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**The Image of the Arab-Islamic Culture  
in History Textbooks in Russia, Uzbekistan  
and some European and African countries**

This study aims at purifying cultures and religions impurities of misconceptions throughout honest and continuous co-operation among researchers and professors all over the world by carrying out effective researches to show the bright side of the image of the others' culture and religion in the text schoolbooks and to exchange points of view. It is hoped that they will be able to deliver the results of these researches to the people in charge so as to educate schools students the others' correct cultural bases. Such efforts will prepare them to live in peace with others wherever they are.

This study also tries to find out the main reasons for creating such misconceptions and their consequences to suggest solutions. These misconceptions create feelings of fear of the other and implant hate and racism. Such feelings might pave the way of misunderstanding which leads to conflict and war instead of learning the culture of peace and the acceptance of others' culture and religion and to know the language of dialogue.

This cultural dialogue of civilizations and its alliance sheds light on the other points of view and corrects the distorted images of the others' cultures in the media, in general, and at school textbooks, in private. Dialogue is considered the natural result of cultures and civilizations differences. According to the result of this cultural dialogue which based on academic studies and common interests. Cooperation will prevail between East and the West as well as between the North and South. Dialogue means discovering the ego. Knowing the others and the recognition of them and respecting the others and their culture and learning from them on the basis of tolerance which characterizes both secularism and religions.

In a secular society, religion is considered a cultural and social phenomenon and part of the cultural heritage of such a society. It is part

of the personal freedom of individuals. So, even in such a secular society, religion should be respected.

Religions respect the intellectual, the cultural and personal freedom of each individual, whether he is a believer or not. Both secularism and religions admit that tolerance is an effective means to accept and respect the other's culture on mutual basis. Both sides should have the ability to think in neutral and moderate way. The actual tolerance exists when participants in dialogue know their own culture or religion as well as the other culture or religion.

This study is concerned with highlighting the role of schools in establishing mutual values and the right to disagree. It also emphasizes the necessity to inspire with other and to accept the diversity of cultures. This effort requires knowledge and understanding of both cultures or religions in other meaning to understand your own culture or religion as well as those of the others culture or religion. This knowledge is considered a main task of the schools which educate and establish tomorrow's citizens.

Schools should introduce the others' culture achievements and their most important achieved historic events to the students by teaching them: culture of peace.

Students should distinguish, throughout schoolbooks in general and history book in private, between two words 'to know' and 'to believe'. Students' knowledge about certain religion does not mean that they believe in that religion but it'll help them understand and respect this religion. He should learn how to respect the other's religion. This knowledge wouldn't affect their personality or even their belief in any case. The distinction between «to know» and «to believe» should be part of the schools' duties to introduce the other to school students. This introduction should be presented to school students in its textual, historical, geographical, social, religious, political and even military contexts, etc. Considering these dimensions in representing this information in the history book will give a clear image into the students minds whom they will study the other's culture and civilization.

### **Islamic civilization**

All over the world, students learn at schools the history of civilizations and read in the history textbooks chapters or pages on the Islamic Arabic culture and civilization.

This paper attempts to study the way the Arab Islamic civilization is presented to students in Uzbekistan and some other countries like France,

Belgium, Poland, Hungary, Senegal, Kenya, Niger, Burkina Faso and Benin. Is the image of Arabic-Islamic culture or civilization positive or negative or neutral? In case it is negative, why should it be so?

Writers of History textbooks agree on the fact that the Islamic civilization has not only preserved the cultural and scientific heritage of the Greeks and Persians, but it has also developed and added to them.

In new history textbooks of the **Russian Federation**: Islam is «one of the world religions which created an original culture» and in **Tatarstan** we can read in some research concerning the new Tatar history textbooks «the textbooks show a transition to the estimation that Islam is the civilizational basis of formation for the Tatar nation», see Marat Gibatdinov, «The image of Islam in Tatar and Russian history Textbooks», presented in the International Conference «The Muslim World through the Lens of European Textbooks» organized by the Georg-Eckert Institute for International Textbook Research. Braunschweig, Germany, 20.02.2006. In **Uzbekistan**, see seventh class, in **France**, see *Histoire, Géographie*, edition 2001 fifth class (5e) of Magnard pp.28-31, Nathan pp. 28-37, Belin pp.30-39, Hatier pp.38-43 and edition 1997 of fifth class: Hachette pp. 26-28, et Bordas pp.34-35; edition 2005 of fifth class: Hatier, Nathan, Hachette, Magnard, Bordas, Belin; in **Belgium** see *Histoire 2 edition* Labor, 1994, pp. 160-193; in **Poland**, see *Historia I Spotecxenstwo*, Elzbieta I Jerzy Centkowsky; in **Kenya** see *Themes in world History, Book 1*, Longhom publishers 1999; *History and government, form two, pupils book*, Kenya Literature Bureau, Nairobi, 1998; in **Niger, Senegal, Burkina Faso, Benin** see EDICEF 5<sup>e</sup> edition. 1994; EDICEF, CM1, CM2; Hatier terminale; Nathan 5<sup>e</sup>; Hatier 5<sup>e</sup> 1985 programme africain et malgache; Hatier 5<sup>e</sup> collection l'Afrique edition. 1999; Hatier 2002 collection l'Afrique; Nathan terminale).

In **Uzbekistan**, the study is based on a translation of the history textbooks taught at the seventh and ninth classes. The Egyptian Embassy in Uzbekistan has kindly taken care of the translation of these books in 2003. The writer of this paper tried in vain to know the details of the books' publication details. People in charge of the educational system in Uzbekistan are most welcome to provide us with this details. In **Hungary**, also the study is based on a translation of the history schoolbooks by The Egyptian Embassy in Hungary in 2003 without the books' publication details.

The reason of blossoming of the Islamic civilization is clear, Islamic culture or civilization is based on the principles of freedom, brotherhood,

equality, co-operation, interrelatedness, tolerance, dialogue, peace and encouragement of the use of reason and science. These principles are deeply rooted in the religion of Islam and they are emphasized in the Qur'an:

«There is no compulsion in religion» 2/256 and «Give alms», «Whoever forgives and reforms is rewarded by Allah», «Read», «All-Wise», «All-knowing», «Source of Peace» «Oh, Mankind! We have created you from a male and a female, and a male, made you into nations and tribes, that you may know one another» Quran 49/13. The last verse includes the principles of brotherhood, equality, dialogue and recognizing the other.

The above mentioned Islamic principles reflect values on which worldwide ancient and contemporary civilizations were based. Islam called to these principles fourteen centuries ago, and the Muslims abode by them because they understood them and, thus, presented to mankind the Arabic Islamic civilization in its bright image that conforms to the principles, teachings, and spirit of Islam which call to openness not seclusion, and to peace not to conflict.

Civilization means advancement, progress, civility, and applies to a group of characteristics, phenomena, and gains which characterize a given society in all, social, art cultural, linguistic, scientific, technological aspects, it also means the way of life of a given society in terms of its food, dress, housing, transport, work, ruling, education, etc.

It is noticed from the above mentioned definition of civilization that the concepts of advancement, civility, and knowledge contradict with the concepts of conflict and war which are reiterated by some people in the East or the West.

The Islamic civilization flourished between eighth and thirteenth centuries – in the European middle ages – and preserved for humanity the Greek and Persian heritage, as well as the heritage of other civilizations. Islam is the core of this civilization.

It is not accidental that the first Qur'anic Verses, according to Muslim scholars, are: {Read in the Name of your Lord who created and brought everything into being. Created man from a clinging organism. Read: and realize that your God is most generous. Who taught with the pen. He taught man what did not occur to his mind} 96/1-5.

It is evidently clear that these Verses clarify the aims, characteristics, and bases of the Islamic civilization, since reading is the key to knowledge and learning. It is also noticed that reading is mentioned in the form of an imperative 'verb', and drew the Muslims' attention to the concepts of creation, creativity, production, and utilizing reading and writing by

referring to their means, i.e., the pen. Indeed, the inevitable result of reading and writing is gaining knowledge.

Reference to knowledge was repeated three times in the above-mentioned verses in the form of a verb, i.e., denoting action versus words. Religion, with its teachings and morals, together with science represent the backbone of civilization and culture in general.

Have the authors of textbooks of history in Europe and non-Islamic countries been aware of these verses and many others when they addressed themselves in their books to the Islamic civilization in general and Islam in particular?

#### **Negative image of Islam**

Despite that **the image of Islamic civilization is bright in the textbooks of history** in European and some other countries, **the image of Islam is contrary to this**; its image is negative in the textbooks of history which are taught in European and non-Islamic countries in general, as it presents the Islam from a terrorist perspective. Though these books presented the Islamic civilization as vivid, yet, they presented Islam as a religion of terrorism. It is so odd to glorify the Islamic culture and demean its foundation, i.e., the religion of Islam.

Is the negative image of Islam a general phenomenon in the history textbooks in the European, Asian, African, American countries or in general in the non-Islamic countries? Is this negative image a part of the drama of civilization conflict? Why do the specialists on both sides not discuss this negative image within the frame of the dialogue between civilizations?

It is so strange when you glorify the Islamic Arabic civilization, then debase its foundation, i.e., Islam, and describe the principles of Islam as contradictory to the principles of civilization.

It is axiomatic that the flourishing bright civilization that is based on a religion reflects that this religion has noble and sublime principles such as freedom, equality, solidarity, tolerance, and access to other cultures. And in fact, Islam values mind and knowledge. These principles are clearly manifested in various Qur'anic verses that manifest them and call upon man to think and seek knowledge.

Can a history teacher or a historian in the East or in the West imagine the possibility of establishing a flourishing civilization on a religion whose principles, teachings, and fundamentals contradict the principles, teachings, and fundamentals of civilization? So. Why should some

schools present the culture of radicalism instead of the culture of peace? What interest does this serve?

This study or exchange of opinions and information does not underestimate the capability of authors in France or in Europe or in other parts of the world. This applies also to the French or European schools in general. To the contrary, such a dialogue enriches cultures.

In many countries, and for example, in France, students study the Islamic civilization in the fifth and second classes. In the fifth class, a whole chapter is devoted to this civilization in the textbook of history. The textbook is written by a group of teachers of history and geography, and the different publishing houses present the Islamic civilization as a flourishing bright civilization for several centuries, and the Arab cities such as Baghdad, Damascus, Cairo, and Cordoba served as beacons of knowledge and culture from the eighth to the thirteenth centuries A.D.

We can read in these textbooks sentences such as «In the middle ages, the sciences of medicine, mathematics, geography, and astrology were highly advanced in Muslim countries compared to their status in Western Europe ... And the Islamic city was a trade centre, and knowledge, citadels, and schools were very common» (France: Bordas fifth class 1997 pp. 34-35).

Some books add some Arabic concepts and inventions using the Arabic names like: Algebra, coffee, magazine, sugar, zero.

(Senegal, Nathan terminale p. 219). It seems that the authors of the chapter devoted to the Islamic civilization in history textbooks do not distinguish between Islam as a religion and the habits and traditions which were, and still, common in some Islamic countries for a long time before Islam.

Sometimes, these textbooks do not distinguish between Islam and the behavior of some radical Muslims, or that of some Muslim politicians who utilize the religion for some political or personal purposes.

Islam, as Christianity and Judaism, or any other non-heavenly religion, is clear of the acts of violence and transgressions which are committed in its name.

The study of some concepts such as Islam as a religion of submission – in the negative sense, the Image of the Prophet Muhammad, Revelation, Caliph ship, the Black Stone, Jihad, the Sheria, i.e., Islamic Law, polygamy, Hijab, the inheritance of males and females, punishment in the history textbooks in Europe or non-Islamic countries clearly shows that some authors of those books, be they teachers or historians, perhaps

have wrong presuppositions on Islam.

This may be traced back to the Crusades, or to the fact that authors mix Islam as a religion with the local habits and traditions common in the Muslim countries for a long time, that they mix Islam as a religion with the behavior of some radical Muslims, or that they rely on unauthentic references or inaccurate translations. And some of them may prefer to focus on military dimension of the text and neglect the textual, historical, geographical, social, cultural, or political context of the Arabic text or the Qur'anic verse.

