Star Tribune*, "I wouldn't want to create the impression that I wouldn't like the government of the United States to be Islamic sometime in the future. But I'm not going to do anything violent to promote that. I'm going to do it through **education.**" (emphasis added)

The Muslim Brotherhood archives obtained in 2004 revealed their key tactics to achieve cultural jihad. The Muslim Brotherhood was founded back in 1928, but their goal has always been the same—to turn the world into an Islamist empire. One of their tactics they have spelled out is to “**Subvert the US education system...**” (emphasis added) They are using bullying prevention and safe schools as covers to bring this goal about.

CAIR is training our teachers to be sympathetic supporters of Islam who will be willing to make accommodations for their Muslim students. These accommodations meet the needs of only *one* religion—Islam.

The Muslim Students Association (MSA), a national group, has formed a Muslim Accommodations Task Force (MATF) that now heads up efforts to bring foot baths, halal food, and Muslim prayer rooms to schools everywhere.

It is important to note that according to Islamic Law, there *is* an alternative for washing that most people are not aware of. For Muslims at work or school, a “make up” provision allows Muslims to postpone their prayers. Washing of the feet can also be symbolically done by simply brushing the hand over the sock.

Our schools are not told that in Islamic countries, Muslim prayers are commonly “made up” after work or school. Is it possible that Muslim organizations are forcing the issue of foot baths before prayer time to increase their visible presence in our schools, when in fact, their religion permits their people to “make up” prayers after school?

It is especially ironic that Christian prayer has been removed from the public schools, and yet now we are told we must encourage and accommodate prayer for Muslim students and be sensitive to all of *their* needs! Expressions of Christian faith have been banned, while expressions of the Islamic faith are being embraced in our schools—especially in books for children. And the ACLU is silent.

Unreasonable demands for accommodations for Muslim students continue to grow—little by little changing our society to accept Islam and Sharia Law. They are starting with the children and public school teachers.

These demands shove Christians aside, undermine the Judeo-Christian values that birthed this nation, and make our schools *unsafe* for Jewish and Christian students. The Muslims do not need to *convert* our kids to Islam to make advances for Sharia, they need only to make students sympathizers and allies.

Muslim students and their families need to learn to assimilate into our American culture. The United States is not a Muslim country and Sharia Law is entirely incompatible with the U.S. Constitution. We only need to look to Europe to witness what the failure of Muslim assimilation into their Western culture created—parallel legal, social and banking systems that are in direct conflict with one another. In addition, there are certain areas now considered ‘no-go zones’ because they are dangerous to citizens and civil authorities. Which system will prevail?

Child Protection League is not saying that Islam should *not* be taught in our public schools. The major world religions are a significant part of the history of the world. When it comes to the teaching of any religion, however, care must be taken to ensure that what is being taught is based on balance, truth, and fact. Education should be just that—education not indoctrination.

Training Seminar Content

1. The Invitation

On October 1, 2017, K-12 teachers in the Twin Cities area and surrounding school districts received multiple invitations by email that read: “Learn how to engage the Muslim students of Anoka-Hennepin Public Schools with culturally-relevant pedagogy in this one of kind [sic] training course! If you teach Muslim students do not miss it!”

This training session was held at Hamline University in St. Paul on Saturday, October 14, 2017, from 8:30 AM to 2:30 PM in East Hall Room 105. The session was entitled “Engaging Muslim Students in Public Schools.” The single admittance price was \$99. Break-time snacks and lunch were *not* included in the cost.

The presenter was Michael Abraham from Abraham Educational Services.

1350 Warner Ave N., Mahtomedi, MN 55115 Phone: 651-283-4879

Website: www.abrahameducation.com

2. Goals of the Seminar

The email invitation explained how teachers would learn to engage Muslim students in order to “honor their heritage and identity” by using “curricula material that has been specifically designed and researched to connect with and draw upon the background knowledge of Muslim students in Minnesota.” The seminar was designed for teachers to learn how to “honor their cultural identity in the classroom” by “bringing absent narratives into the classroom and curriculum.”

Observation: *Honoring* Islam is vastly different from *learning* about another culture or religion. The Islamic world view of honor is authority, quite different than the American worldview when we refer to honor. Are teachers similarly invited to seminars that teach them to honor Christianity or Judaism? Doubtful.

3. Who is Michael Abraham and why should we be concerned?

The following description of Michael Abraham was in the email invitation that was sent out to the teachers:

“Michael Abraham is an ESL teacher, instructional coach, and curricula developer. He has a BA in Political Science with a concentration on the history of the Muslim world and is currently completing his masters degree in teaching English as a Second Language. He has been an active member of the Muslim community in Minnesota for over 10 years and has studied Islam in America and the Muslim world in both secular and religious settings. His focus is helping educators to better understand and cross cultural bridges to meet goals aligned with providing equity in education and culturally-relevant pedagogy.

