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Across the Centuries, 2003

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

(A) History of Early Islam

I. Muhammad and Jerusalem.

On page 59 of Chapter 3, “**The Roots of Islam**”, Lesson 2, “**Muhammad and Islam**”, in a section entitled “**The Life of the Prophet**”, the textbook states:

“Muhammad’s followers believe that in another vision, the angel Gabriel took Muhammad to meet Abraham, Moses and Jesus in Jerusalem. From Jerusalem, both Muhammad and Gabriel ascended into heaven, where Muhammad spoke to God.”

This is a faulty description of what is in the Qur’an. The “**vision**” of Muhammad’s ascent to heaven is called the “Night Journey”, and the story is told in *Surah* 17:1 of the *Qur’an*. *Surah* 17:1 does NOT say that Muhammad’s “**Night Journey**” went to, through, or anywhere near Jerusalem, only that it went to “the farthest mosque.”

Although Jerusalem was well known at the time, it is never mentioned by name in the *Qur’an*. The tradition that Muhammad went through Jerusalem on his way to heaven during the “Night Journey” originated more than fifty years after Muhammad’s death. The purpose was to create a religious connection between Jerusalem and Islam. The reason for creating this “tradition” was two-fold. It reflected a political and military rivalry between Muslim factions, and it demonstrated the triumph of Islam over the Jews and Christians.¹

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

On page 60 of Chapter 3, Lesson 2, in the section entitled “**The Life of the Prophet**”, the textbook states:

“In 622, Muhammad and his followers migrated to Medina, an oasis city about 200 miles north of Mecca. ...

The Jews and Arabs of Medina welcomed Muhammad and his followers. Their city was on the verge of civil war, and they hoped that Muhammad could unite them. Muhammad hoped that Islam would be accepted by all the people of Medina.

¹ Norman Kotker, The Earthly Jerusalem, Scribners (New York, 1969), pp150-151; Thomas A. Idinopulos, Jerusalem – A History of the Holiest City as Seen Through the Struggles of Jews, Christians, and Muslims, Elephant Paperbacks/Ivan R. Dee (Chicago, 1994), p. 232.

Muhammad told the Jews that Islam was not a new religion. The message revealed through him was the same basic message that had been brought by Abraham, Moses and Jesus. He told them that the true religion is to follow one God and submit to his will. However, some Jewish leaders would not accept Muhammad as God’s latest prophet.”

This formulation presents a half-truth, it is misleading because it omits the important half. It is correct that the Jews of Medina “**did not accept Muhammad as God’s latest prophet.**” However, the textbook fails to inform the students that, because the Jews of Medina did not wish to adopt his new religion, Muhammad expelled two Jewish tribes and exterminated the third.²

The important historical fact of Muhammad’s expulsion and extermination of the Jews of Medina is erased from this history

On page 65 of Chapter 3, Lesson 3, “**Early Islam**”, the textbook states:

“Muhammad’s success in spreading Islam was due in large part to his strong character. His followers were attracted to his morality, courage, and compassion, perhaps as much as they were attracted to his teaching.”

This paints a glowing portrait of Muhammad that omits essential historical facts about his life that contradict the portrait. “**Muhammad’s success in spreading Islam was due**” in much larger part to his military success. What the textbook refers to as his “**strong character...morality, courage, and compassion**” and “**his teaching**” brought him meager “**success**” and few converts when he was preaching in Mecca. It was not until he became a political and military leader and won victories on the battlefield that he achieved any real “**success in spreading Islam**”.

Further, Muhammad’s extermination of the Jews of Medina, his command that Muslims wage perpetual war to impose Islam on the world, and his sexual relationship with his nine-year-old wife Aisha,³ and the assassinations he ordered, call into question the textbook’s assertion of Muhammad’s “**strong character...morality, courage, and compassion**”.

² 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.

³See., 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

III. Islamic Shari'a Law; Applicability to Non-Muslims, and Separation of Church and State.

The textbook does not contain any explicit reference to *Shari'a* law.

However, on page 64 of Chapter 3, Lesson 2, in a section entitled “**An Islamic Way of Life**”, the textbook states:

“Islam, like other religions, does influence the everyday lives of believers, from birth to death.”

The textbook description of “**An Islamic Way of Life**” significantly understates the pervasiveness of Islam over all aspects of human thought and behavior.