Ashmawy F. mentioned that most countries commend their history in their textbooks, and condemn and defame other's history. (The image of the other in the textbooks in the West and Islamic countries, unpublished study).

Some authors of history textbooks in non-Islamic countries may view the terrorist acts committed by Muslim radicals or some Islamic groups or individuals through the Islamic history in some specific circumstances as mirroring of Jihad in Islam.

### **Jihad**

Some history textbooks in European and other countries present Jihad as an aggression against non-Muslims to force them to adopt Islam. Here we prefer to study the concept of Jihad in Arabic language and in Islam before reviewing what is being stated in the textbooks in these countries.

Many languages borrowed this concept from Arabic, a procedure which was accompanied by distorting the Arabic-Islamic meaning of the word, which, in turn, distorted the image of Islam.

The meaning of **Jihad** in Arabic is to exert an effort, to combat one's whims and desires to be a good citizen in a Moslem country or in non Moslem country, and the meaning of the imperative verb **Jahid** is to exert an mental effort. The Qur'an mentioned the word Jihad preceded by its verb-root in the imperative form directed to the Prophet Muhammad: «So, do not obey the infidels and **jahid** exert by it i.e. the Qur'an, **jihad** a big effort». Jihad here means arguing using evidences and rationale, which requires exerting a mental effort and presenting evidences and proofs. It is argument which is required here not violence, since arguing means using reasoning and wisdom, and the verb **Jahid** means to exert a mental effort for persuading non-Muslims to embrace the teachings of Islam. The verse then used the phrase 'by it' meaning «by the Qur'an and the signs mentioned in it that call upon man to reflect

on this world, its creatures, and how they were created. Al-Tabary said expounding this Verse: «And exert with them using this Qur'an a big effort, ... Ibn Abbas said: By it means by the Qur'an, and some said by Islam» (Interpretation of the Qur'an by Al-Tabary).

The Qur'an made clear how to discuss and argue with non-Muslims, and made incumbent on Muslims to respect the manners of conversation which entail respecting others' opinions and their right of expressing themselves, according to the instruction of the Verse «Call to your Lord's path with wisdom and good exhortation, and argue with them in the best manner»16/125.

The Qur'an commands Muhammad to call to this religion using reasoning and wisdom, and commands him also to argue in the best manner. So, 'Jihad by the Qur'an' must be understood as a call, dialogue, and discussion based on freedom, respect, and good, free of violence, interaction. This kind of Jihad described in the Verse is called the **major Jihad**.

On the other hand, Jihad which is perceived in the West as violence and murder and which is utilized by some radical Muslims in the past and present contradicts the teachings of Islam. This kind of Jihad which is known in Islam as the **minor Jihad is only legalized for the sake of defending on the collective level if the attacked is the state**. The one who announces Jihad is the ruler of the Muslim state to deter aggression not to attack others. This kind of action is called in the European and International law **the right of self defense**.

No Muslim is permitted to threaten another person, be he a Muslim or non-Muslim, individual or a state.

The Qur'an forbids aggression against others, and only approves the defense, as it says:» And fight in the cause of God those who fight you, and do not transgress, as God loves not transgressors» 2/190. The imperative form of the verb 'fight' is directed to Muslims, and is restricted only to the case of being under attack. That is, the Qur'an prohibited aggression.

The Qur'an emphasizes the human right to live and speaks about illegally killing one human being, whether a Muslim or a non-Muslim, as killing all people on earth. Whoever saves the life of a human being, whether a Muslim or a non-Muslim, is as good as saving the life of all human beings 5/32. This verse shows how much Islam sanctifies the lives of the other. It also indicates that Islam protects the human life. Most battles at the time of the Prophet Muhammad, such as the battles



of Badr, Ohud and Al-Ahzab, took place near the city of Medina because of the non-believing Meccans' aggressions against Muslims. The Meccans have previously expelled Muslims from Mecca.

Muslim scholars agreed in the past and present on that the relationship between Muslims and non-Muslims is built in principle on peace not war. Hence, Muslims at the time of the Messenger did not fight but for self defense, deterring an offensive act, or launching a preventive battle against an enemy preparing to attack them. Muslims did never breach an agreement holding between them and their neighbors at the time of the Messenger Muhammad.

Muslims only fought those who concluded agreements with Muslims then breached them, as happened with the people of Mecca when they breached their treaty with the Messenger Muhammad, and with some Jews of Medina who breached their treaty with the Muslims and helped the Meccan enemies who launched an attack against Muslims during the battle of Al-khandaq (the Trench). Muslims were always keen on spreading Islam by reasoning, persuasion, and respecting other's freedom, and worked hard towards living in peace.

### **Peace In Islam**

In Islam, peace is the basis of relationship between Muslims and non-Muslims. Other Verses which urge Muslims to fight the non-Muslims are linked to historical, geographical, religious, social, and political contexts. These contexts show clearly that Muslims only fought for self-defense or to prevent a war against them. Peace can be smelt and felt in the word *Islam*, whose root consists of three letters *S L M*, which means in all Semitic Languages peace, safety, and security. Islam highly sanctified peace, as it is a one of God's names which is mentioned in the Qur'an accompanied by the holy name «The All-Holy, the Peace» 59/23. The night in which the Qur'an was revealed was named *the night of peace*, 97/5 and Islam, in order to stress spreading peace in the world, made the word *peace* repeated in every prayer, and made the greetings of Muslims: *Peace be upon you*.

### **The concept of Jihad in history textbooks in some countries**

**In Russia**, History textbooks present Jihad as a pillar of Islam and as a holy war launched in the cause of religion, and claim that Islam permits its followers to launch a holy war against the infidels, and that Muslims rid themselves of their opponents by driving them out and killing them. See: Al-Mansy A. The image of Islam in history textbooks in Russia.

Unpublished study: Bonamaryuf history textbook for the sixth class, page 75; Agibalufa history textbook for the sixth class, pages 77, 79; history textbook for the sixth class, pages 91, 96. Fedeoshken history textbook for the sixth class p.91; Fedeoshken history textbook for the seventh class, pages 273; Falobef history textbook for the tenth class, pages 38, 40.

Marat Gibatdinov, «The image of Islam in Tatar and Russian history Textbooks», presented in the International Conference «The Muslim World through the Lens of European Textbooks» organized by the Georg-Eckert Institute for International Textbook Research. Braunschweig, Germany, 20.02.2006: «Islam is represented only in connection with negative phenomena – with wars, invasion and conquest. Muslims, as a rule, are pictured as aggressors («History of Russia», and «History of the Motherland»). The author adds «Modern history mention of Islam is frequently made in the context of the «new threats» only, – connecting Islam with migrants, separatism, «the conflict of civilizations» and terrorism».

The chapter on Islam in the history book taught at the ninth class in **Uzbekistan** says that Muslims in seventh and eighth centuries used Call to the Lord's path with wisdom and good exhortation and power to force non-Moslems to embrace Islam.

Studies which surveyed the history textbooks in some countries showed that they link Jihad to aggression for spreading Islam by force, and define Jihad as a holy war. But Muslims did not know the term 'holy war' before the Crusades. We can read Some examples for jihad from some textbooks in some countries.

#### **Studies of Jihad in Textbooks in France and some other countries edition before and after 2005**

**Before 2005**, history teacher who wrote the chapter on Islamic civilization for the fifth class and the history of the Crusades for the second class, in the textbooks published by different publishing houses in France focused on some Islamic topics, of which Jihad comes first. The concept of Jihad has been distorted in those books. It seems that the authors of these chapters for the publishing houses: Hatier, Nathan, Magnard, Hachette, Bordas, Belin mix the historical events with the Qur'anic verses or with some parts of them and present them isolated from their historical, geographical, religious, cultural, social, and political contexts and reasons of revelation. And mix all this with their

presupposition on Islam which stemmed from a cultural heritage that needs to be filtered. Moreover, they link all this to the misbehavior of some radical Muslims who resort to violence, and to the campaign that is launched by the Western media against Islam. Jihad is presented in textbooks from a military perspective only, and the Prophet Muhammad is also presented as a warmonger who spreads Islam by force. Perhaps, some authors do not pay any attention to the historical, geographical, religious, cultural, social, and political contexts.

The Verses are presented without explanation, and without putting them in their proper contexts which may lead the students and the teachers to misunderstand the Verses. Also some defensive acts of the Messenger Muhammad and some Islamic historical events are presented isolated from their textual, Qur'anic, historical, geographical, cultural, social, political, and military contexts. This is due to misunderstanding resulting from presuppositions based on the Crusades, the history of the Ottoman Empire, imperialist conflicts, the media campaign against Arab and Islamic culture, the acts of terrorists and some other Islamic groups and some individuals through history, and focusing on the military dimension and neglecting other dimensions. Then they link all this to Islam. Some of these errors result from inaccurate translations from Arabic into other languages or relying on inauthentic references. There is a tendency to presenting Jihad in Islam as an aggression or a holy war launched for spreading Islam or defending it.

We can read «**The expansion of the Muslim world.** The Islamic Law permits war to defend and spread Islam. This is the holy war. Jihad». See in **France**: History textbook for the second class (2de) published by Belin 2001, page, 64. See also: History textbook for the second class, published by Nathan 2001, pages 84, and 299, history textbook for the fifth class (5e), published by Nathan 2001, page 30, textbook for the fifth class, published by Magnard, 2001, page 25, textbook for the second class, published by Bordas 2001 page 94, textbook for the fifth class, published by Hatier 2001 page 36.

See also history textbooks in other countries: in **Belgium**, *Histoire 2 edition* Labor, 1994 pp. 156, 158; see also history textbooks in **Niger, Senegal, Burkina Faso, Benin**: EDICEF 5<sup>e</sup> ed. 1994 pp.16 et 20, 53,68, 82; EDICEF, CM1, CM2 p.19, Hatier terminale pp.508, 512, 515, Nathan 5<sup>e</sup> pp.38,40-41, Hatier 5<sup>e</sup> 1985 programme africain et malgache p. 17, Hatier 5<sup>e</sup> collection l'Afrique ed. 1999, Hatier 2002 collection l'Afrique pp.20,22,24, Nathan terminale pp.183, 186, 216, Hachette 1987 pp.14-

15; in **Kenya**: Themes in world History, Book 1, Longhorn publishers 1999 pp.82-84; History and government, form two, pupils book, revised edition, Kenya Literature Bureau, Nairobi, 1998 pp. 3, 153; history textbooks in **Hungary**; in **Poland**: *Historia I Spoteczenstwo*, Elzbieta I Jerzy Centkowsky pp 80-81; Katarzyna Gorak- Sosnowska, «Perception and misperception of Islam and Muslims in Polish textbooks», presented in the International Conference «The Muslim World through the Lens of European Textbooks» organized by the Georg-Eckert Institute for International Textbook Research. Braunschweig, Germany, 20.02.2006: G.Kucharczyk, P. Milcarek, M.Robak... Cywilizacja starozytnosci i sredniowiecza, WsiP, Warszawa 2002 p 162.

In **England**, The books link Jihad in Islam to terrorism and radicalism. 10% of the books surveyed give a negative image to Arabs and Muslims. See The image of Arabs and Muslims in textbooks in Britain. Unpublished study by Ministry of Education, Saudi Arabia, Administration for Education: Examining Religions, 1999: Islam, p. 154; Religions in the World, 2002, p.61.

#### **In Germany, Austria, Italy**

Textbooks in these countries focus on spreading Islam by force, and presents Jihad as a holy war for spreading Islam.

In **Austria** See Mansour, M. The image of Islam and Moslems in history textbooks in Austria, Unpublished study.