Michael has done consulting with several districts and charter schools in the Twin Cities, been a guest speaker at Hamline University’s federally funded English Learners in the Mainstream (ELM) Project, and presented at the Minnesota English Learner Education Conference. Currently, he teaches a professional development course with Minneapolis Public Schools on Increasing Academic Engagement and Cultural Competency with Muslim Students and is working with Children’s Theatre of Minnesota’s Building Bridges Project to create K-12 curricula centered on the Muslim-American experience.”

Observation: Michael Abraham's strong connection to CAIR should disqualify him from training our teachers. His Islamic indoctrination sessions and his Islamic propaganda books for school-age children should also be rejected as they are not historically accurate nor objectively reviewed materials.

4. 'Windows and Mirrors' Rationale

Michael Abraham began by referring to Emily Style (co-director of the multicultural SEED diversity program) and her concept of 'windows and mirrors' in regard to curriculum materials, books, and resources. 'Windows' are books about the outside world (as though one is looking through a window)—without seeing oneself. On the other hand, 'mirrors' are books that reflect the individual person and their family life. Michael encouraged the teachers to create 'mirrors' for the Muslim students in their classrooms by including "books that show Muslim students in a positive way."

A list of 13 recommended K-12 books about Muslims was provided in the seminar folder materials. Michael encouraged teachers to bring them into the classroom. (At the end of this report, 8 of the books are reviewed.)

Observation: To suggest educators teach specifically to every culture and/or family life in the MN public schools is unreasonable. Too many students are not learning about American history and culture or reading American classics. Also many of the books recommended by Michael are uniquely American and tweaked to reflect the Muslim faith including princesses wearing hijabs.

5. Somalis in Minnesota

Michael said that outside of Mogadishu, Minneapolis has the largest concentration of Somalis of any city in the world; most Arabs. He explained that the Somalis came 'en masse' to Minnesota and were of low socioeconomic status. Most of them came through refugee camps and had suffered trauma. Michael said that the effects of trauma can be passed down to future generations. Having been here a full generation now, and still coming, they have 'assimilation anxiety.' They form strong social packs and are very reliant upon one another. Rarely by themselves and usually living in small houses with lots of people, "The lives of Muslims in the USA, is one of dual existence."

Michael said Somalis have strong traditional values. In Somalia, they lived in pastoral tribes and the men are gone for weeks at a time, herding camels and goats. The Somali students see 'mom' as the authority. Michael said that the "herding mentality" carries through to the Muslim children, who move in groups from one place to another during their school day. They do not appear to be assimilating into our culture in the U.S.

Observation: Jewish immigrants, who came here after having been traumatized in Hitler's concentration camps, were able to adjust and assimilate into American culture. This is what is expected of all immigrants. Why are Somalis not doing the same? Does it have anything to do with Islam and Sharia law?

6. Background on Islam

Michael showed a slide of Abu Khadra Masjid, the Islamic Center of Minnesota, located in Columbia Heights, MN that opened 1978. Opened in 1934, The Mother Mosque of America is in Cedar Rapids, Iowa and was added to the National Register of Historical Places in 1996.

In his slide on Culture vs. Religion, Michael wrote: “Religion is influenced by culture and culture is influence [sic] by religion.” He explained that Muslim parents find it difficult to translate Islam into this culture. In Islam, there are two sources: The Quran, and the life and example of the Prophet Mohammad. He said Islam has no hierarchal authority like the Catholic Church.

According to Michael, Muslims feel that knowledge is important. Young children study the Quran from age eight until 40 or 45 when they are considered to be a scholar. His slide stated “OFTEN children and grandchildren may be *more* religious or assert a religious identity than their parents.”

Michael explained that Allah means God and that it really means THE God. He said that the Quran describes God through names and attributes. He is called The Most Merciful (Ar-rahman)—the source of all mercy. Muslim names almost always have some deep meaning. For example, the name Abdirahman means worshipper of the Most Merciful.

Michael put up the verse from the Quran (112:1-4) which says: “Say, He is Allah, the One! Allah, the eternal, on whom all depend. He begets not, nor is He begotten. And there is nothing comparable unto Him.” He said that sometimes God refers to himself in the first person plural.

One slide listed the five pillars of Islam:

1. To bear witness that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah,
2. Establishing the Salah (prayer)
3. Paying the Zakat (obligatory charity)
4. Fasting in Ramadan.
5. Making the Hajj (pilgrimage) to the kaaba (in Mecca)

Islam teaches that life is a test. A struggle can be seen as something God is putting you through. Michael stated, “Patience and kindness are very strong Islamic concepts.”

