

Holt, Rinehart and Winston, Orlando, FL
World History [-] Medieval to Early Modern Times, 2006

This textbook has egregious errors, omissions, misrepresentations and falsifications in the critical area of (A) the History of Early Islam and (B) the Crusades. Selected examples of problematic material with documented commentary are presented below.

A. The History of Early Islam

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

On page 63 of Chapter 3, “**AD 550-650 [-] The Rise of Islam,**” Section 2, “**Origins of Islam**”, in a subsection entitled “**Islam Spreads in Arabia,**” the textbook states:

“**From Mecca to Medina [-]**

...

...In 622, [Muhammad] and many of his followers, including his daughter Fatima, left Mecca and went to Medina (muh-DEE-nuh). Named after Muhammad, Medina means ‘the Prophet’s city’...

From Medina to the Rest of Arabia [-]

Muhammad’s arrival in Medina holds an important place in Islamic history. There he became both a spiritual and a political leader.”

In a timeline on page 72, the textbook states:

“**627 [-] Muhammad unites Medina under Islam.”**

This statement is misleading, implying that all of Medina responded in unity to his leadership. Muhammad did not become “**a spiritual and a political leader**” to the Jews of Medina, who rejected his teachings and claim to being a prophet. Muhammad “**unite[d] Medina under Islam**” by expelling and exterminating the Jewish community that had lived there for centuries. The textbook erases from history both the presence of the Jews in Medina, and their expulsion and extermination by Muhammad.¹

¹ 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

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

On page 69 of Chapter 3, Section 3, “**Islamic Beliefs and Practices,**” in a subsection entitled “**Islamic Law,**” the textbook states:

“The Qur’an and the Sunnah are important guides for how Muslims should live. They also form the basis of Islamic law, or Shariah (shuh-REE-uh). Shariah is a system based on Islamic sources and human reason that judges the rightness of actions an individual or community might take. ... Islamic law makes no distinction between religious beliefs and daily life, so Islam affects all aspects of Muslims’ lives.

Shariah...was the basis for law in Muslim countries until modern times. Most Muslim countries today blend Islamic law with Western legal systems like we have in the United States.”

The first statement in the second quoted paragraph is false. While the degree to which *Shari'a* is applied and enforced varies from country to country, *Shari'a* remains “**the basis for law**” in most Muslim countries to this day. (It should be noted that the constitutions of Iraq and Afghanistan drafted in recent years require all laws to comply to *Shari'a*). As indicated in the next sentence of the same paragraph, “**most Muslim countries today**” enforce provisions of *Shari'a* law. *Shari'a* law is strictly applied in Saudi Arabia and Iran. To the extent that some Muslim countries may attempt to “**blend Islamic law with Western legal systems**”, the result is certainly nothing “**like [the legal system] we have in the United States.**”

Further, the textbook fails to inform the students (a) that Islamic religious *Shari'a* law is also imposed, to varying degrees, on all non-Muslims living in Islamic countries; (b) that *Shari'a* law is grossly discriminatory against non-Muslims and Muslim women; (c) that *Shari'a* law also regulates and controls all governmental functions, and is incompatible with the concept of separation of church and state; and (d) that according to the Qur’an, it is the religious duty of all Muslims who are able to wage aggressive *jihad* warfare until Islam (and Islamic *Shari'a* law) are supreme over the entire world.²

In this regard it is essential to note that, according to a 2007 poll conducted in Egypt, Morocco, Pakistan and Indonesia by the University of Maryland, a staggering 74% of all participants want to “require a strict application of Sharia law in every Islamic country”.³

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

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.

² Majid Khadduri, War and Peace in the Law of Islam, Johns Hopkins Press (Baltimore, 1955), pp.22-23; 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.607-609; Khadduri, pp.194-195.

³ “Muslim Public Opinion on US Policy, Attacks on Civilians and al Qaeda”, Program on International Policy Attitudes at the University of Maryland, April 24, 2007, http://www.worldpublicopinion.org/pipa/pdf/apr07/START_Apr07_rpt.pdf, p.15.

