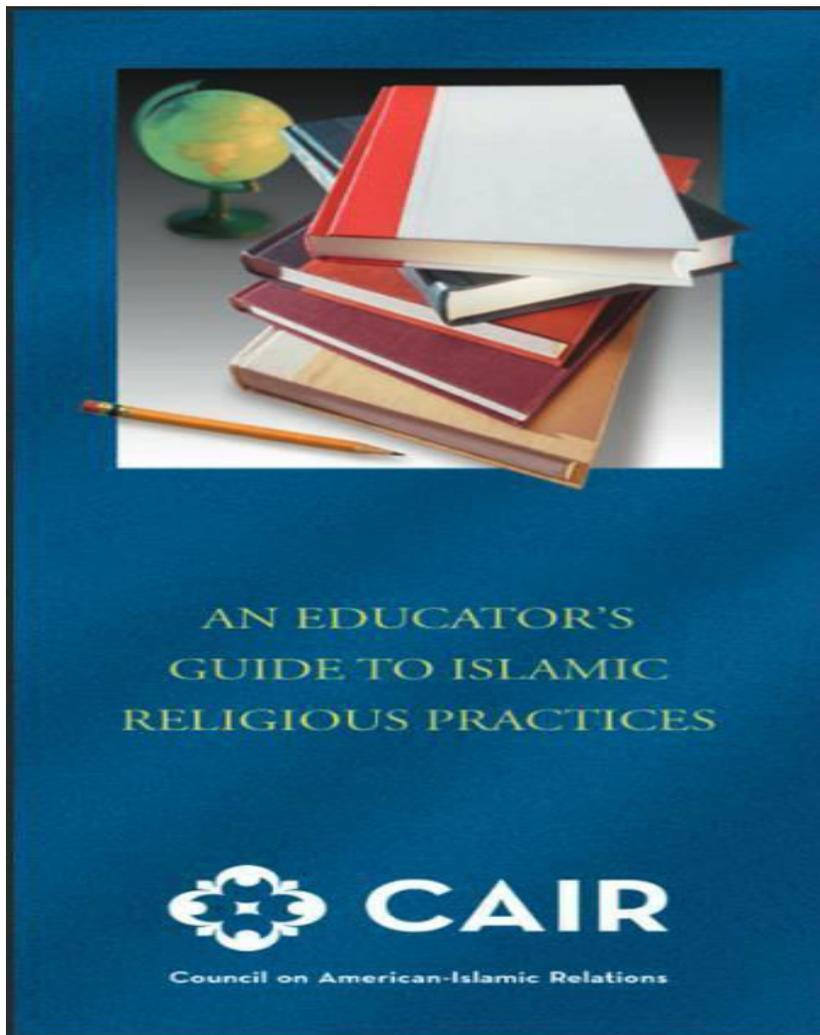


*Demands from a Declared Terrorist Organization:*

# CAIR's Agenda for Our Schools



CAIR's booklet, *An [Educator's Guide to Islamic Religious Practices](#)*, is a catalogue of demands for accommodating the "religious needs" of Muslim students attending secular schools in America. The target audience is administrators of, and teachers at, such schools. For reasons that will be clear to anyone versed in Islam's doctrines and *[modus operandi](#)*, ***these demands cannot be allowed to go unchallenged. We list these demands here, coupled with our advice for responding to them.***

First, a few basic facts need to be stated:

1. The designation "**Declared Terrorist Organization**" in reference to CAIR is not used lightly.<sup>1</sup> CAIR is a Muslim Brotherhood front organization, with a seditious, [anti-American agenda](#). It was named as an unindicted co-conspirator at the [largest terrorism-funding trial ever](#) in U.S. history which involved the HolyLand Foundation.

In addition, CAIR has been designated a terrorist group by the United Arab Emirates.<sup>2</sup>

**CAIR LEADERS CONVICTED OF  
JIHAD TERROR-RELATED CRIMES**

GHASSAN ELASHI, MOUSA ABU MARZOOK, RANDALL ROYER, BASSEM KHAFAGI, RABIH HADDAD

**THE COUNCIL ON AMERICAN-ISLAMIC RELATIONS,  
CAIR, CLAIMS TO BE A CIVIL RIGHTS GROUP.  
IN FACT, IT'S HAMAS IN THE U.S.**

"CAIR has ties to terrorism and intimate links with HAMAS."  
- Sen. Charles Schumer