He said that Muslims do not have TVs, don’t watch movies, and don’t listen to music. The use of musical instruments “is not permissible” and singing in a choir is not allowed.

Michael also said: “In Islam it is permissible to hit the child” to get a child to obey.

Observation: He omitted the fact that in Islam it is permissible to beat your wife or wives.

Islam teaches a belief in angels—one angel on the right of each person who records the good deeds, and one angel on the left who records the bad deeds. Allah will be the judge. He said that the devil whispers into the ears of men and women to make sinful things appear good. He said that “lying is a wicked trap—the same with stealing.”

Michael was asked by an attendee, “Isn’t there a verse in the Quran that says you can lie to advance the cause of Islam?” He replied, “I’m not sure.” A little later he added, “I don’t know the verse that says you can lie to advance Islam.”

Observation: It should be noted that Michael Abraham, a scholar in Islamic studies, would not know the verse that says you can lie to advance Islam. Was *he* lying? This is what the Quran says:

Quran 16:106 “Establishes that there are circumstances that can ‘compel’ a Muslim to tell a lie.”

Quran 3:54 “And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers.”

The Arabic word *makara* literally means ‘deceit.’ Since Allah is deceitful toward unbelievers, one cannot deny that Muslims are allowed to do the same since they follow Allah’s example. See also Quran 8:30 and 10:21. Taken as a whole, these verses from the Quran are interpreted to mean that when circumstances serve a greater purpose for Islam, a Muslim may be *compelled* to deceive and lie to others.

7. Islam and Education

In referring to education, two quotes were shown:

“Whoever follows a path in the pursuit of knowledge, Allah will make a path to Paradise easy for him.”

“Seeking knowledge is a duty upon every Muslim.” Michael said that this is a phrase that is used all the time, “learning other people’s views—all knowledge.”

In the mosques and at home, students have greater emotional attachment and greater consequences. Muslim students feel school “is the place to ‘let loose’ as it is the place of lesser consequence. Michael recommended that teachers “leverage a personal relationship where the student feels liked, valued, and respected.”

In the mosque, snapping of the fingers is often used to get attention as opposed to calling out the student’s name. “Mosque learning generally gives autonomy for students to self-pace. In addition, memorization learning is in a step-by-step logical sequence—it is rote but leads to greater complexity.”

Reading is done out loud and consumes many hours on every weekend. They sit on the floor and move their body while reading. “They memorize the Quran to keep it from being corrupted.”

Observation: Since the students have such intense memorization of their scripture and believe that Allah emphasizes “learning other people’s views—all knowledge,” wouldn’t it make sense for them to study American history and our Constitution to gain “all knowledge” about American culture especially since they are living in this country?

8. Muhammad

Michael said that the verses that talk about ‘smiting their necks’ came from the Medina period when Muhammad was ruler. “His commands came from this time period.” Michael appeared to be excusing Muhammad’s command to cut off their heads as ‘old news.’

One slide had a photo with a quote by Karen Armstrong: “If we could view Muhammad as we do any other important historical figure we would surely consider him to be one of the greatest geniuses the world has known.”

Observation: Michael Abraham’s presentation on Islam was very one-sided view of Islam and Muhammad, ignoring the longer Mecca period where Muhammad raped, murdered and plundered killing infidels.

9. Hijab

This section of the seminar was explained by a hijab-wearing Muslim woman who showed photos of different types of hijab. The hijab is for modesty and covering a woman's hair is essential. The burka is the most modest way to dress but makes it hard to see. The hijab is worn for people outside of your family. Girls don't need to wear the hijab until about age ten (at puberty).

The Muslim women only wear dresses and skirts—no pants, and no bright colors (so they don't "stick out"). She said swimsuits are an issue.

The Muslim woman said: "Many female students have issues with changing for gym class...Changing in the locker room is not private....Changing in front of everyone is not very modest." They also encounter other difficulties regarding the hijab when they participate in activities that require certain attire such as theater/drama club and uniforms for sports.

Observation: Nothing was addressed about the status, treatment and relationship of women as contrasted to men and why the Quran requires them to wear the hijab.

10. Prayer Requirements for Muslims

They must pray five times a day: dawn, noon, afternoon, sunset, and night as well perform ritual washing before each Islamic prayer. The requirements in the space to pray are:

- Preferably no images, especially of faces and life forms
- Worshippers face Mecca, that is Northeast in North America
- Best to have a door for supervision in the southwest corner
- Clear and clean floor space
- Praying in congregation is religiously preferable

Mohammed said "Pray as you have seen me pray." Muslims believe prayer brings them together. According to Michael, "The traditions Islam carries hardwires religion into them from a young age....Islam is about bringing people together around belief."