The textbook fails to inform the students (a) that Islamic *Shari'a* law is imposed, to varying degrees, on all non-Muslims living in lands conquered and controlled by Muslims; (b) that *Shari'a* law is grossly discriminatory against non-Muslims and Muslim women; (c) that *Shari'a* law 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.⁴

IV. Status and Treatment of Christians and Jews Under Islam

On pages 62-63 of Chapter 3, Lesson 2, in a section entitled “**The Teachings of Islam**”, the textbook states:

“Christians and Jews are respected as ‘people of the book’ by Muslims....”

On page 66 of Chapter 3, Lesson 3, “**Early Islam**”, in a section entitled “**The Next Two Caliphs**”, the textbook states:

“The Muslims were extremely tolerant of those they conquered, as long as they were ‘people of the book.’ The Muslims allowed Christians and Jews to keep their churches and synagogues and promised them security. ...”

At some times and in some places Muslim conquerors exercised some degree of tolerance toward the people they conquered, but this was the exception, not the rule. However, the statement that the conquering Muslims were “extremely tolerant” of the peoples they conquered is false and lacks historical justification.

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](#);

⁴ Ahmad ibn Naqib al-Misri *Reliance of the Traveller – A Classic Manual of Islamic Sacred Law*. (Beltsville, MD: Amana Publications, 1994), pp.607-609; Majid Khadduri, *War and Peace in the Law of Islam*, Baltimore: Johns Hopkins Press, 1955), pp.194-195.

On pages 81-82 of Chapter 4, “**The Empire of Islam**”, Lesson 1, “**A Century of Expansion**”, in a section entitled “**An Empire of Many Peoples**”, the textbook states:

“The Umayyad Muslims were generally tolerant of people, such as Christians and Jews, who believed in a single god. Muslims considered Jews and Christians to be ‘people of the book.’”

Christians and Jews had full religious freedom. They built churches and synagogues, and several were financed by the state. The state did not ask Christians and Jews to perform military service, but it required them to pay a head tax, called *jizya*....”

This presentation contains a mix of partial truths and outright falsehoods. It is true that the Umayyads, during the early decades after their conquest of parts of Spain, were more tolerant of Christians and Jews than was typically the case throughout the rest of the Muslim Empire.

However, the textbook’s assertion that “**Christians and Jews had full religious freedom**” is patently false.⁵ Perhaps the most disturbing falsification is the textbook’s repeated assertion that Christians and Jews were allowed to “**keep**” and to “**buil[d]**” churches and synagogues. In fact, Christians and Jews were prohibited from building new houses of worship, or making repairs to existing ones.⁶

Further, thousands of churches were sacked and burned in the course of the Muslim conquest of the Middle East.⁷ One Muslim historian places the number of churches destroyed during the Muslim conquests at more than 30,000.⁸ Half of the churches in Muslim-conquered Syria and Spain were taken over by the Muslims and converted into mosques.⁹ The historical intolerance of Islam towards Christians and Jews is also demonstrated by their expulsion from the Arabian

⁵ 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 (3rd. 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 Yeor, 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.

⁶ al-Misri, Reliance, pp.608; Tritton, p.6-8; Lewis, The Jews of Islam, p.25 ; Lewis, Islam – Vol. II: Religion and Society, pp.218, 221, 224-225; Bostom, Jihad, p.129; Bostom, Islamic Antisemitism, pp. 519, 653; Spencer, pp.48, 63, etc. (*passim*); Stillman, pp. 26, 157; Ye’or, Dhimmi, pp. 57-60, 184; Khadduri, pp.193-194.

⁷ Bostom, Jihad pp. 44-46, 114, 385-94; Hitti, p.353. ‘

⁸ Ibid., p.393. See also, Bat Yeor, Decline of Eastern Christianity Under Islam, (“Ye’or, Decline”), Fairleigh Dickenson University Press (Rutherford, NJ (etc.), 1996/2002), pp. 44, 48, 83-87.

⁹ Ibid., pp.83-84.