Austria: Hammerschild, H. / Öller, P. / Wolfgang, P.: Geschichte live 2. von der Urgeschichte bis zum Mittelalter. 3. Auflage, Wien 2002; Ferschmann, S. / Hitz, H. / Kuschnigg, W. U.a.: Geschichte kompakt. 2. Klasse. Wien 1994, Naschdruck 1999; Böchle, R. / Helmuth, I. / Kuschnigg, W. U.a.: Faszination Geschichte 1. für die 6. Schulstufe. Wien 2003; Lemberger, M.: Durch die Vergangenheit zur Gegenwart 2. Wien 2001; Lemberger, M.: Durch die Vergangenheit zur Gegenwart 2. Rätsel- und Lernheft. Wien 2001.

In **Germany** See Mansour, M. The image of Islam and Moslems in history textbooks in Germany, Unpublished study: Bremm, Bernhard u.a.: Kursbuch Geschichte – Rheinland-Pfalz. Cornelsen. Berlin 4. Aufl. 2004; Hartl, Martin u.a. (Hrsg.): Mensch und Raum 7. Cornelsen. Berlin 4. Aufl. 2005.

In **Italy** Ramadhan S. Islam in history textbooks in Italy, Unpublished study: Capitolo del libro della storia per la seconda classe della scuola elementare, casa editrice la scuola, 1996, p. 248; Gli autori del libro della storia programmato per la quatra classe della scuola elementare,

Nuovissimo edizione 1992.

In **Greece**, Textbooks claim that Jihad is a holy war, and that it is the sixth pillar of Islam. See Radhwan, T. The image of Islam in history textbooks in Greece. Unpublished study.

Papers of Greece, Austria, Italy, England, France edition 2001, Poland, Hungary submitted to the conference of Arab-European Dialogue – The image of the Arab-Islamic culture in European textbooks, Cairo, 12-14 Dec. 2004.

In **Spain**, Textbooks claim that Jihad is one of the pillar of Islam. See Siri Abdulatef, The image of Islam in history textbooks in Spain. Unpublished study; Aly El menoufi, Aly Elbambay The Image of the Arab-Islamic Culture in European Textbooks – Spain as model. Unpublished study: AAVV, Historia (1<sup>er</sup> Ciclo), Madrid, santillana, 1998 p.93.

M. Burgos Alonso y otros, Historia, 1<sup>er</sup> Ciclo, Anaya, Madrid, 2001; Véase José Sanchez y otros, Ciencica sociales, geografia-historia (2) secundaria, ed. Sm, Madrid, 2002, p.132.

In **U.S.A.** American students read in some textbooks that Jihad is a holy war for spreading Islam by force. The World and its Peoples textbook, 654 pages, pp.222-223; World Cultures textbook, Prentice Hall, 2001 p.92.

These books link Islam to terrorism, and more than 27% of the textbooks surveyed gives a negative image to Arabs and Muslims according to the unpublished study 'The image of the Arabs and Muslims in textbooks in U.S.A.' prepared by: General Administration for Educational Research. Ministry of Education, Saudi Arabia. Submitted to the conference of Arab-European Dialogue – The image of the Arab-Islamic culture in European textbooks, Cairo, 12-14 Dec. 2004.

In **Israel**, Textbooks link Arabs, Muslims, and the Palestinians to terrorism, and call militant Zionist acts before 1948 a struggle, and claim that the pillars of Islam are laid down by the Orthodox Caliphs, and ignore the Qur'anic verses which mention these pillars and assure that the Qur'an is a Heavenly Book as the Torah and the Bible. See unpublished study prepared by Imam, S. «How is the history of Islam and Muslim taught in the Israeli textbooks?». See also the unpublished study prepared by the general Administration for Educational Research, Ministry of Education, Saudi Arabia «The image of Arabs and Muslims in the Israeli textbooks» show that 82% of these books give a negative image to the Arabs, Muslims, and Islam.

In **China and Hong Kong**, The Chinese textbooks focused on that Muhammad and his followers attacked Mecca and destroyed all the idols there except for one idol named Allah. See Al-Nufaili, S. The image of Islam in history textbooks in Hong Kong. Unpublished study. As-Saeed, W. The image of Islam in history textbooks in China. Unpublished study.

In the **Philippines**, Textbooks claim that Muhammad relied on holy wars for spreading Islam and defending it. See Abu-Atiyya, A. The image of Islam in history textbooks in the Philippines. Unpublished study.

In **Argentina, Venezuela**, History textbooks say that Jihad means spreading Islam by force, and that it is a pillar of Islam. See Abdur-Rahman, J. The image of Islam in history textbooks in Argentina, Venezuela, and Mexico. Unpublished study.

In **Tanzania**: Textbooks claim that Muhammad and his Caliphs launched Jihad or holy war against non-Muslims, and that Muslims killed and drove out the inhabitants of East African Coast to force them to embrace Islam. See Marzouq, A. The image of Islam in history textbooks in Tanzania. Unpublished study. This is an erroneous piece of historical information, as historians agree that Islam spread in East Africa through trade.

In **Guinea**: Students read in history textbooks that Jihad is incumbent on Muslims to make the people all over the world embrace Islam. See Mandour, S. The image of Islam in history textbooks in Guinea. Unpublished study.

#### **Studies of Jihad in Textbooks in France and some other countries, editions after 2004**

In 1999 and 2000, the author of this paper has done some research work on the 1997 edition of the French History book taught at the fifth class. In his research the author concluded that the mentioned books have presented the Arab Islamic civilization objectively whereas Islam, Muslims and Arabs were presented negatively through emerging misconceptions about Islamic Jihad, caliphate, revelation, black stone, the image of the Prophet Muhammad, Islamic law or Islam as a religion of submission yielding in the negative sense of the word. These books also spoke negatively about the status of women in Islam through the wrong presentation of polygamy. It also presented Islamic law of inheritance as unfair to women and tied Islamic jihad up to extremism and terrorism. The writer of this study raised this question: How such a flourishing civilization could lean on such a negative religion and produce such a positive civilization?

The Arab Islamic civilization flourished on the basis of the Islamic instructions. This fact proves that Islam has noble and civilized principles that appear in so many Qur'anic verses which highlight universal values such as freedom, brotherhood, equality, co-operation, tolerance in relation to the others' cultures. It is based on reason and the objectivity of knowledge, justice and peace.

It is worth nothing here that this study on the 1997 edition of the History Books was sent to the publishers responsible for issuing these books. Another research on the same edition was done in the light of the civilization dialogue before the publication of the 2001 edition. The results of these researches were discussed with the people in charge of the educational process in France. They were also sent to the publishers before issuing the 2005 edition of the books.

A comparative study of the 1997 edition and the 2001 edition of the mentioned books indicated that some corrections have been appeared on the pages of the books. These correction appeared as a result of co-operation among authors of the history books, the concerned publishing houses, the French ministry of education, the European institute for religion studies which was founded by the Ministry of Education in France in 2002 after a panel discussion on the same topic on 13<sup>th</sup> of February 2002. This panel discussion was held at the Egyptian Cultural Center in Paris.

The supervisor of the History Subject at the French Ministry of Education attended this panel discussion. Some authors, publishers, Professors of History at the French universities and some History school teachers also attended this discussion. Head of the French History Teachers Association, which includes thousands of History and Geography teachers and professors in France also attended. In March 2002, the French Ministry of Education decided to establish the European Institute for Religious studies. The main task of this institute is to revise the information related to revealed religions in the History, Geography, Literature, Philosophy and Foreign Languages. This institute is directed by Professor Piere Lory, Professor of Arabic literature and Islamic Studies at Sorbonne university.

In December 2004, UNESCO, Arab League, the European Council, ISESCO, Egyptian Ministry of higher education, the Swedish Institute in Alexandria, organized the following conference: Arab-European Dialogue – The image of the Arab-Islamic culture in European textbooks, Cairo, 12-14 Dec. 2004. This conference was organized in collaboration

with the embassies of Saudi Arabia and UAE in Cairo. A representative of the French Belin Publishing House also participated in the conference. Professor Lory sent the results of the conference to the French Ministry of Education and to the French publishing houses.

The complete or partial modification of the concept of Jihad started in some new editions of some books. The correct presentation of the concept of jihad is realized in some books such as Belin fifth class, edition 2005 p.30 where he states that the major jihad is fighting oneself on the way of believing in God, and the minor jihad is legal battle in defense of Islam, and offers two verses to indicate that. On top of that, it seems that the author has forgotten the correction in page 35 where he says that the major Jihad is the combined effort of Muslims to increase the size of their territory as presented by Nathan's book. Nathan fifth class 2005 page 34. The next definition of Jihad: Major Jihad is the effort exerted by every believer to be righteous, and the minor Jihad is the fight defending Islam and spreading it. In page 42 under the title Jihad the Holy War, the author presents a historical text by Al Sulami in the 12<sup>th</sup> century which urges the Muslims to defend themselves against crusaders as presented by Magnard second class, 2005 p. 93, Hachette histoire second class 2001 p. 109 and Bréal second class 2005 p. 106 and 2001 page 125. Passages quoted from Al Sulami's text in their historical and belligerent context, helped in making clear the meaning of Jihad in Islam i.e. defending oneself.

Its also worth noting that some passages from Al Sulami's text were incompletely presented, or were quoted out of their context in some books printed in 2001 such as Magnard histoire second class page 73 and fifth class page 25, Bordas second class p.86. These deformed the meaning of Jihad saying it as an aggression against the non believers to drive them out of their homes.

The writer of this passage considered the presentation of the context of Jihad in the book Breal second class edition 2005 page 109 as a partial correction of the meaning of Jihad, where he described in his historical and belligerent context: «Jihad is a battle being fought by Muslims against evil». Then it took the meaning of a battle against non believers. The author has forgotten to explain that the battle against non believers in Islam and according to Quran is defensive in its nature. The same author was just when he pointed out in p. 94 the relation between Islam, Quran and progress of Islamic civilization. Islamic civilization flourished in the 12<sup>th</sup> century because of the fusion between belief in God and practical



application of Quranic teachings. After this testimony, the students read eleven verses from the Quran comprising of the concepts of Quran and heavenly doctrines, prayers, alms, the earth, heaven, water, life and dialogue between human beings. The students realize the religious concepts, life, solidarity, universe, science and dialogue which help human beings to live together in peace. It should be noted that the second class edition of Bréal book second class 2001 p. 98-99 and 122, never mentioned the link between Islamic civilization, belief in God and practical application of Quranic teachings in the 2001 edition, dealt with sins and punishment. In the 2005 edition, the author continues his speech about pilgrimage. In p. 95, the book quotes Ibn Jubayr who lived in the 12<sup>th</sup> century speaking about pilgrimage in Islam as a congregation which is parallel to non except the day of resurrection. This explanation adds some spiritual dimension to pilgrimage.

Some books continued with partial correction of the Jihad. Page 35 and 43 of Hachette's book fifth class edition indicate that Jihad in the first place means start of defending Islam, then it took the meaning of a holy war. Magnard second class edition 2005 states Jihad in its historical context during the war against crusaders in the 12<sup>th</sup> century and he says that Jihad led to the unification of Muslims and showed their brotherhood. On p. 90, the author mentions six Quranic verses which speaks about the Creator, heavenly religions, heaven, earth wisdom, science, justice, tolerance, mercy, brotherhood, salvation, instruct righteousness and prohibit wrong deeds. French teachers as well as students will be able to notice that the past Quranic contexts which are not religiously, represent common international values.

Bréal second class edition 2005 p. 115, describes a notion of a Christian author in the 12<sup>th</sup> century concerning Prophet Muhammad. He says that Prophet Muhammad after enacting circumcision, allowed all sorts of immoralities to happen to mankind. In the same page, the author presents a Muslim notion of a Christian practice and he is amazed by their worshipping Jesus and his mother. The author gives a balanced critical views of the two religions towards each other. The author mentioned their historical or belligerent concepts and with that he has been neutral in presenting the texts in its context. The author never offended feelings of the students believers of the two religions. It is to be noted also that this negative portrayal of the two religions in the 12<sup>th</sup> century was one of the major reasons of the fight against crusaders.