He talked about how it is a burden for Muslim students to pray in America because "In the Muslim world everything is structured around praying. Performing the prayers is a constant struggle, and failure to perform it can be a cause of psychological and emotional stress."

The rules for prayer are not entirely strict. "There is a window to wait to pray. You have until the afternoon prayer to say the noon prayer. That gives you room to accommodate." When traveling, Muslims can shorten their prayers. The noon and afternoon prayers can be combined. "If you miss a prayer, you can make it up."

The Muslim woman said, "The expectation is that you pray." She suggested that teachers do no testing during prayer time—especially on Fridays.

Observation: Muslims do not have the right to dictate to American teachers when they should or should not conduct tests.

Regarding prayer, Michael commented, "The religion creates a psychological pressure to do it."

Michael explained what it takes to actually pray. “Before they pray, they need to wash (hands, mouth, nose, arms, forehead, and feet). The ritual washing itself is a big thing that takes time. In America, however, they are not required to do it.” Michael said that students can use wet wipes or a spray bottle.

Michael suggested that the teachers who allow students to pray, should stand behind them in the SW corner to supervise them since they might fool around during prayer time.

Observation: Should teachers really be required to use valuable teaching time to supervise Muslim students in prayer rooms? These activities disrupt the academic environment. Families that request prayer rooms and foot-washing stations in schools are pushing the envelope in order to increase the Muslim presence in the public schools. Why must our schools make accommodations that take up extra classroom space, cost money, and alter teaching methods? Public schools are not Muslim schools. Do Christian, Jewish or other religion students have the freedom to pray and be accommodated in class for their religious beliefs? What about the infamous separation of church and state?

When asked from an attendee about the acronym CAIR that was shown on one slide and how his organization was connected to CAIR, Michael said “They are an authority on civil rights; we are not connected at all.” The Muslim woman in the hijab added, “They are a great resource!”

Observation: What the presenters *didn't* say is that CAIR is a front organization for the terrorist group Hamas. It was founded by two self-identified supporters of Islamic terrorism and one of 82 groups around the world designated terrorist organizations by the United Arab Emirates and other governments worldwide. According to Michael Abraham’s professional profile, he was connected with CAIR when he worked as a Deputy Civil Rights Coordinator from May 2009 – September 2009 (5 months).

11. Ramadan

Michael explained the Muslim “most holy day” of Ramadan for 2017: “9th month of the Lunar Calendar, begins with the sighting [sic] of the first crescent after the new moon.

- The new moon was projected to be on Thursday, May 25
- Fasting began Friday, May 26
- The next new moon was projected to be on June 23
- Eid al fitr was on the evening of June 24 (‘festival of breaking the fast’, to mark the end of Ramadan)

The 2018 schedule is:

- The new moon is scheduled to appear Wednesday May 16
- Fasting begins Thursday May 17
- The next new moon is projected to be on June 13
- Eid al fitr will be on June 14

Muslims are required to fast each day during Ramadan. Michael explained that fasting is not required when one is sick or diabetic. Menstruating or pregnant women do not fast. The last day of school for Minneapolis is June 12 in 2018, so almost the entire Ramadan time falls during the final month of public school—where students would be fasting (no food or water during the day).

12. What Islam teaches about Jesus

Muslims believe that Jesus Christ was only a prophet. Michael said that Moses is the most mentioned prophet in the Quran and that Mohammed's life is thought of as being similar to the life of Moses.

Michael said that where Islam diverges from Christianity is where it says in the Quran: "O, People of the Book, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the Son of Mary, was but a messenger of Allah and His Word which he directed to Mary and a soul created on command by Him. So believe in Allah and His messengers. And do not say He is three, desist from that and it is better for you. Indeed, Allah is but one God. Exalted is He above." (4:171)

Observation: This is a direct denial of Christianity's doctrine of the divinity of Christ and the triune God. Doctrinal instruction like this is the kind of indoctrination that children in the public schools will receive from Michael Abraham-trained teachers.

13. Relationship Building

The slide entitled "Factors for Relationship Building" quoted Hamid Masheye, Minneapolis high school math teacher and Somali diplomat. "With Somalis, if you order them to do something, they will always be resistant. But if you ask them to do something as a friend, they will always help you."

This slide also included the following suggestions:

- Building relationships with students does not mean getting to know about their personal lives.
- It means changing the perceived authority dynamic from one that is top-down to one that feels more equal to the student.
- They need to feel a willingness to negotiate (2nd chances are important)

Observation: Muslim students need to adapt to our *American* way of education. Teachers should be respected in their own classrooms as an authority figure—not an equal.

