

**Glencoe/McGraw Hill, New York**  
**Discovering Our Past [-] Medieval and Early Modern Times, 2006**

This textbook has egregious errors, omissions, misrepresentations and falsifications in its presentation of the History of Early Islam contained in Chapter 2 “**Islamic Civilization.**” Selected examples of problematic material with documented commentary are presented below.

**I. The Relationship Between Muhammad and the Jews of Medina.**

Nowhere in Chapter 2 does the textbook identify the presence of a Jewish community in Yathrib/Medina. It refers only to an entity called Yathrib whose population welcomed Muhammad.

On pages 176-77 of Chapter 2, “**Islamic Civilization**”, Section 1, “**The Rise of Islam**”, in a subsection entitled “**Muhammad: Islam’s Prophet**”, the textbook states:

**“In A.D. 622 Muhammad and his followers left Mekkah. They moved north to a town called Yathrib (YA – thrub). ... Yathrib welcomed Muhammad and his followers. Their city was renamed Madinah (mah – DEE – nah), which means ‘city of the prophet.’**”

**Muhammad’s Government [-] The people of Madinah accepted Muhammad as God’s prophet and their ruler....”**

The Jews of Yathrib/Medina did not “**accept[] Muhammad as God’s prophet and their ruler....**” Muhammad expelled or exterminated them.<sup>1</sup>

The omission from Chapter 2, Section 1 of any mention of the existence of a Jewish community in Yathrib/Medina and of its expulsion and extermination erases from history the presence of the Jews in Medina and falsifies the relationship between Muhammad and the Jews of Medina.

**II. Islamic Shari’a Law: Applicability to Non-Muslims and Separation of Church and State**

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<sup>1</sup>A. Guillaume, The Life of Muhammad – A Translation of Sirat Rasul Allah by ibn Ishaq (died 767 AD), Oxford University Press (Oxford/New York, 1955/2006), pp.363-364, 437-445, 461-469; Bernard Lewis, The Arabs in History, Harper Torchbooks/Harper & Row (New York, Cambridge, etc., 1967), pp.40-45; Philip K. Hitti, History of the Arabs (Tenth Edition), Macmillan/St. Martin’s Press (London, New York, etc., 1970), pp.104, 116-17; M.G.S. Hodgson, The Venture of Islam – Vol.1, The Classical Age of Islam, University of Chicago Press (Chicago, 1974), pp.177, 190-191; Norman A. Stillman, The Jews of Arab Lands – A History and Source Book, Jewish Publication Society of America (Philadelphia, 1979), pp.9-16; Albert Hourani, A History of the Arab Peoples, Harvard University Press/Belknap (Cambridge, MA, 1991), p.18; Andrew G. Bostom, MD, Ed., The Legacy of Jihad – Islamic Holy War and the Fate of Non-Muslims (“Bostom, Jihad”), Prometheus Books (Amherst, NY, 2005), pp. 37-39; Efraim Karsh, Islamic Imperialism – A History, Yale University Press (New Haven & London, 2006), pp.11-13; Andrew G. Bostom, MD, Ed., The Legacy of Islamic Antisemitism – from Sacred Texts to Solemn History (“Bostom, Islamic Antisemitism”), Prometheus Books (Amherst, NY, 2008), pp. 66-74, 275-278, 283-287, 299-305.

The textbook does inform the students that the *Qur'an* and Islamic *Shari'a* law control and regulate “Islamic” government. The egregious omission is that it completely ignores that there is a fundamental conflict between *Shari'a* law and the principle of separation of church and state.

On page 177 of Chapter 2, Section 1, in the subsection entitled “**Muhammad: Islam’s Prophet**”, the textbook states that Muhammad

**“...applied the laws he believed God had given him to all areas of life. Muhammad created an Islamic state – a government that uses its political power to uphold Islam. ...”**

On page 179 of Chapter 2, Section 1, in a subsection entitled “**Islam’s Teachings**”, the textbook further states:

**“Main Idea [-] The Quran provided guidelines for Muslims’ lives and the governments of Muslim states. ....**

....

