

World History

Medieval to Early Modern Times

SUPPLEMENTAL INSTRUCTIONAL MATERIAL

For Unit 2, Chapters 3 & 4

World History: Medieval to Early Modern Times

California Student Edition

7th grade history and social sciences textbook

ISBN 0-03073-399-5 (2006)

Authors: Bernstein and Shek

Published by Holt McDougal Division of Houghton-Mifflin Harcourt

This booklet provides additional information to supplement content regarding
Islam and Islamic history including:

1. Corrections to erroneous information
2. Supplemental information with supporting references

This supplement was developed by scholars and historians of the
Advisory Board of Textbook Alert.

It is being made available without cost for the benefit of students, teachers, parents, researchers
and curriculum planners so that American youth can acquire accurate and truthful information
about Islam and Islamic history.

*This Supplement provided courtesy of
ACT! for America, Mission Viejo Chapter
www.act4oc.org*

May 20, 2010

FOREWARD

In California and many other states, the Curriculum Standards specify that instruction concerning Islam begin in Grade 7 History & Social Studies classes which cover “medieval to near modern times.” Islam, introduced in the 7th century, falls within this period. Generally, students learn about Judaism, Christianity and other older religions in Grade 6 when ancient history is introduced.

Since the early 1990s, Muslim activists have been working to sanitize materials taught about Islam to American students. They have successfully lobbied state departments of education regarding what will and will not be included. They have convinced textbook publishers to hire them as consultants to comment on and edit drafts of new textbooks. They claim their goals are simply to eliminate information that is offensive to Muslims. However, evidence suggests that their real intent is to prepare our youth to accept Islam by obscuring the truth about its doctrines, ideology and violent history.

Educators, historians, theologians, parent groups and concerned citizens have recognized that the current agenda-based texts result in the misinformation of our children about the true history and nature of Islam. Articles documenting this problem have been published by the American Textbook Council, the Textbook League, ACT! for America and others. The problem has also been documented in two books; *The Language Police*, by educational historian and former Assistant Secretary of Education, Dr. Dianne Ravitch; and *The Trouble with Textbooks: Distorting History and Religion* by researchers Tobin and Ybarra.

Supplements are now being written to correct the errors and balance the slanted information regarding Islam that appears in the most widely-used grade 7 history and social studies textbooks throughout America. They also provide significant additional information.

An independent group of scholars, historians and educators has developed these supplements. Teachers, students, parents, and others developing curricula and spearheading the adoption of textbooks, are making them available at no cost for use.

This supplement specifically addresses the textbook:

World History: Medieval to Early Modern Times (2006)

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Authors: Bernstein and Shek

Publisher: Holt McDougal Division of Houghton Mifflin Harcourt

We hope the information in this supplement will empower our youth to form a more accurate and truthful understanding of Islam.

ACT! for America, Mission Viejo Chapter
Truth in Education Committee
May 15, 2010

About Textbook Alert

Textbook Alert is a group of concerned scholars, historians and educators who are committed to providing accurate, documented historical information to the next generation of Americans. Its members come from many faiths, nationalities and ethnic backgrounds.

About ACT! for America

ACT! for America is a grassroots, homeland defense and human rights educational and political-action organization. We are dedicated to stopping Islamic jihad, terror and intimidation. The organization was founded by Brigitte Gabriel, a Lebanese immigrant who came to the United States after losing her country of birth to militant Muslim fundamentalists during the Lebanese civil war.

Now an American citizen, Gabriel founded *ACT! for America* to provide concerned Americans with a collective voice and political action network to defend the democratic values of Western Civilization against the supremacist and totalitarian ideology of political Islam. We celebrate life, liberty and the pursuit of happiness, as opposed to the supremacist and antidemocratic values of political Islam, which celebrates submission, martyrdom, killing and terror.

With over 365 chapters in America and chapters forming throughout the world, the organization now has over 85,000 members. Since its founding in 2008 *ACT! for America* has quickly become the largest, fastest-growing and most effective anti-jihad organization in the world! We are one of many groups in a growing anti-jihad coalition that rejects political correctness and the tolerance of the intolerant, supremacist ideology of political Islam. We are rising in defense of American's security, liberty and values.