14. Recommended Reading for School-Age Children

The following statement was on the slide for the teachers to read:

"Scarcity of literature with portrayals of Muslims is an oft-lamented issue in education circles. As a Muslim K-12 educator I have taken it upon myself to research and review books that feature Muslims in order to find ones that can be utilized in the classroom to engage Muslim students, foster respect and understanding for diversity, and offer counter narratives and differing perspectives to universal themes that often appear in literature, as well as upon history itself. I believe that reviewing these books and offering my perspective on them to other educators is important because the books out that portray Muslims, or people from the Middle East, Africa, and Asia by negative stereotypes are more numerous than ones that can be effective at fostering respect and cross-cultural understanding."

Michael said that study guides and lesson plan materials have been developed for some of the books on his recommendation list with specific features in them to "engage Muslim students as well as teach cross-cultural

respect and understanding with lesson plan ideas and connections to reading standards.” He referred to the Common Core standards.

Observation: Isn't it ironic that our public schools have forbidden the use of the Bible in the classroom, praying to Jesus, and celebrating our national holiday, Christmas, but are welcoming Ramadan and Muslim religious traditions with open arms?

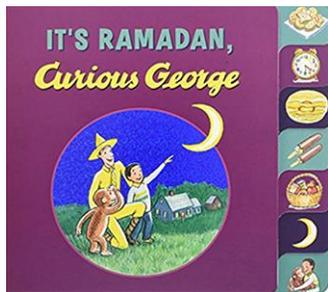
Concluding Comment by Michael Abraham

Michael said, “We are available to present at your school.”

15. Book Reviews

Recommended by Michael Abraham for School-Age Children

1. *IT'S RAMADAN, Curious George* by Hena Khan - Illustrated by Mary O'Keefe Young



A departure from other *Curious George* stories, this familiar story about the mischievous little monkey named George, has a Muslim twist with a lesson on the Islamic holiday Ramadan and the Eid celebration. In this story, George learns all about Ramadan customs from his Muslim friend, Kareem. Young readers will learn that Ramadan is a special month where Muslims fast between sunrise and sunset.

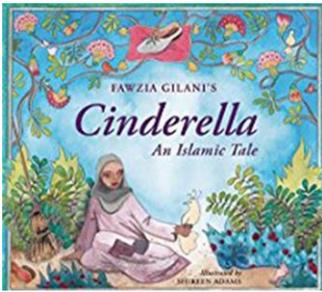
In the evening when the Muslims break the fast, George is proud of his friend, Kareem, who has just completed his first fast and can now partake of the traditional Islamic meal. The foods include: kabobs, curry, vegies, dates, rice etc. To celebrate Kareem's first fast, George and Kareem are given the best treat of all—chocolate-dipped bananas! The story says: “The room is filled with happiness and the peaceful sounds of prayer.”

George also makes a trip with Kareem to the mosque where they are having a food drive. In the evening Kareem teaches George how to spot the crescent moon. He learns from Kareem that the Eid festival begins the next day, but the celebration starts with gift giving that night. George receives a fancy vest from Kareem, and the man in the big yellow hat receives a yellow fez. (When a man wears a fez, it signifies he is a Muslim.)

George spends the next day at the mosque with Kareem for “hours of feasting and fun.” The story says “They are sad Eid has to end.” That night “George thinks of his first Ramadan and smiles as he closes his eyes.”

Observation: The familiar story of *Curious George* is used in this book to introduce young children to Islam and the holidays of Ramadan and Eid that are a form of worship of Allah. It legitimizes these religious holidays and beliefs in the minds of young children who enjoy the *Curious George* stories about the lovable little monkey.

2. ***Cinderella: An Islamic Tale***
by Fawzia Gilani - Illustrated by Shireen Adams



Similar to the traditional Cinderella story, the father dies and the young girl must live with her mean stepmother. As her father is dying he tells Cinderella “‘My sweet child,’ he said, ‘Follow the Quran and the Sunnah, and never miss your prayers....May Allah protect you and make you a strong Muslim.’”

Although Cinderella was mistreated and teased by her stepsisters, she continued to be patient and obedient. The story says, “She read the Quran every day and comforted herself with the words of God and stories of God’s

Messengers....Cinderella would wake early at *fajr* before sunrise and do her morning prayers.” (At the back of the book is a Glossary of Arabic Terms. Children reading this story will learn 23 new Muslim words. For example, *Fajr* means dawn).

Before bed, Cinderella would “recite some *surahs* (a “Chapter of the holy Quran”) before she closed her eyes and then whisper the *shahadah* (“The Islamic declaration of faith). The more difficulties Cinderella faced, the stronger her *iman* (faith) grew.”

When Cinderella is told by her stepmother that she cannot go to the Eid party, she remembers another Quranic verse she had memorized:

“Allah does not place on any soul a burden greater than it can bear...