**What is the Quran [-] ...For Muslims, the Quran is God’s written word. ...**

**The Quran instructs Muslims about how they should live. ...**

**Many rules in the Quran apply to Muslims’ daily life.... The Quran also has rules about marriage, divorce, family life, property rights, and business practices.**

....

**Scholars of Islam also created a law code that explains how society should be run. This code is taken from the Quran and the Sunna (SUH – nuh). The Sunna is the name given to customs based on Muhammad’s words and deeds. Islam’s law code covers all areas of daily life. It applies the Quran to family life, business, and government.”**

This material accurately describes the pervasive intrusion of *Shari'a* law into all aspects of human thought and behavior. However, as written it infers that *Shari'a* law applies only to Muslims. In fact, *Shari'a* law is also imposed, to varying degrees, on non-Muslims who live in lands conquered and controlled by Muslims. Further, according to the *Qur'an*, it is the religious duty of all Muslims to wage war against non-Muslims until Islam and Islamic *Shari'a* law are supreme over the entire world.<sup>2</sup>

### **III. Status and Treatment of Christians and Jews Under Islam.**

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<sup>2</sup>Majid Khadduri, *War and Peace in the Law of Islam*, Johns Hopkins Press (Baltimore, 1955), pp.22-23  
*The Holy Qur-an – English translations of the meanings and Commentary*, King Fahd Holy Qur-an Printing Complex (Al-Madinah, 1990) (“*Qur-an Al-Madinah*”), p.219-220, Surah 4:34; Ahmad ibn Naqib al-Misri (died 1368 CE/AD), *Reliance of the Traveller – A Classic Manual of Islamic Sacred Law* (“al-Misri, *Reliance*”), (N. H. M. Keller, transl.), Amanat Publications (Beltsville, MD, 1994), pp.540-541; al-Misri, *Reliance*, pp.607-609; Khadduri, pp.194-195

Chapter 2 egregiously misrepresents the status and treatment of Christians and Jews under Islam.

A. On page 176 of Chapter 2, Section 1, in the subsection entitled “**Muhammad: Islam’s Prophet**”, the textbook states:

“**Muhammad’s Message [-] ....**

**Muhammad also preached that all people were equal....”**

Muhammad did not “**preach[] that all people were equal....**” According to the *Qur’an*, Jews and Christians (i.e., “apes”, “pigs” and “dogs”) are certainly not equal to Muslims, either in the eyes of God or under Islamic law.<sup>3</sup> Muhammad did not even preach that all Muslims are equal. .

B. On page 184 of Chapter 2, Section 2, “**Islamic Empires**”, in a subsection entitled “**The Spread of Islam**”, the textbook states:

**“The Arabs were also successful because they let conquered peoples practice their own religion. The called Christians and Jews ‘People of the Book,’ meaning that these people, too, believed in one God and had holy writings. Muslims did not treat everyone equally, though. Non-Muslims had to pay a special tax.”**

This presentation seriously misrepresents the status and treatment of Christians and Jews under Islam. In addition to the onerous *jizya* tax, Islamic *Shari’a* law imposed to varying degrees numerous burdens and restrictions upon Christians and Jews, both in the practice of their religions and in their daily lives. Further, the unspecified “**various restrictions**” on the lives of Christians and Jews were much more pervasive and onerous than the textbook’s “**special consideration**” characterization implies. In addition to paying the *jizya* tax, Christians and Jews were:

1. prohibited from building new houses of worship, or making repairs to existing ones;
2. prohibited from bearing arms;
3. required to open their homes to Muslims and provide food and lodging on demand;
4. not allowed to ride on horses;
5. required to rise from their seats when a Muslim sought to sit down;
6. not allowed to pray if the prayer could be heard by a Muslim;

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<sup>3</sup>See, e.g., *Qur-an Al-Madinah*, p.28 (*Surah* 2:65); pp.304-305 (*Surah* 5:59-60); p.452-455 (*Surah* 7:159-166); p.458 (*Surah* 7:176); and p.1044. (*Surah* 25:44). SEE ALSO, “*Antisemitism in the Qur’an*”, Bostom, *Islamic Antisemitism*, pp.34-56.