Recent studies indicated that in some new editions of history books, the words **aggression** and **expansion** have been omitted in their definition of Jihad. These words were present in the 1997 edition.

See Hatier fifth class edition 2001 p. 36, Hatier 2 second class edition p. 100, Hachette fifth class edition 2002 p. 31 and fifth class edition 2005 p. 35, 43.

On p. 36 of Hatier fifth class 2001 edition, students read that Jihad is a holy war for Muslims and in general, it means an effort to defend Islam. Hachette says that in the beginning, Jihad meant defending Islam, then it was synonymously used to mean a holy war.

In p. 36 of Hatier fifth class 2005 edition, we notice that Jihad is defined as a war to expand Islam and in general, it means the effort exerted to strengthen it, then it adds that Jihad is a holy war. Readers will realize that the definition of Jihad in the same book in the 2001 edition is considered closer in meaning to its correct definition more than in the 2005 edition. This happens in spite of several contacts and sending of several studies to the officials responsible in all levels giving the correct definition of Jihad or a closer definition in other latest editions.

Presentation of some verses are still far from the context available in some of the latest editions. See 2001 and 2005 editions, Hachette's fifth class edition p. 34, Bordas fifth class edition 2005 p. 34, Nathan's fifth class edition 2005 p. 34 and Hatier's 2 second class edition 2001 p. 89.

Previous books present the following verses without explanation and gave it out of context. This makes both the teachers and the students have a wrong understanding of the verses.

«Fight those who do not believe in God and the Last Day, who do not prohibit what God and His Messenger have prohibited, who do not embrace the right religion among those who received the Book, until they pay tribute by hand, in acknowledgement of submission»: 9/29 (History textbook second class Nathan edition, France, 2001, page 86). Such Verse are presented without commentary, so, the students and the teacher understand that Islam or God commands Muslims to fight non-Muslims to embrace Islam, whereas this understanding is totally contradictory to the principles, teachings, and spirit of Islam. The commandment in this Verse is directed to Muslims to fight the infidels of Mecca who attacked the Muslims, and «the people who received the Book» means some of the Jews of Medina who breached their treaty with the Muslims and united with the infidels in the Battle of Al-Ahzab. However, the Muslims continued to peacefully deal with the rest of the

Jews of Medina. The Prophet Muhammad himself died and his armor was kept in pledge with a Jew in Medina.

In addition to this, we should note that Quran honors a Muslim and a non Muslim, and doesn't permit humiliation of humanity. The Quran dictated the principle of honoring human being honoring a Muslim and a non Muslim. «Indeed, We have honored mankind» Quran 17/70.

On p. 34, Nathan fifth class 1997 edition, he omitted the verse which he preceded it after he but dots instead of some words and this led to the distortion of the meaning of the verses after he presented it under the title «Document 2 on Jihad»: It reads: «I will forgive the sins ... of those who have killed or were killed, and I will let them enter paradise under which rivers flow, a reward from God, and with God is the best of rewards». This verse, distorted, is preceded with a work of art, from fifteenth century, painting and it shows an Arab fighter riding a horse and attacking people with a sword while the people are in the defense position. The title of the picture is «The Arabic invasion».

The author painted Islam in a military uniform through this picture to support his words. He misstated the meaning of the above mentioned verse through omitting some words which helps the reader to understand the real meaning of this Quranic verse. The complete verse reads:

(So, their Lord accepted their supplications and answered them: Never will I allow to be lost the work of any of you be he male or female, you are one of another. So those who emigrated and were driven out from their homes and suffered harm in my cause and fought and were killed, verily, I will remit from them their evil deeds and admit them into paradises under which rivers flow, a reward from God and with God is the best reward) Quran 3/195.

The author omitted the above underlined words and they represent the first half of the verse, then the part of the second half. The dots which were put by the history book author between two brackets replaces an important part of the verse: «Those who emigrated and were driven out from their homes and suffered harm in my cause». A reading of the full text indicates that the Muslims who fought the enemies and were killed and they were the victims since they were forced out of their homes and were subjected to torture because of being Muslims and for this reason, they fought in defense of themselves, their homes and their freedom.

Nathan's fifth class edition 2001 p. 30, Hatier 2 second class edition 2001 p. 89 and fifth class p. 37, Belin fifth class edition 2001 p.27, Magnard fifth class edition 2005 p.30, and Hatier fifth class 2005 edition

p.36. All present the following Quranic verses are also concerned with Jihad, (Not equal are those of the believers who sit (at home) except those who are disabled (by injury or are blind or lame etc), and those who strive hard and fight in the cause of God with their wealth and their lives. God has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, God has promised good (paradise), but God has preferred those who strive hard and fight above those who sit by a great reward. Degrees of higher grades from him and forgiveness and mercy. And God is ever forgiving, most merciful) 4/95-96.

The fifth class 2005 of Nathan's book p.34 presents three verses from the Quran associated with Jihad but it is mentioned without explaining or putting them in their right contexts. This gives the students a understanding that Quran prefers Jihad as a means of aggression.

Jihad is considered as a common constituent in the French textbooks studied and its still presented in distorted form that is the terrorism and extremism point of views.

Quranic verses and Muslims stance in the early period of Islam are considered the principle of Islam and they express the spirit and teachings of Islam and Arabic culture. The other verses which urge Muslims to fight non Muslims should be read in their right context whether historical, geographical, social or political without concentrating on the military context alone.

The same thing applies to any other text map, picture, a questionnaire or any question about the text can lead the student to understand the opposite of the mentioned text.

Islam spread through trade in East Africa and East Asia where Indonesia the country with he largest Muslim population is situated. It spread in North Africa by conquest. Here we have to distinguish between some Muslim governors who used Jihad to enlarge their empire, and the teachings principles and the spirit of Islam. We should also distinguish between historical events and the teachings and principles of Islam as we should also distinguish between Jihad and terrorist acts or between Muslims and those who commit terrorist acts in the name of Islam or those who use Islam to acquire their political goals.

The principles of Islam and its spirit, are considered to be principles and international values in today's world. Islam guaranteed freedom of beliefs and thoughts and the Prophets behavior was characterized by indulgence and clemency when in control «God rewards those who

forgive others and reform». The following verse demonstrates Islam's interest in brotherhood between human beings and the principle of equality and openness towards each other, dialogues and importance of acquaintance. The verse says: «O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another» 49/13.

Knowing each other, comes through dialogue and openness towards each other and the knowledge of the other party its culture, and respecting it. This acceptance should be from both sides. It also symbolizes one of the pillars of Islam which is alms (paying zakat). This represents the principles of co-operation in a society. The preceding Islamic principles are considered to be bases which were relied upon by ancient world civilization as well as the modern one. Islam advocated this values and principles since 14 centuries ago and the early Muslims applied these principles because they understood them. They provided humanity with Arabic and Islamic civilization in its honorable image, a civilization styled with principles teachings and spirit of Islam which calls for openness and not a closed society, Islam preaches peace and not conflict.

The school books were supposed to present the verses which are considered to be the Islamic principles or the verses which prohibit aggression and make defense legal, or presenting the verses that permit Jihad in their context, Islam is innocent of violence, attacks and terrorism.

Presentation of Jihad in History textbooks in its extremism context, might lead Islam to be associated with terrorism and this might lead some students (Muslims) and especially those who fail in their schools to be victims in the hands of the terrorists.

The world is in the battle against terrorism which claims lives of thousands of innocent people and cause damages worth billions of dollars. We are obliged to start from the beginning that is from the schools where we have to give the correct understanding of each other and his culture for the sake of building or raising tolerant, peaceful and beneficial citizen to his society.

The study related to the introduction of the concept of Jihad in the French school textbooks according to its faults and rights, indicates the following percentage. This is according to the editions of 1997, 2001, 2005:

1) 100% mistakes in French history textbooks for the fifth class 1997 edition.

2) (a) 71,4% mistakes in French history textbooks for the second class and the fifth class 2001 edition.

(b) 21,4% partial correction in the textbooks for fifth class and second class 2001 edition.

(c) 7,1% correction in the 2001 edition textbooks for the fifth class and second class.

3) (a) In the 2005 edition of the French history textbooks the second class and the fifth class mentioned above the corrections reached 37,5%.

(b) In the 2005 edition of the French history textbooks the second class and the fifth class mentioned above the mistakes reached 37,5%.

(c) In the 2005 edition of the French history textbooks the second class and the fifth class mentioned above the partial correction reached 25%.

The study of the fifth class and second class of French history textbooks 2005 edition reveals that the percentage of correction of the right concept of Jihad is equal to the percentage of incorrect presentation of the concept, where by both presentation reached 37,5%. The percentage of partial correction or the uncompleted correction reached 25%.

#### **The negative image of the Islamic expansion in France and the unbiased image in Japan and the mostly unbiased image in British and USA**

The research done by the writer of this paper under the title «The image of the Arab Islamic Culture in textbooks in Japan» (an unpublished study), indicates the unbiased image of Islam and Muslims.

The previous studies indicate that:

– **90% of the books taught in British schools, give an unbiased image of Islam, the Arabs and Muslims whereas 10% of the books give a negative image** according to the study conducted by the Ministry of Education in Saudi Arabia in 2004. This study was done on thirty school books.

– **73% of the books taught in USA give an unbiased image of Islam, Arabs and Muslims whereas 27% give a negative image** according to the study conducted by the Ministry of Education in Saudi Arabia in 2004. This study was done on eighteen school books.

– **More than 50% of the books taught in France, give a negative image of Islam, Arabs and Muslim** in spite of successive studies and suggestions for the 1997, 2001 and 2005 editions. These studies and suggestions were submitted to different school publishers.

Some studies that surveyed textbooks in nine European countries were submitted to the conference of Arabic-European Dialogue: The image of Arabic-Islamic culture in history textbooks in Europe, Cairo,

Dec. 12-14, 2004. Researchers and participants agreed that the mistakes shown by these studies must be corrected.

#### **Modifications in some of the Greek school textbooks 2006 editions.**

Mrs. Anastasia Koutoula, Professor of History and Councilor at the Educational Institute in Athens, represented Greece when she participated in the discussion of the Arab-European Conference on *The Image of Arab Islamic Culture in History School Textbooks in Europe* which was held in Cairo from 12-14 December, 2004. This conference was organized by the UNESCO Regional Bureau in Cairo in collaboration with the Arab League, the Ministry of Higher Education, the European Council, ISESCO, the Swedish Institute in Alexandria as well as with the embassies of Saudi Arabia and UAE in Cairo. Professor Tarek Radhwan from Faculty of Languages and Translation also participated in the conference with a study about the image of Arab Islamic Culture in Greek history school textbooks 2004. He still contacted with the Greek representatives to work on correcting this image in the books under consideration. Mrs. Koutoula sent to Professor Radhwan a copy of 2006 edition of the second year preparatory school for history books for the Middle Ages and Modern History. He noticed that the new edition included a verse from the Quran which indicates Islam's position on Jihad. The verse shows that Jihad is permitted only to defend the self against aggressors. This verse goes as follows:

(And fight in the Way of God against those who fight against you, but do not commit injustice by attacking them first. Lo! God loves not aggressors) 2:190.

Officials at the Greek Ministry of Education promised that they will work on correcting such mistakes in the new editions. Hungarian officials at the Hungarian Ministry of Education also promised to do the same as Greeks.

#### **Was Prophet Muhammad a war leader?**

Likewise, history textbooks present the **Messenger Muhammad as only a war leader**, i.e., they focus on the military dimension, and give a blind eye to other dimensions such as historical, geographical, cultural, social, and political dimensions. This leads to giving erroneous information and historical events. It will suffice to give some examples from history textbooks in some countries.

In **Russia**, Russia textbook indicate that prophet Muhammad began struggle for sake of attack Mecca and that he entered it victorious. See Al-Mansy, A. The image of Islam in history textbooks in Russia.

Unpublished study: Bonamaryuf history textbook for the sixth class, page 73; Falobef history textbook for the tenth class, p.38.

