

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

This textbook has egregious errors, omissions, misrepresentations and falsifications in the areas of (A) the Arab-Israeli Conflict, (B) The Palestine Liberation Organization, (C) The Intifada, (D) Terrorism, and (E) the September 11, 2001 Jihadist Terrorist Attack on America. Selected examples of problematic material with documented commentary are presented below.

**(A) The Arab-Israeli Conflict**

On page 583, in Chapter 18 **“The Colonies Become New Nations, 1945-Present,”** Section 4 **“Conflicts in the Middle East,”** in the subsection **“Israel Becomes a State,”** the textbook states:

**“The land now called Palestine consists of Israel, the West Bank and the Gaza Strip. To Jews, their claim to the land dates back 3,000 years, when Jewish kings ruled the region from Jerusalem. To Palestinians, the land has belonged to them since most, but not all, Jews were driven out around A.D. 135. Islam spread in the 7<sup>th</sup> century and quickly became the dominant religion.”**

The first statement is historically inaccurate. There is no such land or legally established country called Palestine. It was a province in the Roman Empire, originally called Judea. Emperor Hadrian changed the name Judea to Palestine in 135 A.D. to stamp out any reference to or traces of the Jews.<sup>1</sup> Palestine became an area under the control of Britain during the 19<sup>th</sup> and 20<sup>th</sup> centuries. It ceased to exist as such when the United Nations voted to partition the area in 1947 in preparation for the creation of a Jewish and an Arab state. Israel is a legally established nation-state and the West Bank and Gaza are territories administered by the Palestinian Authority.

Further, the land has never “belonged” to the Palestinians. Such a statement implies that there were no “indigenous” Jews and it presents all of Palestine as Arab homeland. As for the statement that **“[Islam] quickly became the dominant religion,”** this applies only to the spread of Islam among the Arab peoples conquered by the Muslims. Judaism remained the religion of the Jews and Christianity the religion of the Christians. Christians and Jews were killed for their practicing their religions or forced to live as dhimmi in Muslim-controlled lands.

Also on page 583, in the subsection **“Israel Becomes a State,”** the textbook states:

**“The Jews who were forced out of Palestine during the second century were not able to establish their own state. They settled in different countries throughout the world. The global dispersal of the Jews is known as the Diaspora. During the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, a group of Jews began returning to the region their ancestors had fled so long ago. They were known as Zionists, people who favored a Jewish national homeland in Palestine.”**

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<sup>1</sup> <http://focusonjerusalem.com/whatromecalledthepromisedland.html>.

Despite the fact that many Jews were indeed **“forced out of Palestine during the second century,”** a strong Jewish presence remained there across the centuries. Further, the Jews who were driven out of Palestine never intended or even tried to **“establish their own state”** elsewhere. They tried to become part of the citizenry of the countries in which they settled and they often endured persecution and discrimination in most of these countries. And the Jews never forgot their biblical homeland or gave up their dream to return there.

The sentence **“during the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, a group of Jews began returning to the region their ancestors had fled so long ago”** is misleading. It implies that these were among the first Jews to come to Palestine after the expulsion of the Jews in A.D. 135 and that there was no substantial Jewish population there prior to the arrival of this group. It should be noted that in 1914 the Jews made of 12% of the population of Palestine and 60% of the population of Jerusalem. Furthermore, the Jews did not arrive in a “group.” There was a steady stream of Jewish immigration. To be precise, the first modern, organized wave of Jewish immigration took place between 1882 and 1903, when 25,000 Jews entered Palestine.<sup>2</sup>

The sentence **“[T]hey were known as Zionists, people who favored a Jewish national homeland in Palestine”** is misleading. It does, however, repeat both the vocabulary and incorrect concept found on page 316 of Chapter 10 **“An Age of Democracy and Progress,”** Section 1 **“Democratic Reform and Activism,”** in the subsection **“The Rise of Zionism,”** where the textbook states:

**“The Dreyfus case showed the strength of anti-Semitism in France and other parts of Western Europe. However, persecution of Jews was even more severe in Eastern Europe. Russian officials permitted pogroms (puh.GRAHMS), organized campaigns of violence against Jews. From the late 1880s on, thousands of Jews fled Eastern Europe. Many headed for the United States.**

**“For many Jews, the long history of exile and persecution convinced them to work for a homeland in Palestine. In the 1890s, a movement known as Zionism developed to pursue this goal. Its leader was Theodor Herzl (HEHRT.suhl), a writer in Vienna. It took many years, however, before the state of Israel was established.”**

Zionism as a national movement was indeed a response to the growth of virulent anti-Semitism in Europe. It was the Dreyfus Affair in France that triggered the development and organization of the movement and led Theodor Herzl to become its intellectual leader.