Peninsula, and the *Qur'anic* mandate to wage perpetual warfare on all non-Muslims until they submit and acknowledge the supremacy of Islam.¹⁰

Finally, on page 78 of Chapter 4, Lesson 1, the textbook quotes the following passage from a “**treaty**” that accompanied the Muslim conquest of Damascus in 635 CE/AD:

“In the name of Allah, the compassionate, the Merciful. This is what Khalid ibn al-Walid would grant to the inhabitants of Damascus if he enters: he promises security for their lives, property and churches. Their city wall shall not be demolished, nor shall any Muslim be quartered in their houses. We give them the pact of Allah and the protection of his prophet, the Caliph, and the believers. So long as they pay jizya tax, nothing but good shall befall them.”

These are, in fact, the terms and conditions of surrender that Muslim general Khalid ibn al-Walid gave to the city of Damascus, and they are generous. However, Khalid’s surrender terms to Damascus do not remotely reflect the status or treatment of Christians and Jews conquered by Muslims. These surrender terms were of no significance whatsoever to subsequent Muslim conquests, either as a precedent or as a model, and were never extended to any Christian or Jewish population subsequently conquered by Muslims.

V. Jihad and the Early Islamic Conquests

1. The Meaning of “Jihad”. On page 64 of Chapter 3, Lesson 2, in a section entitled “**An Islamic Way of Life**”, the textbook states:

“An Islamic term that is often misunderstood is *jihad* (jee HUHD). The term means ‘to struggle,’ to do one’s best to resist temptation and overcome evil. Under certain conditions, the struggle to overcome evil may require action. The Qur’an and Sunna allow self-defense and participation in military conflict, but restrict it to the right to defend against aggression and persecution.”

The term *jihad* is, indeed, “often misunderstood,” primarily because faulty definitions like this are prevalent in academia and the media. The textbook’s subsequent descriptions of Muslim aggression and conquest explicitly contradict this definition.

On page 78 of Chapter 4, Lesson 1, in a section entitled “**Expansion Under Umayyad Rule**”, the textbook describes the Muslim conquest of Syria, Mesopotamia, Persia and “**the lands that are today known as Turkmenistan, Afghanistan and Pakistan.**” On page 79, in a subsection entitled “**Westward Expansion**”, the textbook describes the Muslim conquest of North Africa and Spain as well as multiple invasions of France. Included in this material is the following text:

“The Muslims were so determined to conquer the Iberian Peninsula that upon landing at Gibraltar they burned all of their own boats. Retreat was not possible. Now they could only march forward. The conquest of Spain took seven years or less....

¹⁰ al-Misri, Reliance, pp.607-609; Khadduri, pp.194-195.

From their bases in Spain, Muslim armies repeatedly crossed the Pyrenees (*PIHR un nees*) [Mountains] and raided France. In 732, the Muslims confronted Charles Martel and his army of Franks. ...”

On pages 80-81 there is a map showing the “Islamic Empire” in 750 stretching from the Atlantic Ocean to India.

The Muslims were most certainly not **”defend[ing] against aggression and persecution”** when they invaded and conquered Syria, Mesopotamia, Persia and **”the lands that are today known as Turkmenistan, Afghanistan and Pakistan”** or when they crossed the Mediterranean and conquered Spain. By burning their boats when they landed in Spain, the Muslim invaders demonstrated that their commitment to offensive *jihad* was so great that they precluded the possibility of retreat. The Muslims were not **”defend[ing] against aggression and persecution”** when they **”repeatedly crossed the Pyrenees...and raided France.”**

On page.84 of the Chapter 4, Lesson 1 **“REVIEW”**, the students are required to answer the following question:

“CRITICAL THINKING [-] Since the Muslims did not necessarily encourage people to convert to Islam, why did they bother expanding their empire?”

Initially, it must be noted that the textbook’s selection of words is as ironic as it is inappropriate. Invasion and conquest by Muslim armies were certainly more of a **“bother”** to the conquered peoples than they were to the invading Muslims.

Further, if the students had been given an honest definition of *jihad* in Chapter 4, they would have known that Muslims **“bother[ed]”** to **“expand[] their empire”** because the *Qur’an’s* mandate of *jihad* commands them to wage war against non-Muslims until Islam is supreme in the world. There was an additional motive for Muslims to **“expand[]...their empire”**: avarice and greed.¹¹ However, the Muslims thirst for plunder is only revealed three chapters (94 pages) after this question is asked.