A. On page 61 of Chapter 3, Section 2, in a subsection entitled “**Muhammad’s Teachings**,” the textbook states:

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

The nature of the “**respect**” accorded to Christians and Jews is clearly reflected in their characterization in the *Qur’an*, where they are referred to as “apes”, “pigs”, “dogs” and “farther astray” than “cattle;” in the litany of oppressive burdens and restrictions placed on the practice of their religions and their daily lives; in their expulsion from the Arabian Peninsula; and in the *Qur’anic* mandate to wage perpetual warfare on all non-Muslims until they submit and acknowledge the supremacy of Islam.⁴ The nature of the **respect** that Muhammad accorded to Jews in particular is even more clearly reflected in his expulsion and extermination of the Jews of Medina after they rejected his teachings and his claim to be a prophet.⁵

B. On page 81 of Chapter 4, “**AD 634-1650 [-] The Spread of Islam**, Section 1 “**Early Expansion**,” in the subsection “**Muslim Armies Conquer Many Lands**,” the textbook states:

“When the Muslims conquered lands, they made treaties with any non-Muslims there. These treaties listed rules that conquered people – often Jews and Christians – had to follow. For example, some non-Muslims could not build places of worship in Muslim cities or dress like Muslims. In return, the Muslims would not attack them. One such treaty was the pact of Umar, named after the second Caliph. It was written about 637 after Muslims conquered Syria.”

On page 83, in a subsection entitled “**A Mix of Cultures**,” the textbook states:

“...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.

Although Jews and Christians were allowed to practice their own religion, they had to pay a special tax. They also had to follow the rules of the treaties governing conquered peoples.

⁴ 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);

⁵ 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 description of the treatment and status of Christians and Jews on page 81 is superior to that in most textbooks. It makes clear that there were discriminatory **“rules that conquered people...had to follow”**. Although it is less clearly expressed, the material on page 81 implies that those discriminatory **“rules”** were enforced through the threat of **“attack”**.

The material on page 83 is more problematic. Although the textbook does refer to the discriminatory **“special tax”** on Jews and Christians, the assertions that **“Muslims generally practiced religious tolerance”** and that **“Jews and Christians...kept many of their rights”** are false.⁶

IV. *Jihad* and the Early Islamic Conquests - The Meaning of “*Jihad*” and Warfare in the Name of Religion.

On page 67 of Chapter 3, Section 3, **“Islamic Beliefs and Practices,”** in a subsection entitled **“The Qur’an”**, the textbook states:

“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 the struggle to defend the Muslim community, or, historically, to convert people to Islam. The word has also been translated as ‘holy war.’”

The **“inner struggle”** meaning of *jihad* is listed first, incorrectly implying that it is the most important meaning. The textbook does inform the students that, in addition to **“defend[ing] the Muslim community”**, *jihad* is waged **“to convert people to Islam.”**

However, the textbook never follows up or develops the issue of warfare in the name of religion. The students are never encouraged to consider whether waging war **“to convert people to Islam”** is appropriate. Further, the textbook fails to inform the students that, **“historically”** (and according to most modern Islamic theologians, scholars and jurists): (1) the highest form of *jihad* is armed struggle against unbelievers; and (2) *jihad* is a permanent state of **“holy war”** until Islam is supreme in the world.⁷

V. *Islam and Women.*

On page 67 of Chapter 3, Section 3, in the subsection entitled **“The Qur’an,”** the textbook states:

“...[W]omen in Arabia had few rights. The Qur’an describes rights of women, including rights to own property, earn money, and get an education. However, most Muslim women still had fewer rights than men.”

⁶ Robert Spencer, Ed., The Myth of Islamic Tolerance – How Islamic Law Treats Non-Muslims, Prometheus Books (Amherst, NJ, 2005), p.62;

⁷ al-Misri, Reliance, pp.607-609; Khadduri, pp.194-195.