Zionism was never about establishing a homeland in Palestine. Zionism is the national movement for the return of the Jewish people to their homeland and the resumption of Jewish sovereignty in the Land of Israel. It has been a part of Jewish prayer since the Jews were expelled from their homeland in 135 A.D.

On pages 583-584 of the same subsection **“Israel Becomes a State,”** the textbook states:

**“At this time, Palestine was still a part of the Ottomans Empire, ruled by Islamic Turks. After the defeat of the Ottomans in World War I, the League of Nations asked Britain to oversee Palestine until it was ready for independence.**

**“By this time, the Jews had become a growing presence in Palestine, and were already pressing for their own nation in the territory. The Palestinians living in the**

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<sup>2</sup> <http://archive.adl.org/israel/record/immigration-to-48.asp>.

region strongly opposed such a move. In a 1917 letter to Zionist leaders, British Foreign Secretary Sir Arthur Balfour promoted the idea creating a Jewish homeland in Palestine while protecting the “rights of existing non-Jewish communities.” Despite the Balfour Declaration, however, efforts to create a Jewish state failed-and hostility between Palestinians continued to grow.

“At the end of World War II, the United Nations took up the matter. In 1947, the UN General Assembly voted for a partition of Palestine into a Palestinian state and a Jewish state. Jerusalem was to be an international city owned by neither side. The terms of the partition gave Jews 55 percent of the area even though they made up only 34 percent of the population. In the wake of the war and the Holocaust, the United States and many European nations felt great sympathy for the Jews.”

These paragraphs are historically inaccurate and revisionist. They contain egregious omissions and slanted inclusions. McDougal Littell fails to include anywhere in Chapter 34 information on the meeting between King Faisal and Chaim Weizmann held during the 1919 Paris Peace Conference. The two negotiated and signed the Faisal-Weizmann Agreement, dated January 3, 1919, Articles III and IV of which assure the Jews a homeland in Palestine.<sup>3</sup>

Also omitted is the fact that the signing of the Faisal-Weizmann agreement enraged Haj Amin al-Husseini, a virulent Jew hater and the most prominent Arab figure in Palestine during the British Mandate. Al-Husseini was appointed Grand Mufti of Jerusalem by the British in 1921. At his incitement four days of rioting in protest of the Balfour Declaration and the Faisal-Weizmann Agreement broke out in Jerusalem on April 4, 1920. After 1920, again due largely to al-Husseini, there was very little cooperation between Arabs and Jews. At al-Husseini’s instigation, there were major riots against the Jews in 1929 and the Arab Revolt of 1936-1938. The Arab Revolt broke out, in part, when the British Peel Commission drew up a proposal for a two-state arrangement for the Arabs and Jews. As for the British, they halted Jewish immigration to Palestine precisely when the Jews were in their greatest need of a haven.

The textbook omits all events that took place in Palestine between the time that the Balfour Declaration was issued and the UN General Assembly voted for the partition. Furthermore, students are not given any information on Transjordan and therefore they cannot possibly understand the history of the region without it. Chapter 34 needs to include the following facts: Transjordan was originally a part of the British Mandate of Palestine.<sup>4</sup> In March 1921, Winston Churchill visited the Middle East and endorsed an arrangement that removed Transjordan from the original territory of Palestine and named Abdullah as the emir under the authority of the High Commissioner. In August 1922, the British government presented a memorandum to the League of Nations stating that Transjordan would be excluded from all the provisions dealing with Jewish settlement. This memorandum was approved by the League on August 12<sup>th</sup>. From that point onwards, Britain administered the part west of the Jordan as Palestine, and the part east of the Jordan as Transjordan. Technically, they remained one mandate, but most official documents referred to them as if they were two separate mandates. In May 1923, Transjordan was granted a degree of independence with Abdullah as ruler. In March 1946, under the Treaty of London, Transjordan became a kingdom and on May 25, 1946, the parliament of Transjordan proclaimed the emir king, and formally changed the name of the country from the Emirate of Transjordan to the Hashemite Kingdom of Transjordan. By omitting the history of Transjordan,

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<sup>3</sup> The Letters of Chaim Weizmann, Series A, Vol. 9, Oct. 1918-Jul. 1920 (London: Oxford University Press, 1968), pp. 129-130; 230-231.