In **Germany**, see Mansour, M. The image of Islam and Moslems in history textbooks in Germany, Unpublished study: Bremm, Bernhard u.a.: Kursbuch Geschichte – Rheinland-Pfalz. Cornelsen. Berlin 4. Aufl. 2004; Hartl, Martin u.a. (Hrsg.): Mensch und Raum 7. Cornelsen. Berlin 4. Aufl. 2005.

In **France**, see Hatier book, fifth class, 2001, page 30 says «Muhammad attacked Mecca» without giving any comments or explanation to clarify the context of these events wherein Jihad was for self-defense. Presenting information as such in history textbooks shows that Muslims are murderers and blood shedders, and that violence or terrorism is permitted in Islam.

The French history textbooks mention the conquest of Mecca without reference to the causes of the conquest. They do not mention the fact that the Meccans did not respect the treaty signed with the Prophet Muhammad and his companions. It is worth noting that giving incomplete information out of context creates misunderstanding in the minds of students.

On page 30 of Bordas 2005 fifth class edition of his history books, states that during the conquest of Mecca, Prophet Muhammad killed the Meccans who refused to embrace the Islam. It seems that the author referred to secondary incorrect sources. The reliable history books of this era like Ibn Ishaak and Ibn Hisham state that Prophet Muhammad did not shed any blood in the process of entering Mecca and that he forgave Meccans who drove him out of Mecca and attacked him several times in Medina. Abu Sufyan was even kept in his position as the ruler of Mecca when Meccans surrendered without battle. The study indicates that the French history school textbooks 1997, 2001 and 2005 editions introduce Prophet Muhammad as a military leader without mentioning the real causes of these battles or even the least explanation. See also Bordas 5<sup>e</sup> 2005 p.31, Magnard 2de 2005 p.95, Hachette 5<sup>e</sup> 2005 p.31, Magnard 2005 p. 24, Belin 5<sup>e</sup> 2005 p.34, Bordas 2005 5<sup>e</sup> p.30, Nathan 5<sup>e</sup> 2005 p.28, Hatier 5<sup>e</sup> 2005 p.30, *Histoire 5<sup>e</sup>* 2001 Magnard p.25, Nathan p.24, Hatier p.30, Belin p.38; ed. 5e 1997 Hachette p.22, Bordas p.30 et 22; Belin 2de 2001 p.275. Bordas 2005 5<sup>e</sup> p.30.

In **Belgium**, see edition Labor p.158; in **Kenya**, see History and government, p. 151; in **Senegal, Niger, Benin, Burkina Faso**, see EDICEF 5<sup>e</sup> 1994 pp.13- 14, Hatier terminale p. 508, Hatier collection



l'Afrique p.18, Nathan 5e 1990 p.36, Hachette 5e 1987, Hatier 5e 1985 p. 13; see also history textbooks in Hungary.

In **Poland**, Historia I Spotecxenstwo, Elzbieta I Jerzy Centkowsky p.80; Katarzyna Gorak- Sosnowska, «Perception and misperception of Islam and Muslims in Polish textbooks» presented in the International Conference «The Muslim World through the Lens of European Textbooks» Organized by the Georg-Eckert Institute: L.Chmiel, Historia, Muza Szkolna, Warszawa 2000.

In **Germany** See Mansour, M. The image of Islam and Moslems in history textbooks in Germany, Unpublished study: Bremm, Bernhard u.a.: Kursbuch Geschichte – Rheinland-Pfalz. Cornelsen. Berlin 4. Aufl. 2004; Hartl, Martin u.a. (Hrsg.): Mensch und Raum 7. Cornelsen. Berlin 4. Aufl. 2005.

#### **Some other distorted concepts in textbooks before and after 2005**

Most researchers found that some other Islamic concepts have been inaccurately presented in the textbooks in most of the above-mentioned countries. Besides Jihad, some other concepts were also distorted such as Qur'an, Sheria 'Islamic Law', women's rights, Caliph ship, Black Stone, Revelation, Islam as a submissive religion in the negative sense, and linking Islam, Muslims, and Arabs to backwardness and ignorance.

#### **Definition of Islam**

**The Muslim is not submissive in the negative sense**, but in the positive sense, and the teachings and principles of Islam lead to establishing an Arabic-Islamic civilization that was open to other civilizations and cultures. This Arabic-Islamic civilization which was based on Islam provided an important source to modern Eastern and western civilizations.

The school textbooks present Islam as a submission without explaining that this in Islam is due only to God by its positive meaning and not by its negative.

In **Russia**, see Al-Mansy, A. The image of Islam in history textbooks in Russia. Unpublished study: Fedeoshken history textbook for the seventh class, pages 268-269. In **Uzbekistan**, see ninth class.

Muslim is responsible for his deeds in his life and after death and he is requested to practice Islamic teachings represented in values which do not contradict the international and civilization values like freedom, cooperation, justice, work, brotherhood and equality as well as tolerance and accepting the others. Muslim is also requested to understand, get

knowledge and to be reasonable in his pursuit of justice and peace according to what has been mentioned by many Quranic verses.

In **France**, the 2005 edition of Breal book p.94, he relates Islam to the Quran and the Islamic civilization. He was right in finding this association. However, the percentage of mistakes which present Islam as a religion of submission in its negative sense, reaches 95% and the corrections reached the percentage of 5% in the books published in 2005. See the following editions. 2005: Magnard fifth class 2005 p.24, Hachette fifth class 2005 p. 31, 34, Belin fifth class p. 34, Bordas fifth class p. 31, Nathan fifth class p. 28, Hatier fifth class p. 30, Hachette fifth class ed 2002 p. 27; editions fifth class 2001: Belin p. 38, Nathan p. 24, Hatier p. 30; edition Bordas fifth class 1997 p. 22; edition second class 2001, Bordas p. 74, Hatier p. 74, Bertrand Lacoste p. 83, Bréal p. 98, Nathan p. 84; editions second class 2005, Bréal p. 96, Magnard p. 91.

In **Belgium** see edition Labor p. 156; in **Poland** see Historia I Spotecxenstwo, Elzbieta I Jerzy Centkowsy pp 78-79; in **Kenya** see History and government p.149; in **Senegal, Niger, Benin, Burkina Faso** see EDICEF 5<sup>e</sup> 1994 p.14, Hatier terminale p.511, Hatier 2de collection l'Afrique 2002 p.20, Nathan terminale pp.184,187, 199, 212, Nathan 5<sup>e</sup> 1990 p.36, Hachette 5<sup>e</sup> p.1987 p.13; see also history textbooks in **Hungary**.

In **Germany** See Mansour, M. The image of Islam and Moslems in history textbooks in Germany, Unpublished study: Bremm, Bernhard u.a.: Kursbuch Geschichte – Rheinland-Pfalz. Cornelsen. Berlin 4. Aufl. 2004; Hartl, Martin u.a. (Hrsg.): Mensch und Raum 7. Cornelsen. Berlin 4. Aufl. 2005.

### **The Quran and revelation**

Something worth to be noted that there are some school from different other countries which present Quran from the view points which contradict with the status of the Quran in Islam. The authors of these books are not requested to write truth about Quran as they have freedom of expression similar to what the Muslims authors write. Likewise, when the issue or presentation of other religion to their students, they should present special information of the other religions with moderation. And moderation here means to accept the others opinions and their religion and respect them with their religion. This acceptance and respect do not mean to embrace the other religion. There is a difference between to know and to believe. The author of school book, can say that Quran to Muslims is the word of God which has been preserved by Muslims and

written immediately after the death of Prophet Muhammad. For this case, the author has to respect the feelings of Muslims and present information to their students in a correct way. It is preferable to present the verses of Quran in their context. If the context is not given, The opposite meaning can be achieved which can be shown in some school books some verses of the Quran which order about Jihad.

It is noticeable that school textbooks in so many countries have presented Qur'an in a way which differs from its status in Islam. Unlike Muslim writers, writers of these school textbooks are not required to write about Qur'an as they are free to express their views as they like but they are requested to be tolerant and fair in their presentation of the other's religion.

Tolerance here means accepting and respecting the other and his own religion. This respect does not mean that they are requested to believe in this religion whereas there is a big difference between to know and to believe. The writers of these school books can say that «Muslims believe that Qur'an is the word of God which they kept and wrote it down directly of the prophet Mohammed's death».

In **Russia**, see Al-Mansy, A. The image of Islam in history textbooks in Russia. Unpublished study: Bonamaryuf history textbook for the sixth class, pages 72, 75; Agibalufa history textbook for the sixth class, pages 76-77; Falobef history textbook for the tenth class, p.37.

Russian books introduce the Qur'an as a book of poetry or ideas written by the Prophet Muhammad. According to their presentation the Prophet Muhammad imagined that he heard the voice of God. Qur'an was also introduced to readers as readings given by Muhammad's companions.

Some other mistakes were corrected in the **French books** like omitting some of the distorted Quranic verses or correcting the translations of verses. However, some verses which imply encouragement of Muslims to fight were kept without putting them in their right context. The percentage of the passages which are given out of context reached 72,2% whereas the percentage of the information given in its correct context reached 22,2%.

There are tales as well which depicts inspiration descending topics about 50% which were corrected to 50% cases. Some of these books state that when Muhammad saw Gabriel for the first time he went crazy and went to the peak of the Mountain to commit suicide, but Gabriel took him between his wings as in the following books:

Magnard fifth class 2005 p. 25, Hatier fifth class ed. 2005 p.31; Histoire fifth class ed. 2001 Hatier p. 31; edition. fifth class 1997 Bordas p. 23, Hachette p. 22, Hatier p. 27. Some books like Hachette, Bordas published in 2005, dropped such a wrong statements as follows:

In the fifth edition of his book, Belin 2005, p.28 says that historians explain that Quran was written through 200 hundred years and took its present shape. Its worth to mention here that the history books which are regarded to be the oldest Islamic history books – Sera, indicate that the Quran was written and kept in the hearts of Muslims before the death of Prophet Muhammad. Abu Bakr, the First Caliph, collected the bones and the pieces of leather on which the verses of Quran were written. Othman was the Third Caliph who managed to write a number of copies which became the reference copies. This happened directly after the death of the Prophet Muhammad and during the life of so many companions who were given the task of keeping the Quran by memory.

In such away they will show respect to the Muslims beliefs hence. They could introduce pieces of information objectively to the students. It is recommended that Qur'anic verses should be introduced to the reader in their right context. Taking Qur'anic verses out of the context shall give the opposite meaning some Qur'anic verses about jihad, taken them out of their context will surely lead to misunderstanding. This respect in addition to neglecting asking for help of the books of the interpretation of the Qur'an would surely make some of the history books' writers believe that Qur'anic verses are contradictions. The French history book, for example, talked about contradiction in Qur'an under this title *some contradictory verses from the Qur'an* (see Magnard fifth class 2005 p.27). It is said in this book, that Muslims have the freedom to choose the verses which suit then in different situations. The writer mentioned the verse of bring free to choose your religion. He they quotes this verse «there is no compulsion in religion» 2/256. He gives the example of verse which reads «fight those who do not be live in God or in the last day and who do not consider unlawful what God and His Messenger have made unlawful and who do not adopt the religion of truth (i.e Islam) from those who were given the scripture until they give jizyah (their due money) willingly while they are humbled» 9/29. The writer, in this respect, does not mention the real context which means that Muslims should fight back Meccans whom they started attacking and fighting them. As aeration for this wrong explanation both teachers and students will assume that Qur'an commanded Muslims to fight non-Muslims to

force them to embrace Islam. God's command to fight is related to self-defending against aggressors. The reference, in the verse, to the people of the scripture refers to some of the Jews of Medina who did not abide by the treaty which they signed with Muslims and they allied with non-Muslims in the Battle of the Alahzab.

Some History books taught at the African schools also state that some verses related to abstinence from wine are contradictory (Nathan Terminale p. 187). The author did not realize the fact that forbidding wine was prescribed step by step so that addicts could abide by the commandment.