7. not allowed to give testimony in Islamic courts.<sup>4</sup>

8. required to wear distinctive clothing or a badge signifying their non-Muslim identity.<sup>5</sup>

The textbook fails to teach the fact that Christians and Jews were allowed to “**practice their own religion**” under Islam only as long as they meekly complied with those burdens and restrictions and acknowledged the supremacy of Islam.

#### IV. Jihad and the Early Islamic Conquests.

Nowhere in Chapter 2 does the textbook introduce the term “*Jihad*” or apply it to the nature of Islamic warfare. Further, the words “imperialism” and “imperialist” do not appear in Chapter 2.

A. The Meaning of “Jihad” and Warfare in the Name of Religion. On page 183 of Chapter 2, Section 2, “**Islamic Empires**”, in a subsection entitled “**The Spread of Islam**”, the textbook states that Muslims were “**so successful**” in conquering an empire because they

**“...were inspired by their religion. They were fighting to spread Islam. Muslims believed anyone who died in battle for Islam would go to Paradise.”**

Although the term “*jihad*” is never used or defined, this material describes the essence of the highest form of *jihad*: “**fighting to spread Islam.**” However, the textbook never informs the students that the *Qur’an* commands Muslims to “**fight[] to spread Islam**” until Islam is supreme in the world.<sup>6</sup> Further, the textbook never raises the issue of whether it is appropriate to wage war to spread religion, much less encourage the students to consider the question.

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<sup>4</sup>Ibn Rushd (died 1198), The Distinguished Jurist’s Primer, Volume II, transl. Prof. I.A.K. Nyazee, Center for Muslim Contribution to Civilization, Garnet Publishing (Reading, UK, Lebanon, 2006), p.557; Ahmad ibn Naqib al-Misri (d. 1368), Reliance of the Traveller – A Classic Manual of Islamic Sacred Law (“al-Misri, Reliance”), (N.H.M. Keller, transl.), Amanat Publications (Beltsville, MD, 1994), pp.607-609; A.S. Tritton, The Caliphs and Their Non-Muslim Subjects, Oxford University Press (London, 1930), pp.5-17, 113-126, 186-187; Khadduri, pp.193-198; Hitti, p 353-54; S.D. Goitein, Jews and Arabs – Their Contacts through the Ages (3<sup>rd</sup>. Ed.), Schocken Books (New York, 1974), p.72; Bernard Lewis, Ed., Islam – from the Prophet Muhammad to the Capture of Constantinople – Volume II: Religion and Society (“Islam – Vol. II: Religion and Society”), Oxford University Press (New York, etc., 1987), pp.217-225; Lewis, The Jews of Islam, p.27; Bostom, Jihad, pp. 31-35, 108-109, 129-30; Bostom, Islamic Antisemitism, p. 519, 653-662; Spencer, pp.48-49, 62-63, 66, 116-122, etc. (*passim*); Stillman, pp. 25-26, 157-58; Bat Ye’or, The Dhimmi – Jews and Christians Under Islam (“Ye’or, Dhimmi”), Fairleigh Dickenson University Press (Rutherford, NJ, etc., 1985), pp.52-60, 179, 184, 194-198.

<sup>5</sup>al-Misri, Reliance, pp.607-609; Tritton, pp.5-17, 113-126; Hitti, p 353-54; Bernard Lewis, Ed., Islam – from the Prophet Muhammad to the Capture of Constantinople – Volume II: Religion and Society (“Islam – Vol. II: Religion and Society”), Oxford University Press (New York, Oxford, 1987), pp.217-225; Bostom, Jihad, pp. 31-35, 129-30; Bostom, Islamic Antisemitism, p. 519, 653-662; Spencer, pp.48-49, 62-63, 116-122, etc. (*passim*); Stillman, pp. 25-26, 157-58; Ye’or, Dhimmi, pp.52-60, 179, 184, 194-198; Khadduri, pp.193-198.