Please Note

This document is **not** written to supplement a textbook with the same name that was written by Camine, Cortes, Curtiss, and Robinson and published by Houghton Mifflin Harcourt (formerly McDougal-Littell)

Supplemental Material for the 7th grade textbook
World History: Medieval to Early Modern Times
Holt McDougal Division of Houghton-Mifflin Harcourt, 2006
Unit 2, Chapters 3 and 4

All citations from the Qur'an are taken from: *The Holy Qur'an: English translations of the meanings and commentary*, King Fahd Holy Qur'an Printing Complex
(Al-Madinah, Saudi Arabia, 1990)

Page 61

“Jews, Christians and Muslims also recognize many of the same prophets. Muhammad taught that prophets such as Abraham, Moses and Jesus had lived in earlier times.”

(Correction)

Judaism and Christianity do not regard Abraham, Moses or Jesus as prophets.

“Muhammad respected Jews and Christians as “people of the Book” because their holy books taught many of the same ideas that Muhammad taught.”

(Correction)

The Qur'an refers to Christians and Jews as “apes”, “pigs”, “dogs” and “worse than cattle”. (Surahs [chapters] 2:64; 5:59-60; 7:159-166; 7:176; and 25:44.) This, according to what Muslims regard as the word of Allah as revealed to Muhammad, is their belief about the true essence of Jews and Christians.

Pages 63-64 Islam Spreads in Arabia

(Supplemental information)

Many centuries before the birth of Muhammad (ca. 570 – 632) Jews settled on the Arabian Peninsula, where for the most part, they lived in relative peace among the Arab tribes. Most of the Jews settled around Yathrib, now called Medina, about 200 miles north of Mecca. They were divided into three main tribes: the Banu Nadir, Banu Qainuqah, and Banu Qurayzah.

When Muhammad arrived in Yathrib in 622, he was shocked to find that the Jews rejected his new religion. He started with the murder and assassination of individual Jews. He then expelled the first two tribes and slaughtered or enslaved the remaining tribe in 627. Many women and girls were raped. The Jews from the Banu Qurayzah tribe were punished with crucifixion, amputation, and other forms of torture, as prescribed in the Qur'an (Surahs 69:30-37; 5:33-34; 76:4).

The disappearance of the Jewish communities from Arabia by Muslims, historian Serge Trifkovic states, “was not a spontaneous phenomenon, but the result of what would be known in our time as ethnic cleansing and genocide. The first stage consisted of individual murders of Jews; the second entailed the expulsion of two tribes from Medina; the third was completed with the slaughter of one remaining tribe.”ⁱ

Thus, Muhammad cleansed Arabia of its Jews, to comply with the commands of Allah written in the Qur’an: “When we decide to destroy a population, we send a definite order to them who have the good tidings in life and yet transgress; so that Allah’s word is proved true against them: then we destroy them utterly.” (Surah 17:16-17).

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“Muslims faced Jerusalem like Christians and Jews did.”

(Correction)

Jews have always prayed facing towards Jerusalem. Christians do not pray toward Jerusalem and never have. Muslims prayed towards Jerusalem for a short time. When Mohammed tried to convert the Jews in the 620s AD/CE, he adopted several Jewish-style practices—a Yom Kippur-like fast, a synagogue-like place of worship, kosher-style food restrictions—and praying to Allah while lying face down on the floor facing Jerusalem.

However when most Jews rejected Mohammed’s overtures, he said he received a message from Allah to change the prayer direction to Mecca. From then on Jerusalem diminished in importance for Muslims who have since prayed in the direction of Mecca five times a day. Non-Muslims are forbidden to set foot in Mecca.ⁱⁱ

Pages 66-69 Islamic Beliefs and Practices

Page 67

“Before Muhammad’s time many Arabs owned slaves. Although slavery didn’t disappear among Muslims, the Qur’an encouraged Muslims to free slaves.”