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CAIR is extremely active in pursuing the bullying tactic known as "**lawfare**" against those it perceives as slighting Islam in any way. **Lawfare is Jihad by abuse of the legal system** and consists of the filing of frivolous or malicious lawsuits with the aim of abolishing public discourse critical of Islam; such suits are predatory and are often undertaken as a means to [intimidate](#), demoralize, and bankrupt defendants.<sup>3,4</sup>

2. The term "religious practices" is misleading because Islam is, first and foremost, **a totalitarian, supremacist political ideology**.<sup>5</sup> The "religious" demands in this CAIR document are not all necessarily mandated by Islamic (Sharia) law. In the case of those that are, the doctrine of [taysir](#) allows for Muslims living in non-Islamic countries to **relax Sharia compliance** until the country becomes Islamic.

<sup>1</sup> <http://freedomdefense.typepad.com/fdi/the-truth-about-cair.html>

<sup>2</sup> <http://www.washingtonpost.com/blogs/worldviews/wp/2014/11/17/why-the-u-a-e-is-calling-2-american-groups-terrorists/>

<sup>3</sup> <http://www.meforum.org/1884/welcome-to-lawfare-a-new-type-of-jihad>

<sup>4</sup> <http://www.frontpagemag.com/2014/deborah-weiss/council-on-american-islamic-relations-its-use-of-lawfare-and-intimidation/>

3. CAIR's demands should be seen in the broader context of **Stealth Jihad**. There is an unrelenting determination on the part of a very sizeable proportion of American Muslims to impose Islamic culture/Sharia law on America. Four separate studies have found that **80% of U.S. mosques teach jihad**, Islamic supremacism, and hatred and contempt for Jews and Christians; they preach that Sharia law must take precedence over American law and our **Constitution**.<sup>6,7</sup> The mammoth problem of **Stealth Jihad** that confronts America is comprehensively covered by our web site, [www.SneakyIslam.com](http://www.SneakyIslam.com).

4. Many of these demands could be addressed by Muslims **establishing and paying for their own schools**, or by instituting home-schooling.

5. **Curtailling the rising trend of Muslim demands for "accommodations"**: As America's Muslim population keeps increasing in size, this problem will become harder and harder to contain. We should put a stop to immigration of (at least) Muslims who will not sign a legally-enforceable pledge that they will abide by traditional American standards and customs, i.e., assimilate as do immigrants from other cultures. **Deport those who violate this principle**. Deportation of radical Muslim immigrants by Norway has had positive results.<sup>8</sup>

<b>WHAT CAIR WANTS</b>	<b>HOW WE MUST RESPOND</b>
<p><b>Dietary Requirements:</b> The highlighting or labeling of school lunch items containing ingredients derived from pork</p>	<p><b>Secular schools should refuse to be burdened with having to accommodate Muslim dietary needs.</b></p> <p>By agreeing to comply with these demands, we <b>open the door to "lawfare"</b> by CAIR and others should the school staff's performance slip up in any way. One can imagine the charge: "You purposely left a pork-containing item unlabeled and in doing so insulted my child and his/her religion. You will pay for this." (Pork-related lawsuits are not hard to find. Here is a link to a <b>high-profile one</b> that ended in a ruling against the defendants.<sup>9</sup>)</p> <p>Incidentally, did you know that the <b>Halal food industry has links to the funding of terrorism?</b><sup>10</sup></p>

<sup>6</sup> <http://frontpagemag.com/2012/robert-spencer/muslims-in-saudi-arabia-call-for-monitoring-mosques/>

<sup>7</sup> <http://www.meforum.org/2931/american-mosques>

<sup>8</sup> <http://toprightnews.com/heres-what-happened-when-one-nation-started-deporting-radical-muslims/>

<sup>9</sup> <https://themuslimissue.wordpress.com/2013/01/22/muslim-lawfare-mcdonalds-settles-us-lawsuit-over-islamic-diet/>

<sup>10</sup> <http://www.frontpagemag.com/2013/joe-kaufman/can-buying-food-contribute-to-terrorism/>