In **Germany** see Mansour, M. The image of Islam and Moslems in history textbooks in Germany, Unpublished study: Bremm, Bernhard u.a: Kursbuch Geschichte – Rheinland-Pfalz. Cornelsen. Berlin 4. Aufl. 2004; Hartl, Martin u.a. (Hrsg.): Mensch und Raum 7. Cornelsen. Berlin 4. Aufl. 2005.

German books state that the Qur'an is written by Muhammad.

Conversely, the Japanese books are unbiased when talking about the Qur'an. A Japanese description of the Qur'an reads, «The Qur'an shows the people's way of life prescribed by God». See Social studies, sixth class edition Nippon Bunkyo Shuppan p. 60.

### **The Black Stone**

Black stone is considered a sacred stone to Muslims' as it was to the Arabs before Islam, however, some History books introduced it to the readers in the context of myths and exaggerated of its holiness.

In **Russia**, see Al-Mansy, A. The image of Islam in history textbooks in Russia. Unpublished study: Fedeoshken; History textbook for the sixth class, edition after 2000, p.89. The Russian author of the History school textbook says that Allah was the greatest deity in the pre-Islamic period. He meant the Black stone. Some History school textbook says that the Black Stone fell from Heaven or it was white but it turned black because of the sins of the people; the Black Stone is a gift from God to Adam.

Falobef history textbook for the tenth class, p.36; Bonamaryuf, history textbook for the sixth class, p. 70; Fedeoshken; history textbook for the sixth class p.89.

In **France** History books state that Muslims believe that the Black Stone was once white and turned black because of the sins of people, see 5e 1997 Hachette p. 21, Magnard p.19, Hatier p.24.

This mistake was mentioned in the 1997 editions but they were corrected in the 2005 edition in Hachette's fifth class edition 2002 p.29 and fifth

class edition 2005 p.29 and in Belin's fifth class edition 2005 p.25. Some books claim that Muslims believe that this stone was given to Abraham by Gabriel (Belin 5<sup>e</sup> 2001 p.28. Hatier 5<sup>e</sup> 2001 p.28 and edition 2005 p.28, Belin 5<sup>e</sup> 2005 p.25. Some of these books mention that this stone was one of the idols around the Kabaa in central Mecca before Islam see Belin fifth class edition 2005 p.34, Magnard fifth class edition 2005 p.24.

Although life history of the prophet Muhammad emphasized that he destroyed all idols around the Kaaba in conquering Mecca.

If the Black Stone was part of an idol the prophet would have destroyed it as he did with the other stone idols. Introducing the Black Stone to the French readers as a pre-Islamic idol will give students the impression that Muslims are pagans. This wrong information, about Islam, would make French Muslims to lose credibility and confidence in the French school books and might be in the French schools which are by many standards can be considered excellent ones.

It is worth mentioning that the mythic presentation of the Black Stone which was given in the 1997 edition was omitted from modern history school books. The earlier mythic presentation stated claimed that Muslims believe that the Black stone is the right hand of God on earth. In the 2001 and 2005 editions of Nathan's book, fifth class p. 22 and p. 27, these mistakes were corrected. According that The percentage of the right presentations of the Black Stone reached about 62% whereas the percentage of the wrong presentations in them reached about 37.5% of the given information about the Black Stone in history school books.

The Belgian History Text book states that Muslims go on pilgrimage to touch the Black Stone so that it may erase their sins, see Labor 156. Some History books in Africa state that the Black Stone was white and it turned black because of the sins of people; in **Senegal, Niger, Benin, Burkina Faso** see EDICEF 1994 p.11, Nathan terminale p.186.

In **Spain** the History school textbooks mention that Arabs before Islam used to worship the Black Stone. In the Islamic period it turned into a stone for pilgrimage for Muslims, see Aly El menoufi, Aly Elbamby The Image of the Arab-Islamic Culture in European Textbooks – Spain as model. Unpublished study: AAVV, Geografia e Historia 1 (1<sup>er</sup> Ciclo), Madrid, Anaya, 2002 p.230; AAVV, Geografia e Historia (Secundaria 2), Madrid, Luis Vives, 1997 p.103.

It is also noticeable that the **Japanese books** are objective they mention that Muslims believe that God is one and they worship none but Him. Muslims according to these books follow the instructions of Islam. Social

studies, sixth class edition Nippon Bunkyo Shuppan pp. 59.

### **Fasting the month of Ramadan**

Some books state that Muslims fast from sunrise to sunset, in **Uzbekistan**, see ninth class.

In **France**, the 2005 edition of history books wholly correction with percentage of 33.3% or partially with a percentage of 66.7% had been made to the incorrect presentation of fasting of Ramadan In the 1997 and 2001 editions the time for Muslim fasting was from sunrise to sunset whereas the correct time is between the dawn to sunset, see Magnard 5<sup>e</sup> 2001, Hatier 5<sup>e</sup> 2001 p.32, Belin 5<sup>e</sup> 2005 p.35.

In **Senegal, Niger, Benin, Burkina Faso**, see: EDICEF 5<sup>e</sup> 1994 p.14, Nathan 5<sup>e</sup> 1990 p.38. It is worth noting that fasting the month of Ramadan in some African books is presented to non-Muslims as a disgusting rite that does not fit a Reveled religion the spiritual nature of this month. Some books mention that Muslims are not allowed even to swallow their saliva in a way that makes them spit on the ground very often, See in Senegal, Niger, Benin, Burkina Faso: Nathan collection Monier p.184. These books add that the days of the month of Ramadan range between 25 and 30 days. These books ignore the fact that Islam is a religion that encourages cleanliness of the Muslim's body and place throughout the day. A Muslim perform ablution before prayers, where they should be performed in a clean place. The author of the book ignores the spiritual purification in the Muslim prayers and fasting. He also ignores the social co-operation as clear in the Muslim way of giving alms to the poor. He also could have known the number of the days in a Muslim Calendar with little efforts. These days number between 29 and thirty, but never less than 29 or more than 30.

### **Muslims prostrating**

Some school textbooks in France like Magnard second class edition 2005 p.121 include a picture shows some Muslims prostrating and next to this picture another one of some Jews standing in front of the Wailing Wall. The French students will probable wonder about this prostrating position of Muslims in comparison with the standing Jews. He might take it symbolically to refer to Muslims' low position in the world of today. One wonders, why such a picture is given, whereas most of the Muslims' prayers are performed in the standing position. The prostration position in the French culture does not symbolize activity, it may further be associated with the inferiority of Muslims today.

### **Caliphate**

School history textbooks interpret the caliphate as the religious and political authority in a Muslim world.

In **Russia**, The Russian books mention that Muhammad had both the religious and the secular authorities and he became the head of the Islamic Church. See Al-Mansy, A. The image of Islam in history textbooks in Russia. Unpublished study: Falobef history textbook for the tenth class, Agibalufa history textbook for the sixth class, pages 77.

In **France**, some of the French editions still interpret the «caliphate» as the religious and political authority in a Muslim world in spite of the studies made on the 1997 and 2001 editions. Unlike religious authority of the church in Christianity, Islam does not know such authority. It seems that such church authority in Christianity makes the western authors to connect caliphate in Islam to the religious authority. They might have forgotten the way in which the first Caliph, Abu Bakr was elected on the day of the Prophet's death. They also ignore Abu Bakr's speech on the day of his election. In this speech Abu Bakr eloquently defined his political duty as a Caliph. Muslim scholars agree on the fact that Islam does not allow for a mediator between human beings and their Creator. The Prophet Muhammad himself was a messenger who carried a mission without being a religious authority. It is hoped that the next editions will correct this piece of information, (see in France 5<sup>e</sup> 1997: Hachette p.26, Bordas p.26, Magnard p.22, Nathan p.34, Hatier p. 28, Belin p.32; ed. 5<sup>e</sup> 2001 Belin p.38, Hatier p.36, Magnard p.25 et 22, Nathan p.30; ed. 2<sup>de</sup> 2001 Bordas p.74, Hatier p.74 et 284, Belin p.64, Bréal p.98, Hachette p.98, Belin p.279, Nathan p. 84; Hachette 5<sup>e</sup> 2005 pp.35,42,43; 2002 p. 31; ed. 2005 5<sup>e</sup> Magnard p.30, Belin p.35, Bordas pp.34-35, Nathan p.34, Hatier p.36; ed. 2<sup>de</sup> 2005 Bréal p.97.

See also in **Senegal, Niger, Benin, Burkina Faso** see EDICEF 1994 p.13, Hatier terminale p.518, Hatier collection l'Afrique 2002 pp. 18,24,30, Hatier 5<sup>e</sup> programme africain et malgache 1985 p.20, Nathan 5<sup>e</sup> 1991 p.40, Hachette 5<sup>e</sup> 1987 p.14, Nathan terminale p. 181; see also history textbooks in **Hungary**.

### **The Islamic Law, or Shariaa**

In the book of the ninth class taught in **Uzbekistan** Islamic law was introduced to the students in a neutral way. It gives the different sources and different Islamic sects which differed according to the differences in cultures in the Islamic countries. The **French** students used to read in



their 1997, 2001 editions of their History text books that Islamic Law or Shariaa is based on the Qur'an and tradition Sunna of the Prophet Muhammad, see Hachette 5<sup>e</sup> 1997 p.24, Magnard 5<sup>e</sup> 2001 p.22 et 1997 p.24, Nathan 1997 p.39, Bordas 5<sup>e</sup> 1997 p.26, Bréal 2de 2001 p.98, Belin 2de 2001 p.64, Bertrand Lacoste 2de 2001 p.75.

From French point of view this statement might be interpreted as an indication of its impropriety since it is based on some old sources. In addition to that the french history textbooks do not refer to the fact that the major principles of the islamic law only are driven from Qur'an and tradition of the prophet. These principles do not contradict the international law which are based on establishment of justice. The other sources of the Islamic Law which include consensus, analogy, convention and giving opinion etc.

It is also noticed that the 2005 edition of the French books did not mention the word «Shariaa» to mean the Islamic Law see fifth class edition 2005: Hachette, Magnard, Bordas, Nathan and Breal second class edition 2005.

It is worth noting that the new editions of the French books mention the fact that Islamic Law does not contradict the international law. In some editions of some countries, Shariaa is presented as something of the past and that does not fit for today. See in **Senegal, Niger, Benin, Burkina Faso**: EDICEF 5<sup>e</sup> 1994 p. 14, Hatier terminale pp.520, 557, Hatier collection l'Afrique 2002 p.34, Nathan terminale collection Monier pp.198, 212, Hachette 1987 p.24; see also history textbooks in **Hungry**.

#### **The position of women in Islam**

Some **French** books refer to the position of women in Islam as inferior to the position of man. They present Muslim women as unequal to Muslim men. They mention that Muslim woman inherits half of man without reference to the many rights they have in return. They do not compare the position of Muslim woman with-her position before Islam when she was deprived of inheritance at all. This presentation of the position of Muslim women continued even in the 2001 and 2005 editions of the books: 67,7%, see 5<sup>e</sup> 2005 Magnard p.27, Hatier p. 33, Bordas p.33; Hachette 5<sup>e</sup>1997 p.25; ed. 5<sup>e</sup> 2001 Belin p.29, Hatier p.33. In the 2005 modern editions, the books avoided any reference to this point: 33,3%, see Hachette 5<sup>e</sup> 2005, Belin 5<sup>e</sup> 2005.

The African books are still uncorrected. In **Senegal, Niger, Benin, Burkina Faso**: see Nathan terminale p.198 and fifth class 1990 p.38-39, Hatier terminale p.556.

The French books in the 1997, 2001 and 2005 mention only half of the polygamy verse which may lead to misunderstanding the real cause of polygamy in Islam, see 5<sup>e</sup> Magnard 2001 p.22 et 2005 p.27, Belin 5<sup>e</sup> 2001 p.29; Hachette 5<sup>e</sup> 2005 p.32, 2002 p.29, Bordas 5<sup>e</sup> 2005 p.33, Nathan 5<sup>e</sup> 2005 p.30, Hatier 5<sup>e</sup> 2005 p. 33, Nathan 5<sup>e</sup> 2001 p.27, Hatier 5<sup>e</sup> 2001 p. 33; 5<sup>e</sup> 1997 Hatier, Nathan.