<sup>4</sup> Mitchell Bard, Myths and Facts, p.27.

McDougal Littell has omitted the fact that Transjordan was to have gone to the Arabs and Palestine to the Jews and that this, too, was a peace arrangement that the Arabs rejected and the Jews accepted.<sup>5</sup>

Further, the assertion that **“in 1947, the UN General Assembly voted for a partition of Palestine into a Palestinian state and a Jewish state.”** is incorrect because the UN General Assembly voted to partition Palestine into a Jewish state and an Arab state. The word Palestinian came into being after the creation of Israel. Jews and Arabs were called “Palestinians” until May 14, 1948 when Israel was established and the word “Israelis” came into being.

Finally, on page 584, the textbook states:

**“All of the Islamic countries voted against partition, and the Palestinians rejected it outright. They argued that the UN did not have the right to partition a country without considering the wishes of the majority of its people. Finally the date was set for Israel’s formation. On May 14, 1948, David Ben Gurion, long time leader of the Jews residing in Palestine, announced the creation of an independent Israel.”**

First of all, the Palestinians did not have a vote and therefore could not reject the Partition. The fact is that the leaders of all the Arab countries as well as those in Palestine were the ones who rejected it and in effect left the Palestinian people without a homeland of their own until today. In addition, no mention is made of the fact that every time there was an opportunity for a peaceful settlement—in 1919, 1936, 1946, and 1947—the Jews were ready to accept, and the Arabs refused.<sup>6</sup>

On page 584 in the same subsection, the textbook states:

**“Largely as a result of this fighting, the state that the United Nations had set aside for Palestinians never came into being. Israel seized half the land in the 1948-1949 fighting. While the fighting raged, at least 600,000 Palestinians fled, migrating from the areas under Israeli control. They settled in UN-sponsored refugee camps that ringed the borders of their former homeland.”**

The United Nations never **“set aside”** a state for the Palestinians. The consistent use of this designation is agenda-driven in that it eliminates the fact that the term Palestinian, as it is used to refer to the Arabs from what had been called Palestine, is an artificial designation coined for political reasons with the creation of the PLO in 1964.<sup>7</sup> In UN Resolution 181, which established

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<sup>5</sup> <http://www.britishempire.co.uk/maproom/transjordan.htm>

<sup>6</sup> <http://israelipalestinian.procon.org/view.answers.php?questionID=00049>;  
<http://israelipalestinian.procon.org/view.resource.php?resourceID=000635#british>  
<http://www.mfa.gov.il/MFA/Peace+Process/Reference+Documents/The+Weizmann-Feisal+Agreement+3-Jan-1919.htm>  
[http://en.wikipedia.org/wiki/Faisal%E2%80%93Weizmann\\_Agreement](http://en.wikipedia.org/wiki/Faisal%E2%80%93Weizmann_Agreement);  
<http://middleeast.about.com/od/arabisraeliconflict/f/khartoum-declaration-faq.htm>

[http://www.sixdaywar.co.uk/khartoum\\_resolutions.htm](http://www.sixdaywar.co.uk/khartoum_resolutions.htm)  
[http://en.wikipedia.org/wiki/1967\\_Arab\\_League\\_summit](http://en.wikipedia.org/wiki/1967_Arab_League_summit)

<sup>7</sup> Randall Price, Fast Facts on the Middle East Conflict (Eugene, OR: Harvest House, 2003), p. 60.

a two-state solution in Palestine, the term *Palestinian* referred to Jews, Arabs, and anyone else living in the region. Prior to the establishment of the Israeli state in 1948, the Jews who lived there were also referred to as “Palestinians.” Their passports still bear the word “Palestinian” as the designation of their nationality.