<p><b>Expressions of Personal Modesty:</b> Teachers should prevent classmates from pulling on or removing a Muslim student's scarf</p>	<p>The hijab (headscarf) is <b>NOT mandatory</b> under Sharia law<sup>11</sup> and is <b>NOT</b> a required behavior.<sup>12</sup> We and others view it as a <b>political statement</b>,<sup>13</sup> a rejection of the West and its norms. Thus, while we agree that children should not tease others by interfering with their dress, <b>the wearing of the hijab by school girls should, at a minimum, be strongly discouraged in secular schools.</b></p>
<p><b>Adolescence and Gender Relations:</b>        "...many Muslims are reluctant to shake hands with the opposite sex, even with teachers or administrators."        "...Muslims may raise religious objections to coed physical education classes and to school-sponsored dances. Students should not be pressured to participate or penalized for not taking part in such activities."</p>	<p><b>Separation of the sexes belongs in a puritanical educational environment and runs counter to what American educational institutions have always stood for.</b> To avoid bullying and teasing - even ostracism - by their non-Muslim fellow students, Muslim parents should be advised not to force their children to bring this aspect of their culture into their school environment.</p> <p>One can cite the Islamic doctrine of <b>Taysir</b> as a good reason why the Muslim students have a ready-made excuse to adapt to their American environment. If America one day becomes a Muslim country we will be forced to reconsider this approach. Alternatively, Muslim students who do not see their way clear to adapting would probably be <b>better off in a purely Muslim school.</b><sup>14</sup></p> <p>Muslims would be well advised to follow the example of Orthodox Jewry, whose norms regarding separation of the sexes are similar to those of Islam, but who establish Jewish Day schools <b>instead of imposing their gender-related practices</b> on secular schools.</p>
<p><b>Physical Education:</b>        Private showers should be made available as Muslim boys and girls may not take same-sex communal after-sport showers without wearing appropriate covering of their bodies.</p>	<p><b>The financial burden associated with building and maintaining multiple private showers is something that secular schools ought not to be willing to assume.</b></p>

<sup>11</sup> <http://people.opposingviews.com/wearing-hijab-mandatory-islam-5926.html>

<sup>12</sup> <http://veil.unc.edu/religions/islam/law/>

<sup>13</sup> <http://www.politicalislam.com/the-political-side-of-the-hijab/>

<sup>14</sup> Muslim schools should be under the same surveillance by law enforcement as Mosques and Islamic Centers.

<p>Alternatively, gym classes could be scheduled in a late period allowing the student to shower at home.</p> <p>"Muslim students should not be forced to participate in coed swimming classes. Schools that require swimming skills have offered outside certification as an option."</p>	<p>It is <b>unreasonable</b> to expect that gym classes be scheduled late in the day when students are likely to be worn out from a full day's schooling.</p> <p>We agree that outside swimming certification should be pursued (at Muslim parents' own expense) as an alternative to schools being forced to institute <b><u>gender "apartheid."</u></b></p>
<p><b>Muslim Holidays:</b> "...schools should add Muslim holidays to their calendars."</p>	<p>The subject of Muslim holidays is comprehensively dealt with in our guide, <b><u>The Holidays of Islam. A Guide for Non-Muslims</u></b> . Bottom line: The principles on which the Muslim holidays are based conflict sharply with American values and freedoms; <b>these holidays, therefore, have no place whatsoever on our school calendars.</b></p>
<p><b>Fasting:</b> Students ".....should be excused from strenuous physical activity during the fast."          "To turn the diversity in the classroom to educational advantage, a teacher may invite a Muslim student or guest speaker to explain the practices and traditions surrounding the Ramadan fast."</p>	<p><b>We believe that schools should strictly avoid the teaching of Ramadan and other Muslim holidays to non-Muslim students.</b> Our objections to these holidays and what they represent is that they run counter to American values.<sup>15</sup> If the holidays are taught at all, the information contained in our Guide should also be presented so that the students obtain the full picture.</p>
<p><b>Curriculum Issues:</b> "Many Muslims feel their faith has been treated with bias in textbooks and school programs."          "One common error is the definition of "Allah" as a particular Muslim god rather than the same God of Christianity and Judaism. Qualified Muslim educators should participate in the textbook selection process...."</p>	<p><b>Reject these claims out-of-hand!</b> The facts are the <b>exact opposite to what Muslims claim</b> about the teaching of Islam in schools. School textbooks, in fact, tend to be significantly <b>biased towards Islam</b>, as is <b>Common Core</b>.<sup>16,17</sup> <b>The differences between Allah and the God of the Jews and Christians are substantial.</b><sup>18</sup> <b>"Muslim educators" should not be permitted to teach in secular schools.</b></p>

<sup>16</sup> [http://www.americanthinker.com/articles/2014/12/allah\\_in\\_our\\_schools.html](http://www.americanthinker.com/articles/2014/12/allah_in_our_schools.html)

<sup>17</sup> *Common Core* was created and funded by Islamic countries and ISNA (Islamic Society of North America, another Muslim Brotherhood front) for the express purpose of driving school curricula toward Islam. Their large ownership in, and control of, Pearson Publishing (textbooks) is also a major concern for indoctrination. This [video](#) explains.