(So) pray... ‘O Lord, do not lay a greater burden on us than we have the strength to bear!

Remove our sins, forgive us, and have mercy on us!

You are our Protector; so help us against those who stand against faith.”

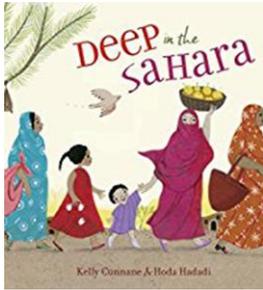
As in the traditional Cinderella story, Cinderella marries the prince and they live happily ever after.

Observation: The first page of the book begins with the statement “In the name of Allah, the One God, the Most Compassionate, the Most Merciful.” The traditional Cinderella story does not begin with “In the name of Jesus Christ, the One God, born of the Virgin Mary, who died and rose again that we might have life eternal in Him.” Cinderella has always been a fairy tale—not a metaphorical story to promote a specific doctrine. Why should this Islamic propaganda be brought into our elementary classrooms and impressed upon the minds of impressionable children?

The Islamic version of Cinderella introduces children to several Muslim terms throughout the story. The prayer that Cinderella says when she is told she cannot go to the party is really a prayer to Allah against Christians and Jews—“those who stand against the faith”—the ‘infidels’ who stand against Islam.

3. *Deep in the Sahara*

by Kelly Cunnane – Illustrated by Hoda Hadadi



Appealing to young girls, this story is about a little Muslim girl named Lalla who wants to wear a malafa like all the Muslim women. A malafa is described as “the beautiful, colorful cloth” that Muslim women wear in public.

Lalla watches her mother’s malafa flutter in the wind as she prays and she wants to be beautiful like her mother. Her sister, Selma, wears a malafa that only shows her dark eyes so she wants a malafa so she can be mysterious like Selma. Lalla sees Muslim women on the street who are veiled head to toe in colorful malafas. Lalla wants a malafa so she can be a lady too. When Lalla sees her grandmother, she notices that her malafa is a robe of ancient royalty and wants a malafa so she can be “like a long-ago queen too.”

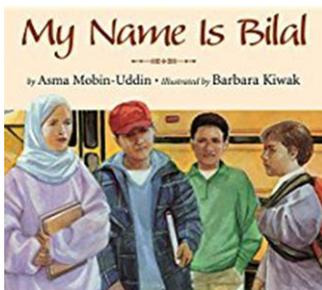
When the call to prayer is heard and men hurry to mosques, Lalla sees her mother pray and says, “I want a malafa so I can pray like you do.” Lalla’s mother gives a nod and slips a lovely blue malafa on Lalla, “as blue as the ink in the Koran.”

The story ends with Lalla saying to her mother, “‘I know what a malafa is for.... A malafa is for faith.’ And together, you face east, your malafa fluttering behind like wings.”

Observation: This story gives a positive view of the Muslim way of dress for women and could easily convince little girls to want to wear a malafa—a lovely, colorful cloth that is described as making them beautiful and mysterious as they pray to Allah. The covering of women in Islam is, in fact, a symbol of their subjugation and inferiority.

4. *My Name is Bilal*

by Asma Mobin-Uddin - Illustrated by Barbara Kiwak



Recommended by Michael Abraham as a good book for a discussion on bullying, the story is about a Muslim boy, Bilal, and his sister who wears a head scarf or hijab to school. When she is teased by two boys, her brother does not have the courage to step in and stop the bullying.

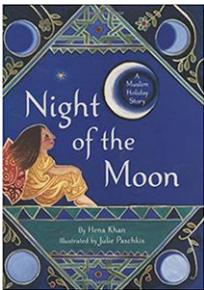
In his class, he says that his name is really Bill. After class, his Muslim teacher, Mr. Ali, asked him why he did not use his real name. Bilal replies that he wants to be like everyone else. Mr. Ali gave Bilal a book about a famous Muslim that had his same name—Bilal Ibn Rabah—“the first person to give the Muslim call to prayer during the time of Prophet Muhammad.” Even though he was tormented by having heavy rocks placed on his chest, he would not agree to worship other gods. Bilal had a dream that he, too, was being crushed by rocks. In his dream he was calm and told the angry people that his name was Bilal.

The next day at school when the other boys teased his sister, Bilal had the courage to step in and defend her as well as state that he was a Muslim and was born in America. After school, Bilal met another Muslim boy and they went to a park to pray. Bilal gave the call to prayer. The end of the book gives the English translation of the *adhan*—the call to prayer:

God is the greatest. God is the greatest.
God is the greatest. God is the greatest.
I bear witness that nothing deserves to be worshipped except God.
I bear witness that nothing deserves to be worshipped except God.
I bear witness that Muhammad is the messenger of God.
I bear witness that Muhammad is the messenger of God.
Come to prayer. Come to prayer.
Come to success. Come to success.
God is greatest. God is greatest.
Nothing deserves to be worshipped except God.