This is misleading. All Muslim women **“had fewer rights than men.”** Further, it is not just a matter of **“fewer rights”**. Women were (and are) subject to blatant and severe discrimination under Islamic law.⁸

VI. Islam and Slavery.

A. The Early Muslim Slave Trade.

On page 67 of Chapter 3, Section 3, in the subsection entitled **“The Qur’an,”** the textbook states:

“Although slavery didn’t disappear among Muslims, the Qur’an encourages Muslims to free slaves.”

This is the only reference to slavery in all of Chapters 3 and 4. There is no discussion of the extent or importance of the Muslims’ worldwide slave trade industry. The textbook has rendered invisible the vast slave trade in the Muslim world that began in the 7th century and continues in some parts of the Muslim world even today.

B. The Muslim Role in the Atlantic Slave Trade and Slavery in the Muslim World Today.

The textbook discusses the slave trade between Africa and the Americas on pp. 457-458 of Chapter 16, **“1400-1650 [-] The Age of Exploration,”** Section 2, **“The Columbian Exchange,”** in a subsection entitled **“Society and the Economy,”** under the heading of **“Slavery and Society.”** There is no mention whatsoever of slavery in the Muslim world at that time or the central role that Muslims played in the Atlantic slave trade.

The textbook states that in the Americas,

“...Th[e] social order was based on racism. Racism is the belief that some people are better than others because of racial traits, such as skin color. Both Africans and Indians had darker skins than Europeans did.”

Plantation agriculture and the use of slave labor continued in the Americas until the late 1800s. It continued to play a major role in the economies and societies of many countries of the Americas, Africa, and Europe for Many years.”

The **“social order”** of the Muslim empire was based on conquest and a religious belief that Muslims were better than followers of other religions. **“[T]he use of slave labor continued”** in the Muslim world through **“the late 1800s”** and continues to this day in some parts of the Muslim world.⁹ The textbook does not provide any of this information to the students.

⁸ Bernard Lewis, The Middle East – A Brief History of the Last 2,000 Years. (NY: Simon and Schuster/Touchstone, 1995), p.318

⁹ “2009 Human Rights Report: Saudi Arabia”, U.S. Department of State, op. cit.; Bostom, Jihad, p.92; Cox And Marks, p.126; Lewis, Slavery, pp. 13, 59; John Eibner. “My Career Redeeming Slaves”, Middle East Quarterly, December 1999 – Volume VI: Number 4, December, 1999, <http://www.meforum.org/449/my-career-redeeming-slaves>; “Submission”, p.134-135; Carl Bombay, Let My People Go!, Multnomah Publishers (Sisters Oregon, 1998); Samuel Cotton, Silent Terror [-] A Journey into Contemporary African Slavery, Harlem River Press (New York 1998); David Littman, “*The U.N. Finds Slavery in the Sudan*”, Middle East Quarterly, Vol III, No 3, September 1996,

(B) The Crusades

On page 264 of Chapter 10 “The Later Middle Ages,” in Section 2 “The Crusades,” the textbook states:

“The Crusades were a long series of wars between Christians and Muslims in Southwest Asia. They were fought over control of Palestine, a region of Southwest Asia. Europeans called Palestine the Holy Land because it was the region where Jesus had lived, preached, and died.”

While this is fundamentally correct, Palestine or the Holy Land is the birthplace of Christianity and not just the area **“where Jesus had lived, preached, and died.”** In essence, the Crusades embody the long conflict between the church and the civilization of the West and that of Islam.

“For many years, Palestine had been in the hands of the Muslims. In general, the Muslims did not bother Christians who visited the region. In the late 1000s, though, a group of Turkish Muslims entered the area and captured the city of Jerusalem. Pilgrims returning to Europe said that these Turks had attacked them in the Holy Land, which was no longer safe for Christians.”