<sup>6</sup>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.

**B. Imperialism and the Portrayal of the Early Islamic Conquests Compared to the Portrayal of Imperialism by non-Muslim Countries.** Neither the terms “imperialism” and “imperialist” nor their definitions appear in Chapter 2. However, the textbook does discuss conquests by both Islamic and European societies.

1. The Islamic Conquests. On pages 181-189 of Chapter 2, Section 2, “**Islamic Empires**”, the textbook discusses Islamic conquests in Europe, Africa and Asia, including the Ottoman and Mughal Empires. No negative consequences for the peoples conquered by Muslims are ever even inferred, much less described. Further, substantial amount of material in this section is not related to the Muslim conquests, e.g., the identity of Muhammad’s successors, the “**Rightly Guided Caliphs**” (pages 182 and 183); “**Preaching and Trading**” (page 184); “**Struggles Within Islam**” (page185); “**The Ottoman Government**” (page188).

2. The European Conquests. Conquest and economic exploitation of countries and societies in the Americas, Asia and Africa by European countries are discussed on pages 470-40 of Chapter 9, “**The Americas**”, Section 3, “**The Fall of the Aztec and Inca Empires**”; on pages 493-501 of Chapter 10, “**The Age of Exploration**”, Section 2, “**Trade and Empire**”; and pages. 501-507 of Chapter 10, Section 3, “**A Global Exchange**”.

In Chapter 9, Section 3, the textbook devotes more discussion to the destruction of the Aztec and Inca empires by the Spanish than is devoted to all Muslim conquests combined. Further, in contrast to its discussion of the Muslim conquests, the textbook appropriately describes the negative consequences of the spread of European domination: brutality, mass death, slavery, economic exploitation, etc.

## V. Islam and Women.

Chapter 2 egregiously misrepresents the role of Islamic law in the lives of Muslim women.

On page176 of Chapter 2, Section 1, in the subsection entitled “**Muhammad: Islam’s Prophet**”, the textbook states:

“**Muhammad’s Message [-] ....**

**Muhammad also preached that all people were equal....”**

On page 193 of Chapter 2, Section 3, “**Muslim Ways of Life**”, in a subsection entitled “**Trade and Everyday Life**”, the textbook further states:

**“Men and women had distinct roles in the Muslim world. As in other parts of the world, men ran government, society and business. Women, on the other hand, helped run Muslim families. They also could inherit wealth and own property. Many places had laws requiring women to cover their faces and to wear long robes in public.”**

Muhammad did not “preach[]” that Muslim women are equal to Muslim men. Muslim women are legally and socially inferior, both in the *Qur’an* and under Islamic *Shari’a* law. In fact, under Islamic *Shari’a* law Muslim women are subject to many restrictions and legal disabilities.

Women could, indeed, “**inherit wealth**”. However, according to the *Qur’an* and *Shari’a* law, a woman’s share of inheritance is half that of a man.

Finally, none of three sections of Chapter 2 “**Islamic Civilization**” present any of the following information on the status of women under Islam and Islamic Law.