The statement that “**Israel seized half the land in the 1948-1949 fighting**” is false.” Israel did not grab the land by force. It was attacked by Arab nations bent upon its destruction and it managed to win these wars of extermination. In addition, no mention is made anywhere in Chapter 34 that every time there was an opportunity for a peaceful settlement—in 1919, 1936, 1946, and 1947—the Jews were ready to accept the settlement, and the Arabs refused.<sup>8</sup>

Further, the statement that “**at least 600,000 Palestinians fled**” is exaggerated.<sup>9</sup> What is missing here is the fact that most who fled did so at the instigation of their own local leaders and those of the five Arab nations that attacked Israel.”<sup>10</sup> Many Palestinians stayed; that is why there are about 1.4 million Arabs living in Israel as Israeli citizens today. The reason why those who fled were forced to settle in “refugee camps”, some of which are now viable cities, is that none of the neighboring Arab countries would take them in. They became pawns in the Arab exterminationist campaign against the Jews.

## **(B) The Palestine Liberation Organization**

On page 585, of Chapter 18, in the subsection “**The Palestine Liberation Organization,**” the textbook states:

**“In 1964, Palestinian officials formed the Palestine Liberation Organization (PLO) to push for the formation of a Palestinian state. Originally, the PLO was an umbrella organization made up of different groups – laborers, teachers, lawyers, and guerrilla fighters. Soon, guerilla groups came to dominate the organization and insisted that the only way to achieve their goal was through armed struggle.”**

The Palestinian Liberation Organization was not formed merely to “**push for the formation of a Palestinian state.**” According to its charter, its primary goal was and still is “the annihilation of the Zionist entity in all of its economic, political, military, and cultural manifestations.”<sup>11</sup>

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<sup>8</sup><http://israelipalestinian.procon.org/view.answers.php?questionID=00049;>  
<http://israelipalestinian.procon.org/view.resource.php?resourceID=000635#british>  
<http://www.mfa.gov.il/MFA/Peace+Process/Reference+Documents/The+Weizmann-Feisal+Agreement+3-Jan-1919.htm>  
[http://en.wikipedia.org/wiki/Faisal%E2%80%93Weizmann\\_Agreement;](http://en.wikipedia.org/wiki/Faisal%E2%80%93Weizmann_Agreement)  
<http://middleeast.about.com/od/arabraeliconflict/f/khartoum-declaration-faq.htm>  
[http://www.sixdaywar.co.uk/khartoum\\_resolutions.htm](http://www.sixdaywar.co.uk/khartoum_resolutions.htm)  
[http://en.wikipedia.org/wiki/1967\\_Arab\\_League\\_summit](http://en.wikipedia.org/wiki/1967_Arab_League_summit)

<sup>9</sup> Karsh, *Palestine Betrayed*, “My own calculation, based on British, Jewish, and to a lesser extent Arab, population figures of all identified rural and urban localities abandoned during the war, amounts to 583,000-609,000 refugees.” pp.264-272

<sup>10</sup> Bard, *Myths and Facts*, pp. 62-63;. <http://www.beyondimages.info/b291.html>;  
[http://www.middleeastpiece.com/arabrefugees\\_causes.html](http://www.middleeastpiece.com/arabrefugees_causes.html)

<sup>11</sup> Barry Rubin, *Revolution Until Victory?: The Politics and History of the PLO* (Cambridge, Mass.: Harvard University Press, 1994), p. 22.

Further, its description as an umbrella organization “**made up of different groups – laborers, teachers, lawyers, and guerrilla fighters,**” gives the impression that the PLO was a political social club. However, its origins can be traced to the Muslim Brotherhood and Nazi war criminal Haj Amin al-Husseini, who was Yasser Arafat’s mentor. Under the tutelage of al-Husseini, Arafat joined the Muslim Brotherhood and received military training from other Nazis who had found a haven in Egypt. The precursor to the PLO was the terrorist organization Fatah, or “The Palestinian National Liberation Movement,” formed in October 1959. The ultimate end, defining the existence of Fatah and the PLO, as revealed in their charter, is “the annihilation of the Zionist entity in all of its economic, political, military, and cultural manifestations.” Arafat, who took over as PLO Chairman in 1969, declared that every Jew, is a target because, “civilian or military, they’re all equally guilty of wanting to destroy our people.” And: “The end of Israel is the goal of our struggle, and it allows neither compromise nor mediation...We don’t want peace. We want war, victory. Peace for us means the destruction of Israel and nothing else.” In 1976 the PLO adopted what it referred to as a “phased strategy,” a process whereby they planned to take what they could when they could, until they could take it all. Articulating the essence of the “phased strategy,” in 1977 PLO chief Abu Iyad asserted, in language echoing the Nazi discourse, “An independent state on the West Bank and Gaza is the beginning of the final solution.”