(Supplemental information)

The Qur’an clearly allows slavery (Surah 16:71; 30:28) and sexual relations between Muslim males and their female slaves (Surahs 4:24; 23:1-6). The connection between jihad—a permanent, uniquely Islamic institution—and enslavement, explains the unparalleled scale and persistence of slavery in Muslim societies. This general observation also applies many ‘specialized’ forms of slavery, including eunuchs (men whose genitals have been cut off), slave soldiers (especially young men), other forms of child slavery and harem (sex) slaves.

Jihad slavery, in its many forms, became a powerful resource for the geographic expansion of Islam as it conquered other nations. It was also a major factor in the economies of Islamic societies. Slave procurement and trading was a key business activity and source of great wealth for Muslim societies.

Historians estimate that more than 10.5 million slaves were transported to the New World from the 16th through the end of the 19th century. This is the same number of slaves that historians estimate Muslims captured in Africa and sold to European slave transporters during that same time period. So Muslim “businessmen” were the primary providers of slaves for the New World.

Historians also estimate that, from 650 through 1905 AD/CE, Muslims enslaved over 17,000,000 people from the Saharan, Red Sea, and Indian Ocean civilizations.ⁱⁱⁱ

“The Qur’an describes rights of women, including rights to own property, earn money, and get an education. However, most Muslim women still have fewer rights than men.”

(Supplemental information)

Non-Muslims are not the only victims of discrimination under Islamic *sharia* law. Muslim women are also subject to many restrictions and limitation of their rights. The Qur’an states that men are superior to women and that a husband may beat his wife if he “fears disloyalty” or “ill-conduct” (Surah 4:34) and that women must cover their faces when they go out of the house (Surah 4:34).

The Qur’an also teaches that in a legal proceeding the testimony of a woman is only worth half the testimony of a man (Surah 2:282). Surah 4:3 also allows Muslim men to have as many as four wives at once; Muslim women may have only one husband at a time. Muslim men can divorce any of their wives merely by repeating the phrase, “I divorce you,” three times. It is extremely difficult for a Muslim woman to divorce her husband.

Mohammad was engaged to his favorite wife, Aisha, when she was six only years old. He had marital relations with her when she was nine and he was 54 years old. Therefore, according to Islamic sharia law, Muslim men may have marital relations with girls as young as nine years old. The practice of middle-aged Muslim men marrying and having sexual relations with little girls continues in some Muslim countries today.

Page 67

“Another important subject in the Qur’an has to do with jihad (ji-HAHD), which means “to make an effort or to struggle.” Jihad refers to the inner struggle people go through in their effort to obey God and behave according to Islamic ways. Jihad can also mean to struggle to defend the Muslim community, or, historically to convert people to Islam. The word has also been translated as “holy war.”

(Supplemental information)

The literal translation of the Arabic word “*jihad*” is “striving,” “effort,” or “struggle.” It can indeed mean the inner struggle of a Muslim to become a better person, in a moral and spiritual sense. However, according the Qur’an, and to classical and modern Islamic scholars and historians, the highest form of jihad is armed struggle against non-Muslims.

Qur’an Surah 9:5 commands Muslims to “Fight and slay the Pagans wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every stratagem of war...” Surah 9:29 commands Muslims to make war upon Christians and Jews, “Until they pay the Jizya with willing submission, and feel themselves subdued.” (The Jizya is a tax on non-Muslims who live in Islamic societies.)

Surah 5:33 states that the punishment for refusing to submit to Islam is “execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land...” Throughout the Qur’an and *Hadith* (a narrative record of the sayings and customs of Muhammad and his companions), “war” (*harb*) and “fighting,” “killing,” and “slaughter” (*qital*) are specified as the punishment for refusing to convert or submit to Islam. Although the term *jihad* does not translate literally into “holy war,” it is, in fact, a religious, legal and moral duty of every Muslim to wage war until the entire world submits to Islamic domination.