In some editions 2005 the verse about polygamy is elided though it is mentioned in 2001 edition, see Belin fifth class 2005.

The complete verse should have been mentioned, because it is a conditional sentence with specific meanings. So, if we mention half of the conditional statement, incomplete meaning will come out. The previous books showed the polygamy verse in this way «marry those that please you of women, two or three or four. But if you fear that you will not be just, then marry only one or your slaves. That is nearer to prevent you from doing injustice». But the complete verse is «And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four but if you fear that you shall not be able to deal justly (with them), then only one or your slaves. That is nearer to prevent you from doing injustice» 4/ 3. Reading the complete verse gives the correct meaning which allows polygamy on conditions which are not easy to apply. The polygamy verse which everyone in the East and the West repeatedly talks about it goes as follow: «And if you fear that you will not be able to deal justly...» 4/3. We should note that this verse gives a conditional meaning and giving only one part of the verse will be an academic and unfair. None of its parts should be ignored. Whoever gives himself the right to split the conditional sentence is doing wrong to the verse. The first part of the verse shows the context of its revelation and it may also indicate that polygamy is related to the female orphans. The verse emphasizes the concept of justice which is repeated three times in the verse. The Qur'an emphasizes justice. One of the verses of the same chapter indicates that it is not easy to be fair to women. So the verse clearly recommends marrying only one woman. It is noticed here the Qur'an honors women when it names one of its long chapters «Women». None of the chapters in the Qur'an is named «Men».

See also in **Kenya** History and government p.152; in **Senegal, Niger, Benin, Burkina Faso**, see Hachette 1987 p.24, Hatier 2001-2002 p.33, Hatier terminale p.521, Nathan collection Monier terminale p. 181, Nathan terminale p.198 and 5<sup>e</sup> 1990 p.38-39, Hatier terminale p.556; see also history textbooks in **Hungry**.

It is noticed that the **Belgian** school textbooks give the complete text of the verse (See Labor p.157).

### **The Study of Islam from a Christian Perspective**

Some French history school book claims that the Mihrab, prayer niche in mosques, symbolizes the Prophet Muhammad. These author might have been influenced by the Christian culture which allows for the presence of images and pictures in churches (see Hachette 2005 p.36, Belin 5<sup>e</sup> 2005 p.32, Hatier 5<sup>e</sup> 2005 pp. 34, 47). The authors of the 2005 textbooks did not notice that the Mihrab is actually is a kind of indicator to the direction of Mecca.

**Some governments and educational officials in Europe like France, Greece, Hungary and some countries in Africa like Senegal and Benin realized and noticed the importance of rethinking and correcting the mistakes in the school textbooks in the next editions.** See about it on pages of this paper.

#### **In Senegal**

Many meetings had been organized between 9<sup>th</sup> and 11<sup>th</sup> of December 2005 with the people in charge of Developing Education in Senegal, Head of the National Institute for Researches and Developing Education in Senegal, INEADE, Heads of History department, Inspectors of History at universities of Senegal, representatives of the teachers' Association and the director of the schoolbooks publishing house (EENAS). A study of the image of the Islamic and Arab culture in the Senegal textbooks was presented and discussed with those who attended the meetings. The meetings were attended by Cheikh AW, Head of INEADE, who promised that the books which will not correct their mistakes will not be allowed to find their way to the schools in Senegal.

#### **In Benin**

Many meetings also had been organized Between 12<sup>th</sup> and 14<sup>th</sup> of December 2005 with the director of the office of the Minister of Education in Benin. The responsible who is in charge of the preparatory and secondary school, the responsible of the syllabi and educational researches and training courses, some inspectors and some teachers attended the meetings. In these meetings a study of the image of Islam and Muslims in the school textbooks in Benin was presented and discussed with those who attended the meetings. Copies of this study were given to the people in charge there and they promised that they will revise the books which present the image of Islam and Muslims to students. Some of those who attended the meetings asked

for spreading this study over West Africa and a conference should be held for this purpose.

In 14 of December 2005 a conference was held in Coton au Benin under the supervision of UNESCO and the International Agency of the Francophone countries to work on revision in the scholar program and scholar books taught in ten African countries as follow: Benin, Senegal, Niger, Burkina Faso, Ghenia Conakry, Djibouti, Namibia, Zambia, Congo, and Mali. Those in charge of the conference distributed copies of the papers which dealt with the presentation of the image of Islam and Muslims in Benin.

The study of the image of Arab and Islamic culture in the other books from different perspectives:

Because of some financial problems some of the studies held between 2002 and 2004 concentrated on the Image of Muslims and Arabs in the European History books only in two axis of civilization and religion. However, this kind of study should also deal with other subjects as Geography, Social Studies, Literature, as well. Some of the texts in the books assigned for the study of Arabic as a second language also need to be revised. In France, for example, the books which study Arabic Grammar give model reading with emphasis on specific verbs like «to kill», «to beat», «to break» etc. Such words carry negative meanings and connotations. On the other hand, the French books of French grammar and the English books of grammar emphasize positive verbs like «to love».

**Other dimensions**, like the social, the economic, the national, the political and the military perspective in addition to the two axis of civilization and religion need also to be discussed. These kinds of study will be helpful to discuss in workshops.

### **Workshops**

The studies that surveyed history textbooks in Europe and some other countries need workshops and some financial support in order to convey its contents to the concerned countries and to discuss the results with them with the aim of correcting those erroneous concepts. Due to the fact that organizing conferences is very costly, this problem can be solved if some business men or organisms can meet the costs of flight and three days stay for one professor to every country surveyed through coordination with their embassies in Cairo or with some other institutions or organizations such as the UNESCO, ISESCO, Arab League, the European Council, the European Union, the Swedish Institute in Alexandria, Anna Lindh

Foundation in Alexandria, or some other cultural institutions or individuals. The Egyptian Cultural Bureaus in the embassies of Egypt may coordinate with the organisms of the concerned countries to invite the people in charge of teaching history in the Ministry of Education, authors, some history professors, Head of the Teachers' Association of prep and secondary schools as well as the people in charge of publishing houses of the school books in the concerned countries to attend these workshops to discuss topics under consideration. Copies of the papers presented will be given to the attendants. Researchers will be given free tickets and free residence for some days and they will have the chance to meet some people in charge. The researcher will then be responsible for the follow up and for contacting the officials in charge via e-mail. The new editions of the books will be the focus of study and revision.

The Egyptian Cultural Bureau in France has organized a successful meeting in 2002 for this purpose in cooperation with the French Association of History Teachers. Likewise, the Egyptian embassy in Hungary in cooperation with the Hungarian National Committee of UNESCO organized a meeting for this purpose in May 2005. This meeting showed how necessary it is to hold similar meetings or workshops in the other countries, as it gave a chance for the professor who conducted the study to meet with some academic professor and teachers of history together with some high staff in the Hungarian Ministry of Education to discuss the study and cooperate to eradicate the errors that defame the Arabic Islamic culture in textbooks. **The Committee of Correcting the Image of Arabic Islamic Culture in Textbooks Worldwide in the Egyptian Ministry of higher Education can cooperate with businessmen to organize some meetings for this purpose in some countries.**

### **Conclusion**

The European authors and scholars can distinguish between the teachings and principles of Islam on the one hand, and the behavior of some Muslims on the other, as they seemed to have forgotten that Islam is a religion of peace. Islam enjoins justice which is a principle and base in international law, as well as reading, seeking knowledge, working, and bearing responsibility.

Correcting the errors in textbooks worldwide, and the dialogue between cultures lead to enrich these cultures, rid the world of these conflicts, fight terrorism, exist cooperation, and living in peace and security.

These textbooks should instead have presented the verses which are considered Islamic principles, i.e., the verses that forbade aggression and permitted self-defense, or the verses that allow combats within their context. Islam is clear of violence, aggression, and terrorism. Presenting Jihad in history textbooks from a radical perspective may lead to linking it to terrorism, and may lead terrorists to recruit Muslim students especially those who fail in their study in European or American countries.

Shall school worldwide bear its full responsibility in educating the citizen and teaching him the culture of tolerance and peace? And correct the erroneous image of the other and of his culture in textbooks in order to get out of the state of war to the state of peace and cooperation and collective work against ignorance, illness, and poverty for the sake of the happiness and progress of mankind.

The world is leading a war against terrorism that costs the lives of thousands of innocent people. Not war but education of peace must begin at schools by presenting the right concepts about the other and his culture for the sake of building the tolerant, peaceful, and helpful citizen.

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#### **Образ исламо-арабской культуры в учебниках истории в России, Узбекистане и некоторых европейских и африканских странах\***

Данное исследование направлено на искоренение неправильных представлений о культурах и религиях. Этого можно достичь посредством честного и длительного сотрудничества ученых–исследователей и преподавателей всего мира, целью которого является проведение эффективных исследований, чтобы показать светлую сторону культур и религий других народов в школьных учебниках и изменить у учащихся представление о них.

Автор исследования также пытается выяснить основные причины возникновения неправильных представлений и их последствий, чтобы найти возможность их устранить.

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\* В случае с выдержками из Корана приведен перевод смыслов Корана, выполненный В.Пороховой. – *Прим. переводчика.*

Культурный диалог цивилизаций и его общность открывают другие точки зрения и «исправляют» искаженное представление о другой культуре, будь то в СМИ, в общем порядке, или в школьных учебниках, в частном порядке. Диалог подразумевает знания о других народах и их признание, а также уважение к их культуре и умение учиться у них на основе толерантности, что характерно как для атеизма, так и для религии.

В светском обществе религия считается культурным и социальным феноменом и является частью культурного наследия.

Как атеизм, так и религии допускают, что толерантность – это эффективная мера, помогающая принять и уважать другую культуру на взаимной основе. Настоящая терпимость имеет место лишь тогда, когда стороны диалога знакомы как со своей, так и с другой культурой и религией.

В своем исследовании автор фокусирует внимание на роли школы в установлении взаимных ценностей и права несогласия, а также принятии многообразия культур. Это требует знания и понимания культуры и религии в другом значении.

#### **Исламская цивилизация**

Во всем мире учащиеся изучают в школе историю цивилизаций. На страницах учебников они также знакомятся с исламо-арабской культурой и цивилизацией.

В своей работе автор пытается выяснить то, как исламо-арабская культура представлена учащимся таких стран, как Франция, Бельгия, Польша, Венгрия, Сенегал, Кения, Нигерия, Буркина Фасо, Бенин и др. Каков же образ исламо-арабской культуры или цивилизации – положительный, отрицательный или нейтральный? Если же он отрицательный, то почему?

Авторы учебников по истории сходятся в том, что исламская цивилизация не только сохранила культурное и научное наследие греков и персов, но также развила и обогатила его.

Причины процветания исламской цивилизации очевидны, ведь она основана на принципах свободы, братства, равенства, сотрудничества, установления взаимоотношений, толерантности, диалога, мира и способствования применению доводов разума и науки. Эти принципы имеют глубокие корни в исламе и закреплены в Коране.

Не случаен тот факт, что согласно мусульманским ученым, в первых сурах Корана говорится: **Читай (и возгласи!) Во имя Бога твоего 96/1**. Чтение – это путь к знаниям и познанию.

### **Отрицательный образ Ислама**

Несмотря на то, что в учебниках истории европейских и некоторых других стран исламская цивилизация представлена позитивно, образ самого ислама негативен и преподносится как религия террористов.

Странно прославлять исламо-арабскую цивилизацию и исказить то, на чем она родилась, т.е. ислам и представить принципы ислама как противоречащие принципам цивилизации.

Могут ли восточные или западные историки и преподаватели истории представить себе возможность возникновения процветающей цивилизации на основе религии, принципы и учения, которые противоречат принципам и учениям цивилизации. Итак, почему в некоторых школах исламская культура преподается как культура радикализма, а не мира? И какие цели преследуются в этом случае?