### **(C) The Intifada**

On page 587 of Chapter 18, in Section 4, in the subsection “**Israeli-Palestinian Tensions Increase,**” the textbook states:

**“In 1987, Palestinians began to express their frustrations in a widespread campaign of civil disobedience called the intifada, or “uprising.” The intifada took the form of boycotts, demonstrations, attacks on Israeli soldiers, and rock throwing by unarmed teenagers.”**

The word *intifada*, meaning “shaking off” in Arabic, is the name given to two uprisings or revolts by Palestinians in the territories administered by Israel since the end of the Six-Day War. The first Intifada started during the week of December 8, 1987 and lasted more than four years. The second, known as the al-Aksa Intifada, broke out on September 28, 2000, following Ariel Sharon’s visit to a Jewish holy site on Jerusalem’s Temple Mount. Neither Intifada was spontaneous and informal. They were highly organized and orchestrated for the world press. They were not an expression of dissatisfaction; they were a series of violent, terrorist attacks against Israeli military and civilians. The first Intifada was not a series of **“boycotts, demonstrations, attacks on Israeli soldiers, and rock throwing by unarmed teenagers.”** As concerns the second, the violence started a day before Sharon’s visit, when an Israeli soldier was killed by a roadside bomb.

The Intifada was not a **“campaign of civil disobedience.”** It was an uprising that was violent from the start. During the first four years of this uprising, more than 3,600 Molotov cocktail attacks, 100 hand grenade attacks and 600 assaults with guns or explosives were reported by the Israel Defense Forces. The violence was directed at soldiers and civilians alike. During this period, 16 Israeli civilians and 11 soldiers were killed by Palestinians in the territories; more than 1,400 Israeli civilians and 1,700 Israeli soldiers were injured. Approximately 1,100 Palestinians were killed in clashes with Israeli troops.<sup>12</sup>

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<sup>12</sup> [www.jewishvirtuallibrary.org/jsource/History/intifada](http://www.jewishvirtuallibrary.org/jsource/History/intifada)

## (D) Terrorism

On pages 653-654 of Chapter 20 “**Global Interdependence**,” Section 4 “**Terrorism**,” in the subsection “**What Is Terrorism**,” the textbook states:

**“Terrorist attacks involve violence. The weapons most frequently used by terrorists are the bomb and the bullet. The target of terrorist attacks often are crowded places where people normally feel safe – subway stations, bus stops, restaurants, or shopping malls, for example. Or terrorists might target something that symbolizes what they are against, such as a government building or a religious site. Such targets are carefully chosen to gain the most attention and to achieve the highest level of intimidation.”**

In this subsection McDougal Littell does nothing to define terrorism and identify terrorists. The material needs clarification. First of all, there is no explanation of what is meant by symbolic targeting of a government building or a religious site. The former impacts on how we understand the meaning of the September 11, 2001 terrorist attacks on the U.S. In addition, for over a decade, the United Nations has repeatedly tried and failed to adopt a definition of terrorism in which the intention to deliberately harm or kill civilians is the first and most important element of the definition.<sup>13</sup> However, neither this, nor any other definition of “terrorism” has been adopted by the international community because of the continuing insistence of Arab and Islamic countries, represented by the Organization of the Islamic Conference (OIC) that the intentional targeting and murder of innocent civilians is legitimate (and, therefore, not “terrorism”) when the purpose is “resistance to occupation.” This position, sometimes summarized by the phrase, “one nation’s terrorists are another’s freedom fighters,” has been explicitly and repeatedly but to no avail.

On page 654 of the same subsection, the textbook states:

**“The Middle East - Many terrorist organizations have roots in the Israeli-Palestinian conflict over land in the Middle East. Groups such as the Palestine Islamic Jihad, Hamas, and Hizballah have sought to prevent a peace settlement between Israel and the Palestinians. They want a homeland for the Palestinians on their own terms, with the most extreme among them denying Israel’s right to exist. In a continued cycle of violence, the Israelis retaliate after most terrorist attacks, and the terrorists strike again. Moderates in the region believe that the only long-term solution is a compromise between Israel and the Palestinians over the issue of land.”**

The Middle East has many terrorist groups that are not rooted in the Palestinian-Israeli conflict, including numerous offshoots of the Muslim Brotherhood: al-Qaeda, the Islamic Jihad, al-Islamiyya, Abu Nidal Organization, the National Liberation Army of Iran.<sup>14</sup> By failing to mention this, the inference here is that terrorism in the Middle East is primarily due to Israel’s refusal to