While the Qur’an does contain verses that refer to spiritual striving, it makes clear that “fight[ing] in the cause of Allah” is the highest form of jihad. For example, Surah 4:95 states:

Not equal are those Believers who sit at home...
And those who strive and fight in the cause of Allah...
Allah hath granted a grade higher to those who strive and fight...
Than to those who sit at home.

The well-known scholar and authority on Islamic history and culture, Bernard Lewis, states:

In the Qur’an and still more in the Traditions [the term jihad]...has usually been understood as meaning “to wage war.” The great collections of Hadith all contain a section devoted to jihad, in which the military meaning predominates. The overwhelming majority of classical theologians, jurists, and traditionalists... understood the obligation of jihad in a military sense...’^{iv}

The Hadith of Muhammad ibn Isma’il Bukhari, who lived and wrote around 850 AD/CE, is one of the most respected and authoritative collections of Hadith.^v Bukhari’s Hadith contains 199 references to jihad, and each one uses the term to mean warfare against infidels.

Jihad warfare is not limited to self-defense. Jihad specifically includes aggressive warfare intended to establish Islamic dominance over the entire world. Classical Islamic

historian Ibn Khaldun (died 1406 AD/CE) writes that Muslims “are under obligation to gain power over other nations.” He notes that, in contrast, Jews and Christians have no such religious “obligation”:

In the Muslim community, the holy war is a religious duty, because of the universalism of the Muslim mission and (the obligation to) convert everybody to Islam either by persuasion or by force. ... The other religious groups [i.e., Jews and Christians] did not have a universal mission, and the holy war was not a religious duty to them, save only for purposes of defense.^{vi}

Modern Islamic scholars and historians agree with classical Islamic authorities that jihad includes mandatory, aggressive warfare to convert or dominate non-Muslims. Professor Bernard Lewis makes clear that Muslims have a permanent religious obligation to wage jihad warfare against non-Muslims until Islam dominates the world:

According to Muslim teaching, jihad is one of the basic commandments of the faith, an obligation imposed upon all Muslims by God, through revelation. ... This obligation is without limit of time or space. It must continue until the whole world has either accepted the Islamic faith or submitted to the power of the Islamic state.^{vii}

Under Islam, the world is divided into two “houses.” Lands ruled by Muslims are called *Dar al Islam*, “the House of Submission”; lands not yet ruled by Muslims are called *Dar al Harb*, “the House of War.”

Page 83 A Mix of Cultures

“As Islam spread through trade, warfare, and treaties, Arabs came in contact with people who had different beliefs and lifestyles than they did.”

(Supplemental information)

The aggressive nature of jihad warfare is clearly illustrated by the history of Islam. After the death of Muhammad in 632, his “successors” (the “*Caliphs*”) continued to spread Islam by the sword. The Muslim empire was called the “*Caliphate*”. In a little more than a century, the Muslim empire extended six thousand miles, from India to the Atlantic Ocean.

Most of this rapid expansion occurred through military conquest or the threat of violence. Muslims were not acting in self-defense when they invaded and conquered Egypt, Syria, northern Africa, the Persian (Sasanid) Empire and India. Muslims were not acting in self-defense when they crossed the Mediterranean Sea and conquered Spain, Portugal, Sicily and parts of Italy, or when they invaded France.^{viii}

They were waging aggressive, imperialist warfare in order to establish the worldwide supremacy of Islam, as commanded in the Qur’an and the Hadith. Christian

Europe endured more than four hundred years of uninterrupted jihadist aggression before launching the First Crusade in 1096.

“Muslims generally practiced religious tolerance, or acceptance, with regard to people they conquered. In other words, the Muslims did not ban all religions other than Islam in their lands. Jews and Christians in particular kept many of their rights, since they shared some beliefs with Muslims.”

(Correction and supplemental information)

It is a popular but false view that the Muslims treated Jews and Christians with relative “tolerance.” This relative “tolerance,” however simply means they usually did not slaughter them outright but rather chose to profit from them. Under Islamic sharia law Jews and Christians are assigned the status of *dhimmi* or “protected person.” This second-class citizenship status is imposed by jihad or holy war, and is enforced by violence and intimidation.