This statement is not only very vague, with the use of the term **“in general,”** but it is also historically false. The Arab Muslims conquered Palestine in 636. They treated both the Christians and Jews who were living there as *dhimmi*s, or second-class citizens. The treatment of the *dhimmi* was codified in Muslim law with the Pact of Umar II (c. 717). Christians and Jews were forbidden, on pain of death, to carry a weapon; raise a hand against a Muslim, including one who tried to kill him; criticize Islam, the Prophet, or the angels; marry a Muslim; or hold any position of authority over a Muslim.

The Christians took back the region in 1099 and dominated it until the Mamluk Muslims, who originated in Egypt, captured it 1291. The Turkish Muslims did not take control of the land until 1517. Paying little attention to Palestine, the Turks generally left the Christians and Jews alone, although they were still regarded as *dhimmi*s.

On page 268 of the same subsection, the textbook states:

<http://www.meforum.org/319/the-un-finds-slavery-in-the-sudan>; Richard Lobben, “Slavery in The Sudan Since 1989”, Arab Studies Quarterly, Spring 2001,
http://www.findarticles.com/p/articles/mi_m2501/is_2_23/ai_77384489/pg_1; “Four countries 'blacklisted' by US”, Jerusalem Post, Jun 17, 2009,
<http://www.jpost.com/servlet/Satellite?cid=1245184857234&pagename=JPost%2FJPArticle%2FShowFull>
; Nora Boustany, “Allies Cited for Human Trafficking”, Washington Post, June 13, 2007. p. A14,
<http://www.washingtonpost.com/wp-dyn/content/article/2007/06/12/AR2007061202180.html>. In 2007, the International Criminal Court issued arrest warrants for high officials in the government of Sudan on charges relating to slavery. International Criminal Court, The Hague, Netherlands, Warrants of Arrest for the Minister of State for Humanitarian Affairs of Sudan, and a leader of the Militia/Janjaweed, May 2, 2007 (ICC-PIDS-PR-20070502-214), <http://www.icc-cpi.int/press/pressreleases/241.html>

"The Crusades had lasting effects on relations among peoples as well. Because some Crusaders had attacked Jews, many Jews distrusted Christians."

Almost all of the Crusaders followed the thinking reported in 1096 by the chronicler Guibert de Nogent, who quoted the Crusaders of Rouen as saying, "We desire to go and fight God's enemies in the East; but we have before our eyes certain Jews, a race more inimical to God than any other." In other words, the Crusaders purged their own lands, particularly the Rhineland and southern France, of the "infidels" in their midst before liberating Palestine from the Muslims. When they arrived in Jerusalem in 1099 they forced the Jews into the synagogue and burned it down, with the Jews inside. There were times under Christian rule of Palestine that Christians were officially urged to kill Jews wherever they found them; that is why, after fleeing from the Muslims in Spain, Maimonides did not go on to live in Palestine, as he had wished, but settled in Egypt, where he died in 1204. In the course of nine major Crusades, an estimated 250,000 Jews were slaughtered. The distrust, however, was the result not only of the Crusaders' slaughter of the Jews, but also of the brutal treatment of the Jews throughout Europe for centuries.

"In general, though, the Crusaders saw Muslims as unbelievers who threatened innocent Christians. Most Muslims viewed the Crusaders as vicious invaders. Some historians think that the distrust that began during the Crusades still affects Christian and Muslim relationships today."

The Christians' distrust of the Muslims dates back to 636, when the Muslims began their invasion of Christian regions from Arabia to Spain; Christians in these regions were subjected to the dhimmi status. It is true that when the Christians retook Palestine, they were extremely brutal toward both Muslims and Jews. The current Muslim "distrust" and outright hatred of the "Crusaders" (i.e. Christians) is rooted not only in this history but also in the belief that lands once invaded and conquered by Muslims must forever remain in the hands of Muslims, as they undertake their mission of bringing all of humanity under Muslim control.