Observation: The boys are praying to Allah which is *not* the same God of the Bible who Christians and Jews worship. While Michael Abraham said this was a good story to teach about bullying, it really is a story that teaches about Islam and the worship of Allah. In Michael’s review of the book, he says that the story “gives a real life illustration of how the lives of religious figures in Islam inspire Muslims.” Where are the books in our schools about how the lives of religious figures inspire Christians?

**5. *Night of the Moon: A Muslim Holiday Story*
By Hena Khan – Illustrated by Julie Paschkis**

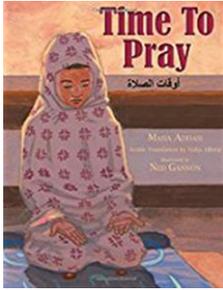


Yasmeen, a 7 year old, learns about the shape of the moon and what Ramadan means from her mother. Yasmeen, a Pakistani-American girl, loved Ramadan because, “It was a time filled with delicious foods, new clothes, lots of parties, and her favorite thing ever—presents!”

In school, her teacher taught the class what a fast was and why Muslims fast. From her parents, she also learned that when the moon’s first crescent appeared, it was a very special night, the Night of the Moon, that meant Ramadan was over. The following day would be Eid—a very special holiday for Muslims. Eid was celebrated at a community center with lots of food and stalls where gifts could be purchased. That night, Yasmeen received a wonderful Eid present from her parents—a telescope—so she could look at the moon and “watch for Ramadan to come again next year.”

Observation: This Muslim story for children is a primer on Islam and the traditions included in Ramadan and Eid.

**6. *Time To Pray*
by Maha Addasi - Illustrated by Ned Gannon**



A young girl named Yasmin, on her first night visiting her grandmother Teta in an unnamed country in the Middle East, heard the voice of the *muezzin*—the man who gives the call to prayer. She watched her grandmother do the ritual washing before prayer.

The next day, her grandmother took Yasmin to a fabric store where they picked out material so Teta could make prayer clothes for Yasmin. In another store Teta helped Yasmin pick out a small prayer rug.

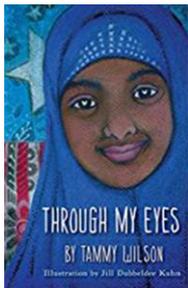
The story continues with Teta teaching Yasmin about the five prayers that a Muslim must perform every day. When Yasmin flew back home, she was suddenly surprised by a special gift that her grandmother had placed in her suitcase. It was a special prayer clock shaped like a miniature mosque. When the timer went off, it made the sound of the muezzin calling Muslims to prayer. Now Yasmin could practice all five prayers.

The end of the book has a full-page detailed explanation of the prayer times and how Muslims must perform an ablution—a special washing—before they pray. “Prayer is not valid without this.”

Observation: Where are the books for Christian students that teach other children about The Apostles’ Creed, or the Lord’s Prayer and what each verse of the prayer means? Where are the books that include Hebrew prayers and blessings that are commonly recited by Jewish students? These books do not exist in the public school classroom; they are censored. Now we are embracing books about Islam!

7. *Through My Eyes*

by Tammy Wilson Illustrated by Jill Dubbelde Kuhn



Michael Abraham praised the author of this book who is an elementary principal in Saint Cloud, MN. This book is for upper elementary or middle school students.

In the chapter page 11 on Islam, Ms. Wilson states: “There are almost two thousand mosques, Islamic schools, and Islamic centers in America....Muslims are monotheistic. They believe in one unique God, the creator of the universe; it is believed that God spoke through a chain of prophets beginning with Adam and included Noah, Abraham, Ishmael, Isaac, Jacob, Joseph, Job, Moses, David, Solomon and Jesus. God’s eternal message was then reaffirmed and finalized by the Prophet Muhammad (peace be on them all).”

Notice how this is presented to the students as fact. Jesus is referred to as a prophet with Muhammad having the final word of truth. Muslims believe that Abraham was asked to sacrifice Ishmael—not Isaac as the Bible teaches. At the end of page 11 it says: “One becomes a Muslim by saying ‘There is no deity but God, and Muhammad is the messenger of God.’ By this declaration, the person announces faith in all God’s messengers.”

On page 14 students learn the five Pillars of Islam. On page 15 it says: “The Quran is considered the literal word of God, the Almighty (Allah in Arabic), revealed to Prophet Muhammad (peace be upon him) through the angel Gabriel. It was memorized by Muhammad and then dictated to his companions.”