В некоторых учебниках даются дополнительные сведения о реалиях и изобретениях арабов с использованием арабских названий типа: алгебра (algebra), кофе (coffee), магазин (magazine), сахар (sugar), нуль (zero).

Иногда в этих учебниках не делается различия между исламом и поведением некоторых радикально настроенных мусульман или же мусульманских лидеров, которые используют религию в политических или личных целях.

Как и христианство, иудаизм или любая другая религия единобожия, ислам не приемлет актов насилия и преступления закона, «связанных» с ним. Наверное, авторы вышеуказанных учебников имеют неправильное представление об исламе или опираются на недостоверные источники или неточные переводы. Кроме того, некоторые из них могут предпочесть сконцентрироваться на военной канве текста, оставляя без внимания текстуальный, исторический, географический, социальный, культурный и политический смысл арабских текстов или сур из Корана.

Изучение таких укоренившихся предубеждений, как «ислам – религия повиновения» (в отрицательном значении), расхожие представления о пророке Мухаммеде, Откровении, халифате, Черном камне, полигамном браке, джихаде показывает, что некоторые авторы неправильно понимают суть ислама.

### **Джихад**

Значение слова «jihad» заключается в том, чтобы подавить слабости и желания, чтобы стать примерным гражданином как в мусульманской, так и в немусульманской стране, а глагол «jahid» в повелительной форме означает мыслить (т.е. совершать интеллектуальные,



ментальные усилия). Так, в Коране слову «jihad» предшествует однокоренное слово в императиве, которое относится к пророку: «Не повинуйтесь неверным и *jahid* боритесь с помощью Корана, *jihad* прилагайте все усилия». Здесь слово «*jihad*» означает вести спор, используя доводы и разумные объяснения. А это требует умения мыслить и представления фактов и доказательств. Спор, который здесь требуется, вовсе не означает применения силы, так как спор – это беседа с использованием доводов и мудрости.

В Коране ясно толкуется, как нужно спорить и дискутировать с немусульманами: **«Зови на путь Господень мудростью и добрым наставленьем. И с ними спор достойным образом веди» 16/125.** Этот вид джихада, описанного в суре, называется *большим джихадом*.

С другой стороны, *малый джихад* допустим лишь тогда, когда речь идет о коллективной защите родной страны, если на нее кто-то нападает. Джихад объявляет глава государства, который не должен допускать проявления агрессии и нападения на других. В европейском и международном законодательстве такие действия определяются как право на самозащиту.

Коран одобряет защиту, но не агрессию: **«Сражайся за Господне дело лишь с тем, кто борется с тобой. Дозволенного грань не преступай, – Аллах не любит тех, кто преступает (пределы, установленные Им)» 2/190.**

Поэтому, мусульманские ученые и сегодня сходятся в том, что отношения между мусульманами и представителями других религий строятся на основе мира, а не вражды (носят мирный, а не враждебный характер).

Мусульмане борются лишь с теми, кто, заключив с ними соглашение, нарушает его. Здесь можно упомянуть и жителей Мекки, нарушивших договор с пророком Мухаммедом, или некоторых евреев Медины, которые порвали соглашение с мусульманами и помогли врагам из Мекки, напавшим на мусульман в битве при Аль-Хандаке.

### **Ислам о мире**

**Мир для ислама – это, прежде всего, основа взаимоотношений между мусульманами и представителями других религий.** Суры, призывающие мусульман бороться против других, связаны с историческим, географическим, религиозным, социальным и политическим контекстом. Последний наглядно показывает, что мусульмане сражались только в целях самообороны или для того, чтобы предотвратить войну против себя. Само слово ислам несет в себе мир. Во всех семитских языках 3 главные буквы этого слова (С, Л и

М) означают мир, безопасность и защиту. Мир в исламе священен – с ним связано одно из имен Аллаха, которое упоминается в Коране вместе со святым именем «...Он свят...Он мир дарит» 59/23. Ночь появления Корана назвали *ночью мира* (**И в эту ночь до появления зари мир воцарится на всей земле 97/5**), и в исламе, дабы подчеркнуть распространение мира на Земле, слово мир упоминается в каждой молитве и звучит в качестве приветствия у мусульман: «Мир тебе».

#### **Понятие джихада в учебниках истории в некоторых странах.**

В одной из глав учебника по истории для 9 класса узбекских школ, посвященной исламу, говорится: «в 7-м и 8-м вв. мусульмане обычно **призывали неверных на путь Господень мудростью и добрым наставленьем**, т.е. принять ислам».

В российских учебниках джихад представлен как столп ислама и священная война во имя религии. В них также утверждается, что ислам позволяет своим последователям организовывать священные войны против неверных, а также то, что мусульмане выманивают своих противников, а затем убивают, и таким образом избавляются от них.

#### **Исследование вопроса джихада в учебниках Франции и других стран изданных до 2005 г.**

В вышеуказанных учебниках джихад рассматривается только с точки зрения войны, а пророк Мухаммед представлен и вовсе как разжигатель агрессии, который силой насаждает ислам.

Некоторые суры приводятся без пояснений и вне контекста, вследствие чего преподаватели и учащиеся могут их неправильно истолковать. Отчасти это можно объяснить неточными переводами арабских текстов или ссылкой на недостоверные источники. Существует тенденция к представлению исламского джихада как агрессии или священной войны, направленной на распространение и защиту ислама.

В разделе «Расширение мусульманского мира» можно прочесть: «Законы ислама разрешают войну, если она способствует защите и распространению ислама. Это священная война».

Возникает вопрос, как такая процветающая цивилизация могла родиться из «нехорошей» религии и дать положительные плоды.

Результаты исследования данного учебника истории (1997 г.) были отправлены издателю. Другое исследование того же учебника было проведено перед изданием 2001 г. с учетом диалога культур. Результаты этих исследований были обсуждены с лицами, ответственными за образование во Франции. Перед выпуском учебника в 2005 г. с ними были ознакомлены и сами издатели.

Сравнительный анализ изданий 1997 г. и 2001 г. показал, что в учебники были внесены некоторые исправления.

Ниже приводятся результаты исследования концепции джихада во французских школьных учебниках (процентное соотношение ошибок и внесенных исправлений в изданиях 1997, 2001, 2005 гг.).

1 – 100% ошибок в учебниках для 5-го класса (издание 1997 г.).

2 – а) 71,4% ошибок в учебниках для 2-го и 5-го классов (издание 2001 г.).

б) 21,4% частичных исправлений в учебниках для 2-го и 5-го классов (издание 2001 г.).

с) 7,1% исправлений в учебниках для 2-го и 5-го классов (издание 2001 г.).

3 – а) 37,5% исправлений в учебниках для 2-го и 5-го классов (издание 2005 г. вышеуказанных учебников).

б) 37,5% ошибок в учебниках для 2-го и 5-го классов (издание 2005 г.).

с) 25% частичных исправлений в учебниках для 2-го и 5-го классов (издание 2005 г.).

Анализ учебников для 2-го и 5-го классов издания 2005 г. показал, что процентное количество исправленных концепций джихада равно количеству неправильного представления данной концепции. В обоих случаях это число достигло 37,5 %. Процентное количество частичных исправлений достигло 25 %.

Исследование показывает отрицательный образ распространения ислама во Франции, и объективный образ в Японии, и самый беспристрастный образ в Великобритании и США.

Образ исламо-арабской культуры в японских учебниках свидетельствует об объективном отношении к исламу и мусульманам.

– 90% учебников для британских школ дают объективное представление об исламе, арабах и мусульманах вообще в отличие от США, где это число составляет 73%.

– Во Франции же более половины всех учебников дают отрицательное представление об исламе, арабах и мусульманах вообще. При этом, авторы не обращают внимание на успешные исследования изданий 1997, 2001 и 2005 гг. Результаты этих исследований и различные предложения были отданы на рассмотрение издателям.

Переработка некоторых учебников для греческих школ (издания 2006 г.): двухлетняя подготовительная школа, учебники по истории Средних веков и Новейшей истории. В переработанное издание авторы включили суру из Корана, в которой говорится об отношении ислама к джихаду (2:190).

### **Был ли пророк Мухаммед военным лидером?**

Помимо всего прочего, авторы учебников представляют пророка Мухаммеда только лишь как военного лидера, т.е. концентрируют внимание на военной канве текста, оставляя без внимания текстуальный, исторический, географический, социальный, культурный и политический смысл.

### **Некоторые другие концепции, искаженные в учебниках**

Многие исследователи обнаружили, что некоторые исламские определения в учебниках вышеуказанных стран даются неточно. Это касается не только концепции джихада, но и Корана, шариата, прав женщины, халифата, Черного камня, Откровения и ислама как религии послушания в отрицательном смысле. Кроме того, ислам, арабы и все мусульмане соотносятся с отсталостью и невежеством.

### **Понятие ислама**

В школьных учебниках ислам представлен как религия послушания, при этом не дается никаких пояснений.

Мусульманин – не значит послушный в отрицательном смысле, т.к. для ислама быть мусульманином – значит отвечать за свои поступки.

Черный камень – в некоторых учебниках упоминается, что до прихода ислама он был одним из идолов, стоявший у Каабы в центральной Мекке.

Халифат – в учебниках он все еще определяется как религиозная и политическая власть в мусульманском мире. Однако, в отличие от церковной власти христианства, в исламе такое явление отсутствует. Первый халиф Абу Бакр четко обозначил свою политическую деятельность как халиф.

Положение женщины в исламе – в учебниках оно определяется как второстепенное после мужчины. Однако положение женщины-мусульманки должно сравниваться с ее положением до прихода ислама, когда она была лишена свободы.

Некоторые правительства и представители сферы образования таких европейских стран, как Франция, Греция, Венгрия и некоторых африканских, например, Сенегал и Бенин осознали и отметили важность пересмотра и корректировки ошибок в школьных учебниках при их следующем издании.

### **Разносторонний анализ образа исламо-арабской культуры в других учебниках**

При таком анализе необходимо также принимать во внимание другие предметы, например, географию, общественные дисциплины, литературу, а также книги по грамматике арабского языка, которые учат образцовому чтению с ударением на особых глаголах типа «убить» и «разрушить». Эти слова несут отрицательный смысл и оттенок. Но в учебниках по грамматике французского и английского языков подчеркиваются такие «положительные» слова, как «люблю» и т.п. Кроме того, нужно рассмотреть и социальный, экономический, национальный, политический и военный подтекст. Эти исследования будут подспорьем в коллективной работе специалистов (конференции, симпозиумы и т.д.).

Результаты обзора учебников истории в европейских и некоторых других странах необходимо обсуждать в процессе коллективной работы вместе с представителями министерства образования, отвечающих за преподавание истории в школах. Кроме того, нужно привлекать к обсуждению и самих авторов, некоторых преподавателей-историков, председателей ассоциаций учителей по подготовительным и средним школам, равно как и ответственных издателей в вышеуказанных странах. Таким образом, эксперты должны будут отслеживать возникающие ошибки, искажения и сообщать о них ответственным лицам по электронной почте. Новое издание учебников станет результатом исследовательской работы и переработки.

### **Заключение**

Европейские ученые и авторы учебников не могут различить учение и принципы ислама с одной стороны, и поведение некоторых мусульман, с другой. Кажется, что они забыли о том, что ислам – это религия мира.

Представление джихада в учебниках истории с точки зрения радикализма может привести к тому, что он будет ассоциироваться с терроризмом. А это, в свою очередь, поспособствует тому, что террористы будут вербовать студентов-мусульман, особенно из числа тех, кто так и не смог получить образование в Европе или США.

Мир ведет борьбу против терроризма, который уносит жизни тысяч невинных людей. Однако школе требуется не призыв к войне, а обучение миру, которое должно начинаться с введения правильных представлений о других народах и их культуре, чтобы воспитать терпимых, миролюбивых и сострадательных граждан.