<sup>18</sup> This subject is fully dealt with in our guide, [America's Interfaith Dialogue with Muslims. A Guide in Due Diligence](#). (See the section of this Guide entitled Impediment #2):

<p><b>Family Life/Sex Education:</b> "Islam puts great emphasis on modesty, chastity and morality and there is a specific set of teachings..."</p> <p>"Close contact with local Islamic centers is essential to encourage input from the Muslim community. Class materials should be available for review and parents should have the option to remove their children from all or part of the program."</p>	<p>We beg to differ on the issue of <a href="#">morality in Islam</a>; <a href="#">the morals that permeate the Islamic scriptures are repugnant to Westerners</a>; there is one set of standards for the treatment of believers, and another, far less benign set, for <a href="#">dealing with non-believers</a>. <a href="#">Enlisting</a> the input of <a href="#">Islamic centers</a> (which are usually mosques by another name!) in secular schools is <a href="#">a major "no-no."</a></p>
<p><b>Daily Prayer:</b> "....Islam prescribes that believers perform prayer five times each day. Two such times, a few minutes after meridian of the sun and approximately two hours after that, may fall within regular school hours. It usually takes less than 15 minutes to accomplish the religious requirements of the prayer."</p>	<p>The objections we raise toward Islamic prayer are applicable to both this category (Daily Prayer) and the next four categories (Washing, Prayer Space and Time, Organizing Prayers Through Extracurricular Clubs, and Friday Congregational Prayer):</p> <ul style="list-style-type: none"> <li>• The <a href="#">content of Islamic prayers is offensive to non-Muslims</a>.<sup>19,20</sup></li> <li>• The principle of <a href="#">Taysir</a> can be invoked to remove Islamic prayer activities from the secular school environment altogether. Prayer activities are disruptive and are likely to invite scorn from non-Muslim students.</li> <li>• <a href="#">Purely Muslim schools</a> are a good alternative for those unwilling to adapt to Western norms.</li> </ul>
<p><b>Washing:</b> "Before each prayer, Muslims are required to wash their faces, hands and feet with clean water. The washing is normally performed in a rest room sink or other facility that has running water, and takes about two minutes."</p>	<p>In addition to the above, we would add that secular schools should not agree to shoulder the <a href="#">financial burden</a> involved in having to provide sufficient <a href="#">washing facilities for Muslim students</a>.</p>

<sup>19</sup> Ibid. (See the section of this Guide entitled Impediment #1).

<sup>20</sup> [Video](#) on "Muslim Prayers of Hate – Repeated 5 Times per Day":

<p><b>Prayer Space and Time:</b> "...others should not walk in front of or interrupt the worshipper during the prayer...." "Students and teachers should not take offense if the worshipper does not answer their call during prayer."</p>	<p>Same objections as previous.</p>
<p><b>Organizing Prayers Through Extracurricular Clubs:</b> "Muslim students....can establish extracurricular clubs to organize prayer activities."</p>	<p>The school may have no legitimate authority to prevent the establishment of extracurricular clubs. The only objection that the school could raise is that <b>the content of these prayer meetings is beyond the school's control</b> and could very well conflict with what the school aims to teach in the way of good citizenship.</p> <p>Knowing what the Islamic scriptures contain, and if what is taught at 80% of mosques (see above) is any indication, <b>the agenda at such "club" meetings stands a good chance of being seditious.</b> The <a href="#">Muslim Student Association</a>, an offshoot of the Muslim Brotherhood, can also be considered a "club." Such organizations have a subversive, terrorism-supporting agenda,<sup>21</sup> and monitoring by law enforcement is certainly justified.</p>
<p><b>Friday Congregational Prayer (Jum'ah):</b> This lasts about one hour and takes place at the mosque during midday prayer. CAIR: "Those who are conscientious about attending this prayer may request a temporary release from school or an extended lunch period."</p>	<p>See previous. We would add two further objections:</p> <ol style="list-style-type: none"> <li>1. In addition to the <b>objectionable content</b> of Islamic prayer (See "Daily Prayer," above), we are concerned that the <b>content of sermons</b> at a high percentage of mosques is likely to "radicalize" children against Western or American ways. <i>This is an "educational" activity over which schools have no control!</i></li> <li>2. The <b>disruptive</b> effects of allowing children to leave school for this activity. Children who are admonished for returning from the mosque later than permitted by the school will likely claim "discrimination" based on their "religious beliefs," and the school again runs the risk of "lawfare."</li> </ol>