The alternatives offered to conquered Christians and Jews are conversion to Islam, or death; they enjoy “protection” only as long as they endure humiliation and severely restricted religious and civil rights.

In Surah, 9:29 the Qur’an commands Muslims to wage war against “the People of the Book” (Christians and Jews) “Until they pay the Jizya with willing submission, and feel themselves subdued.”^{ix} Sharia law, for example, prohibits Christians and Jews from building new houses of worship, or making repairs to existing ones. They are required to pay a special tax called jizya. The purpose of the jizya is to humiliate Jews and Christians.

Jews and Christians were forced to open their homes to Muslims and provide them with food and lodging on demand. If a Muslim wanted to sit down, a Jew or Christian was required to offer him his own seat. Jews and Christians were forbidden to pray if a Muslim could hear their prayers.^x The punishment for failure to comply with any of these requirements was death, and Christians and Jews were not allowed to testify in their own defense.

Thus, in addition to conversion to Islam or death, Christians and Jews conquered by Muslims had the option of accepting second-class status and paying a special tax.

There are *more than one hundred verses* in the Qur’an, which command all Muslims to wage relentless war against anyone and everyone^{xi} who refuses to accept or submit to Islam.^{xii} For Pagans, who are neither Jews nor Christians, the only alternative to accepting Islam is death.

#

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Endnotes

- ⁱ Serge Trifkovic, *The Sword of the Prophet: Islam: History, Theology, Impact on the World*, (Boston: Regina Orthodox Press, 2002), 42
- ⁱⁱ Daniel Pipes, “Jerusalem Means More to Jews than to Muslims,” *Los Angeles Times*, July 21, 2000.
- ⁱⁱⁱ Andrew G. Bostom, *The Living Legacy of Jihad Slavery*, *The American Thinker*, April 12, 2005.
- ^{iv} Bernard Lewis, *The Political Language of Islam*, University of Chicago Press (Chicago, 1988/91), pp. 72-73. SEE ALSO, Bernard Lewis, *The Crisis of Islam – Holy War and Unholy Terror*, Modern Library (New York, 2003) pp. 29-37.
- ^v Muhammad ibn Isma'il Bukhari (Died ca. 870 AD/CE), *The Translation of the Meaning of Sahih al-Bukhari*, trans. Muhammad Muhsin Khan, 8 vols. (Medina: Dar al-Fikr: 1981).
- ^{vi} Ibn Khaldun, *The Muqaddimah: An Introduction to History*, transl. Franz Rosenthal, Princeton University Press (Princeton, NJ and Oxford, UK, 2005), p. 183.
- ^{vii} Bernard Lewis, *Political Language*, pp. 72-73. SEE ALSO, Bernard Lewis, *Crisis*, pp. 29-37
- ^{viii} Bassam Tibi, “War and Peace in Islam,” *The Ethics of War and Peace: Religious and Secular Perspectives*, pp. 129-132.
- ^x Andrew G. Bostom, Ed., *The Legacy of Islamic Antisemitism: from Sacred Texts to Solemn History*, (Boston, *Islamic Antisemitism*) Prometheus Books (Amherst, NY, 2008), p. 35.
- ^{xi} Various verses of the Qur'an identify the objects of this relentless belligerence as “unbelievers,” “infidels,” “pagans,” Christians and Jews. Christians and Jews are sometimes threatened (or denigrated) individually, sometimes collectively, as the “People of the Book”.
- ^{xii} Examples are Qur'an Surahs 2:191-193; 2:216; 2:224; 3:56; 3:151; 4:74; 4:76; 4:89; 4:95; 4:104; 5:33; 5:36-37; 8:12; 8:15; 8:38-39; 8:57; 8:59-60; 9:5; 9:14; 9:20; 9:29-30; 9:38-39; 9:41-42; 9:73; 9:88; 9:111; 9:123; 21:44; 25:52; 47:4; 47:35; 48:17; 48:29; 61:4; 61:10-12; 66:9.