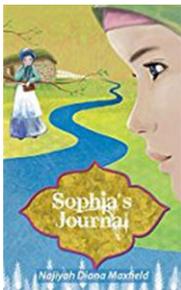
On page 16 it says: "Under Islamic law, women have always had the right to own property, receive an education, and otherwise take part in community life. Men and women are to be respected equally. The Islamic rules for modest dress apply to both women and men....If a particular society oppresses women, it does so in spite of Islam, not because of it."

At the end of the story when the main character, Zamzam, is reunited with her Muslim cousin, Zamzam cries out, "Allahu Akbar! Allahu Akbar!"

Observation: This phrase Zamzam cries out is significant because these are the words shouted by terrorists right before they attack! Perhaps Ms. Wilson has not read the Quran because she includes so much misinformation regarding Muslim women and how they must dress. Even the statement on modest dress for both men and women is incorrect. Has anyone ever seen a man wearing a Burka? Men and women are not respected equally. Under Sharia Law, a female is personally and legally under male control for her entire life. She cannot even leave her home without the consent of her male guardian.

Tammy Wilson included a Muslim prayer of salvation for all the students to learn. This undermines the Jewish and Christian faiths as well as other faiths. Where are the books that have a prayer of salvation to Jesus, the Messiah, Savior, triune God, King of Kings?

8. *Sophia's Journal* by Najiyah Diana Maxfield



Sophia's Journal is a Muslim version of Laura Ingalls *Little House on the Prairie* for middle school students and is filled with Islamic propaganda. The acknowledgments page begins with: "I testify that there is no god but Allah, and that Muhammad was His last messenger. All praise and thanks is due to Allah, may He shower His blessings and peace upon our beloved Prophet."

In this story Sophia, a young Muslim girl, tumbles into the freezing water of a river and blacks out. When she wakes up, she is trembling and begins to recite the *tasbeeh dhikr*: "SubhanAllah wa Alhamdulillah wa La illaha il Allah wa Allahu Akbar...All glory to God, and All thanks to God, there is no God but God, and God is the Greatest." She is rescued by a farmer, Mr. Sampson, who takes her to his home where she is cared for by the Sampson family. Somehow she has been transported back to 1857. She is now a Muslim girl living in a little house on the prairie.

The Sampson family had worship every evening. Sophia soon realized that "there were so many precise similarities between Christianity and Islam....the Bible stories they read, about Prophet Noah or Prophet Moses, even Prophet Jesus, all contained admonishments to worship God..." The Sampsons "were impressed that Sophia knew Arabic and could recite her scripture in its original language." They said that they had never met "a Christian who could recite the Old Testament in Hebrew or the New Testament in Greek."

When Sophia learns that two black men, Adoet and Mr. William, are slaves, she thinks back to the year she came from and says, “How could she have carried on so blithely when she was back home, naively reaping the benefits of living in a country that was created on the backs of people like Adoet and Mr. William?”

When the Sampson’s daughter, Abby, asked what Islam would say about slavery, Sophia responded: “In the old days, people used to have slaves. But not like this. Not slaves because of their color. Slaves were prisoners of war or things like that. Slaves were just a part of the world before Islam came. But Islam taught people to house and feed their slaves in exactly the same manner they did themselves, and people were always encouraged to free slaves. Slaves could marry free people, and if a child was born to a slave woman and her master, both the mother and the child were free. Slaves could also earn enough money to buy their freedom. So the whole institution of slavery was slowly abolished.”

One day, in a conversation with Mr. William, he told Sophia that he tried to keep up his faith in America, but “The white men don’t care a lick for Islam, and they made us go ta church. They whipped us if ’n they found us praying. I learned to pray inside muh head.”

When Abby asked to know more about Sophia’s faith, Sophia summed up what the Muslims believe about God: “Say: He is Allah, the One and Only Allah, the Eternal, Absolute. He begetteth not, Nor is He begotten; And there is none like unto Him.”

Sophia meets a young man named Matthew and wishes she could “talk to him about Islam and convince him of its truth.”

When Abby asked her why she prays five times a day, Sophia replies: “Well, praying five times a day keeps you connected with God and helps you avoid sins. As for why we pray on the ground, we do it to show our humility before God. That’s the way all the Prophets prayed, including Prophet Jesus and Prophet Muhammad, peace be upon them. It involves your entire body in worship not just your heart or your mind.”

At the end of the story when Sophia is transported back to the 21st century, she learns that two friends she had met in 1857 had become Muslims. In her journal it says: “Stan recognized Islam as the truth....we are still the only Muslims—but that makes our lives an important jihad.”

Observation: This story for middle school students gives a negative view of Christianity and is filled with Islamic propaganda and mistruths. There is no mention of the fact that American slave owners purchased many of their slaves from Muslim slave traders!