- A. The requirement to cover their faces in public did not develop over time. It is commanded in *Surah* (“Chapter”) 24:31 and 33:59 of the *Qur’an*.<sup>7</sup>
- B. *Qur’an Surah* 4:34 states that men are superior to women and that a husband may beat his wife if he “fear[s] disloyalty” or “ill-conduct”.<sup>8</sup>
- C. According to *Surah* 2:282, in a legal proceeding the testimony of one man is worth the testimony of two women. The stated justification for this legal disability is to compensate for a purported disparity in the mental abilities of men and women:

“So if one of [the women] errs,  
The other can remind her.”<sup>9</sup>

Muhammad stated that the reduced value of the testimony of women “is because of the deficiency of a woman’s mind.”<sup>10</sup>

- D. *Surah* 4:3 provides that Muslim men can have as many as four wives at once; Muslim women can have only one husband at a time.<sup>11</sup> A Muslim man can divorce any wife at any time, for any reason or for no reason at all.<sup>12</sup> He doesn’t even have to say “**I dismiss thee**” (“I divorce thee”) three times; if he says it once, but “intends” the pronouncement to count as three, the divorce is effected.<sup>13</sup> In contrast, a Muslim woman

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<sup>7</sup> *Qur’an Al-Madinah*, pp.1012-1013, 1264-1265; See also, Sahih al-Bukhari, *USC Sunnah and Hadith, Volume 3, Book 48, Number 829; Sahih Muslim, USC Sunnah and Hadith, Book 026, Number 5395*; al-Misri, *Reliance*, p.512; M. S. A. A. Maududi, *Purdah and the Status of Women in Islam*, Markazi Maktaba Islami Publishers (New Dehli, 2009), pp.248-255.

<sup>8</sup> *Qur’an Al-Madinah*, pp.219-220; al-Misri, *Reliance*, p.540-541; Maududi, pp.189-190; *The Submission of Women and Slaves* (“Submission”), Center for the Study of Political Islam (2007), pp. 44-48.

<sup>9</sup> *Qur’an Al-Madinah*, pp.128-129. See also, Sahih al-Bukhari, *USC Sunnah and Hadith, Volume 1, Book 6, Number 301; Id., Volume 3, Book 48, Number 826*; al-Misri, *Reliance*, p.637-639; *Submission*, pp16-17; I. A. K. Nyazee, *Theories of Islamic Law*, Islamic Research Institute Press (Islamabad, 1994), pp.80-81, 121; “2009 Human Rights Report: Saudi Arabia”, U.S. Department of State/Bureau of Democracy, Human Rights and Labor, March 11, 2010, <http://www.state.gov/g/drl/rls/hrrpt/2009/nea/136079.htm>.

<sup>10</sup> Sahih al-Bukhari, *USC Sunnah and Hadith, Volume 3, Book 48, Number 826*. See also, *Id., Volume 1, Book 6, Number 301, where, in addition to asserting “the deficiency in [women’s] intelligence” as justification for discounting the value of their legal testimony, Muhammad states that “the majority of the dwellers of Hell” are women because they “curse frequently and are ungrateful to [their] husbands.”*

<sup>11</sup> *Qur’an Al-Madinah*, p.206; al-Misri, *Reliance*, p. 530; Laleh Bakhtiar, *Encyclopedia of Islamic Law*, ABC International Group (Chicago, IL, 1996), pp. 413-414.

<sup>12</sup> al-Misri, *Reliance*, p.556; S.C. Sircar, *Al-Shari’a, Vol. I*, Kitab Bhavan Publishers (New Dehli, 2006), p.389; Al-Haj Muhammad Ullah, *Women in Islamic Sharia – Laws of Marriage & Divorce*, Islamic Book Service (New Dehli, 2004), p.136.

<sup>13</sup> al-Misri, *Reliance*, p.560; Rushd, pp.89-90; .

can obtain a divorce only under specified circumstances, and even then the consent of her husband is required.<sup>14</sup>

E. *Surah* 4.11 provides that a man's share of an inheritance is twice that of a woman.<sup>15</sup>

F. Mohammad became engaged to his favorite wife Aisha when she was six years old, and had marital relations with her when she was nine years old.<sup>16</sup> Therefore, according to Islamic *Shari'a* law, Muslim men may have marital relations with girls as young as nine years old.<sup>17</sup> The practice of middle-aged Muslim men marrying and having sexual relations with prepubescent little girls continues in some Muslim countries today.<sup>18</sup>

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<sup>14</sup> al-Misri, *Reliance*, p.562; Sircar, *Vol. I*, pp.411, 424-425; Ullah, pp.137, 140, 145, 152-156; Rushd, pp.79-87.