<http://www.cbn.com/cbnnews/us/2011/march/muslim-student-group-a-gateway-to-jihad/><sup>21</sup>  
<http://www.cbn.com/cbnnews/us/2011/march/muslim-student-group-a-gateway-to-jihad/>

**Pledge of Allegiance:** CAIR states that "Islam discourages acts of reverence to anyone or anything but God," and that hesitancy on the part of Muslims should not be taken as a sign of disrespect to the symbol of the nation [The Flag].

***Don't for a minute tolerate this unpatriotic stance on the part of Muslim school children! This is the most outrageous of all CAIR's demands*** and clearly exposes Islam's agenda to Islamize America. The Pledge's wording tells us all we need to know:

First: TWO REASONS WHY MUSLIM OBJECTIONS TO THE PLEDGE DO NOT RING TRUE:

- "I pledge Allegiance to the flag of the United States of America **and to the Republic for which it stands**": CAIR objects to the veneration of *symbols*, and clearly **recognizes the flag as a symbol of America** and all it has traditionally stood for. However, veneration of symbols has its place among Muslims: The Saudi flag depicts a sword, the triumphal instrument of the Jihad - Muhammad's many (and ongoing) conquests. This symbol is therefore an object of reverence for Muslims. What would the Saudi authorities say to children in madrassas who fail to show proper respect for their flag with its sword symbol?
- "**One nation under God, indivisible**,": **Muslims claim that the Islamic God (Allah) and the Judeo-Christian God are one and the same.** So shouldn't they be welcoming the Pledge because of this belief of theirs (despite its patent falsity)?

Second, EVEN IF MUSLIMS RECITE THE PLEDGE, THEIR TRUE FEELINGS AND **ALLEGIANCES** ARE SUSPECT:

Words that have a certain, well-defined meaning for Westerners sometimes have a **completely different meaning** for Muslims. This aspect of Islamic "culture", totally unfamiliar to most Westerners, comes into play when, **tawriya**, one of several **Islamic Doctrines of Deception**,<sup>22</sup> is employed.

<http://www.meforum.org/2095/islams-doctrines-of-deception><sup>22</sup> <http://www.meforum.org/2095/islams-doctrines-of-deception>

	<p>The term “double-entendre” best describes tawriya. This applies to a situation where <b><i>a speaker says something that means one thing to the listener, though the speaker means something else</i></b>, and his words technically support this alternate meaning. This can come into play when "<b>With Liberty and Justice for all</b>" is enunciated:</p> <ul style="list-style-type: none"> <li>• As explained in Impediment #4 in our <a href="#">Interfaith Dialogue Guide</a>, there is a yawning gap between Western and Islamic concepts of freedom (liberty), which is "hurriya" in Arabic. Hurriya means “perfect slavery” - following Islamic law slavishly throughout one's life. So, "liberty" in the Pledge, as understood by Americans, is completely different to what it means to Muslim students.</li> <li>• The concept of "justice," likewise, has a different meaning for Americans and Muslims. There is no American-style "justice" in Islam for non-believers - they are subject to a very punitive set of sanctions, not applicable to believers.</li> </ul> <p><b><i>What message does it send to their non-Muslim classmates when Muslim students reject the Pledge?</i></b></p>
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If we Americans bow down to [CAIR's agenda](#) ***they will take full advantage of it***. In order to maintain our traditional Judeo-Christian-based American way of life, we ***must take a stand and say an emphatic NO!*** to their demands. Our schools are a good place to start!

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*This Guide, which exposes a small piece of the sinister agenda of Islamic groups operating in America, has been brought to you courtesy of:*

[The Truth & Freedom Society](#), a United States of America patriotic organization that is dedicated to exposing seditious attempts to Islamize American culture and replace the U.S. Constitution with Sharia law, a barbaric political ideology operating under the guise of religion.