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<sup>13</sup> SEE, “A More Secure World: Our Shared Responsibility,” Report of the High Level Panel on Threats, Challenges and Change, December 7, 2004 [“UN High Level Panel Report (2004)”], p. 52, Section VI.B.4, para 164(d); p. 104, Recommendation para. 44(d). SEE <http://www.eyeontheun.org/facts.asp?1=1&p=61>

<sup>14</sup> <http://www.cdi.org/terrorism/terrorist-groups.cfm>

accept a compromise “over the issue of land.” Dore Gold succinctly addressed this when he wrote: “Of course, achieving a peace settlement between Israel and the Palestinians is a highly desirable goal. But resolving that conflict would not be a panacea. To focus on this conflict is to ignore the real motivating forces behind terrorism against the West. It also serves as a diplomatic diversion that prevents the United States from dealing with the more fundamental factors that have destabilized the Middle East.”<sup>15</sup>

## **(E) The September 11, 2001 Jihadist Attack on America**

On page 656 of Chapter 20, “**Global Interdependence, 1960-Present**,” Section 4 “**Terrorism**” in the subsection “**Attack on the United States**,” the textbook states:

**“On the morning of September 11, 2001, 19 Arab terrorists hijacked four airliners heading from East Coast airports to California. In a series of coordinated strikes, the hijackers crashed two of the jets into the twin towers of the World Trade Center in New York City and a third into the Pentagon outside Washington, D.C. The fourth plane crashed in an empty field in Pennsylvania.”**

There are two critical omissions in this paragraph: there is no identification of the terrorists as Muslims or Islamic Jihadists and there is no explanation as to why the World Trade Center and the Pentagon were the targets. Further, there is a crucial piece of misinformation: the fourth plane did not simply crash into a Pennsylvania field. The passengers on the plane gave their lives to prevent the hijackers from attacking the White House, which was the fourth target.

McDougal Littell should have provided information about Mohammed Atta, one of the chief masterminds of the attack. Atta was virulently anti-Semitic and anti-American. He was convinced that “the Jews” were determined to achieve world domination and that there was a global Jewish movement centered in New York City that supposedly controlled the financial world and the media. He considered New York City to be the center of world Jewry whom he called Enemy Number One. As a financial center of the USA and of the world, the World Trade Center symbolized a center of the “Jewish financiers’ control of the world.”<sup>16</sup> Atta was also a member of the Muslim Brotherhood, founded in 1928, which worked closely with the Nazis, took Yasser Arafat under its wing, produced its offshoot Hamas, and deeply influenced Osama bin Laden, leader of the al-Qaeda Islamic Jihadist network and the man chiefly responsible for 9/11.

In addition, McDougal Littell needs to include facts about al-Qaeda, an association spawned by the seed of Nazi Jew hatred and cultivated in the soil of Islamic Jihadism. As Jason Burke has correctly observed, Al-Qaeda “is not about being part of a group. It is a way of thinking about the world, a way of understanding events, of interpreting and behaving.”<sup>17</sup> Al-Qaeda’s way of thinking about the world includes contempt for democracy, for Western culture, and for all non-Muslim traditions. Dividing the world into the “realm of Islam” and the “realm of war,” their aim is

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<sup>15</sup> Dore Gold. Hatred’s Kingdom. How Saudi Arabia Supports the New Global Terrorism. (Washington, DC: Regnery Publishing, Inc., 2003), pp. 9-10.

<sup>16</sup> <http://www.discoverthenetworks.org/individualProfile.asp?indid=757>

Matthias Küntzel, “National Socialism and Anti-Semitism in the Arab World,” *Jewish Political Studies Review* (17, Spring 2005): <http://www.jcpa.org/phas/phas-kuntzel-s05.htm>

<sup>17</sup> Jason Burke, Al-Qaeda: Casting a Shadow of Terror (London: I. B. Tauris, 2003), p. 17.

to bring all of humanity under Islamic *Shari'a* law. The Pentagon is a symbol of American and Western power, just as the fourth airplane's presumed targets in Washington, DC, symbolize the democracy, culture, and law that al-Qaeda would destroy. To omit these and similar details from the account of 9/11 is to mislead students as to the motives of those who perpetrated the attacks.