<sup>15</sup> *Qur-an Al-Madinah*, p.209. See also, al-Misri, *Reliance*, p.480; Sircar, *Vol. I*, p.78; Sircar, *Vol. II*, pp.204, 208-209, 212; Rushd, p.413; Bakhtiar, p.320.

<sup>16</sup> See., e.g., Sahih al-Bukhari, USC *Sunnah and Hadith, Volume 5, Book 58, Numbers 234 & 236; Volume 7, Book 62, Numbers 64, 65, 88 & 90; Rushd, p.6; Maxime Rodinson, Muhammad*, Pantheon Books (New York, 1971), pp.150-151; *Submission*, pp. 54-55. According to al- Bukhari, Aisha "used to play with dolls in the presence of [Muhammad]... (The playing with the dolls and similar images is forbidden, but it was allowed for 'Aisha at that time, as she was a little girl, not yet reached the age of puberty.)" [Parentheses in original.] Sahih al-Bukhari, USC *Sunnah and Hadith, Volume 8, Book 73, Number 151*. See also, Sahih Muslim, Book 008, Number 3311; Book 031, Number 5981; *Submission*.

<sup>17</sup> *Rushd, p.6*; Shaykh Muhammad Saalih al-Munajjid, "...[T]he ruling on marrying young girls", Islam Q&A, <http://islamqa.com/en/ref/22442/testimony>; "Saudi Cleric Muhammad Al-'Arifi: Islam Does Not Set a Minimum Age for Marriage", MEMRI, Clip No. 3023, July 5, 2011, <http://www.memritv.org/clip/en/0/0/0/0/0/3023.htm>, [http://www.memritv.org/clip\\_transcript/en/3023.htm](http://www.memritv.org/clip_transcript/en/3023.htm); Raymond Ibrahim, "New Saudi Fatwa Defends Pedophilia as 'Marriage'", Jihad Watch, July 21, 2011, <http://www.jihadwatch.org/2011/07/raymond-ibrahim-new-saudi-fatwa-defends-pedophilia-as-marriage.html>.

<sup>18</sup> "2009 Human Rights Report: Saudi Arabia", U.S. Department of State, op. cit.; Donna Abu-Nasr, "Calls for end to Saudi child marriages", Washington Post, August 5, 2008, <http://www.washingtonpost.com/wp-dyn/content/article/2008/08/05/AR2008080502234.html>; "Yemeni 12-year-old dies while giving birth to a stillborn", Gulf News (Yemen), September 13, 2009, <http://gulfnews.com/news/gulf/yemen/yemeni-12-year-old-dies-while-giving-birth-to-a-stillborn-1.539240>; "Saudi Father Weds Daughter, 10, to Octogenarian", MEMRI, Special Dispatch No.2623, October 29, 2009, <http://www.memri.org/report/en/0/0/0/0/0/3733.htm>; Sudarsan Raghavan, "Child brides' enduring plight", Washington Post, December 5, 2009, <http://www.washingtonpost.com/wp-dyn/content/article/2009/12/04/AR2009120404352.html>; Ahmad al-Haj, "13-year-old Yemeni bride dies of bleeding", Washington Post/Associated Press, April 9, 2010, <http://www.washingtonpost.com/wp-dyn/content/article/2010/04/08/AR2010040802684.html>. After a court in Saudi Arabia "refused to nullify the marriage of an 8-year-old to a man 50 years her senior", the government of Saudi Arabia announced its intention "to regulate the marriages of young girls". "Saudi Arabia to regulate girls' marriages", Reuters-Washington Post, April 4, 2009, <http://www.washingtonpost.com/wp-dyn/content/article/2009/04/14/AR2009041400574.html>. To date, no such regulations have been proposed, much less adopted.