Finally, although **“Muslims did not necessarily encourage people to convert to Islam”**, conquered peoples who refused to convert to Islam were subjected to oppression and discrimination under Islamic *Shari’a* law.¹²

Similarly, material in Chapter 7, **“Three Empires”**, Lesson 3, **“The Mughal Empire”**, again belies the textbook’s definition of *jihad* warfare as solely defensive. On page 178, the textbook states:

“The whole country of India is full of gold and jewels, and of the plants which grow there are those fit for making apparel, and aromatic plants and the sugar-cane, and the whole aspect of the country is pleasant and delightful. Now, since the

¹¹ Hitti, pp.143-144.

¹² al-Misri, Reliance, pp.607-609; Khadduri, pp.194-195

inhabitants are chiefly infidels and idolators, by the order of God [Allah] and his prophet it is right for us to conquer them.^{13]}

These are the reasons that the Turkish Sultan Mahmud of Ghazna^{14]} gave for his invasions of India. Between 997 and 1030, Mahmud invaded northern India 17 times.

Mahmud had long heard tales about the riches of India from Muslim scholars and merchants who traveled there. ...

As Muslims spreading the word of Muhammad to unbelievers, the sultan and his followers felt that their invasion of India was both just and holy.”

Both the selected quotation and the textbook’s own description clearly reveal both the relentlessly aggressive nature of *jihad* and an additional motive for the Muslim conquest of India: avarice and greed.

2. Warfare in the Name of Religion. Despite the textbook’s specious definition of *jihad* in Chapter 3, the textbook later reveals in Chapter 7 the Islamic belief that it is the religious right and duty of Muslims to conquer other lands and peoples. However, the textbook never develops this important issue, or encourages the students to consider whether it is appropriate to wage war to make one religion supreme over all others.

In this regard it must be noted that on page 68 of the Chapter 3, Lesson 3 “**REVIEW**,” the students are required to do the following assignment:

“WRITING ACTIVITY [-] Assume you are a Muslim soldier on your way to conquer Syria in the year A.D. 635. Write three journal entries that reveal your thoughts about Islam, fighting in battle, or life in the desert.”

A question such as this would have been an effective and appropriate exercise to encourage the students to consider the issue of warfare in the name of religion, if they had been given any accurate information about the nature of *jihad* warfare or the treatment of conquered peoples. However, up to this point in the textbook the students have been told incorrectly only that *jihad* warfare is “**restrict[ed]...to defend[ing] against aggression and persecution**” (p.64), and that Muslim conquerors were “**extremely tolerant of those they conquered**” (p.66).

3. Imperialism and the Portrayal of the Early Islamic Conquests Compared to the Portrayal of “Imperialism” by non-Muslim Countries.

The terms “imperialism” and “imperialist” do not appear in the textbook. However, a substantial amount of material is presented regarding aggression and conquest by various countries and cultures and the motivation for those conquests

¹³ Emphasis added. Citation in textbook on p.557: “178 [-] From Chronicler of Mahmud, in *A Concise History of India* by Francis Watson, New York: Charles Scribner’s Sons, 1975.” See also, [S. Abhayananda, Jnaneshvar: the Life and Works of the Celebrated Thirteenth Century Indian Mystic Poet](#), Classics of Mystical Literature, Atma Books (Olympia, WA, 1994) pp.11-12.

¹⁴ In the reference work cited by the textbook, the sultan’s name is spelled “Ghazni”. Watson, p.89.

A. Islamic Conquests. On pages 78-84 of Chapter 4, “**The Empire of Islam**”, Lesson 1, “**A Century of Expansion**,” the textbook devotes approximately four pages to the early Islamic conquests. Almost one full page is taken up by a map entitled “Further Expansion of Islam”, which illustrates the Islamic empire as of 750 CE/AD.

On pages 170-177 of Chapter 7, “**Three Empires**”, Lesson 2, “**The Ottoman Empire**,” the textbook devotes approximately two pages to the conquests which created the Ottoman Empire. On pages 178-187 of Chapter 7, “**Three Empires**”, Lesson 3, “**The Mughal Empire**,” the textbook devotes approximately two pages to the Turkish and Mughal conquest of India. In the aggregate, the textbook devotes approximately eight pages to discussion of Islamic conquests.

B. Conquests by Non-Islamic Countries and Societies. The amount of attention paid to the various Islamic conquests pales in comparison to that paid to aggression and conquest by non-Islamic countries and societies in Chapter 14, “**The Age of Exploration**”, pp. 362-391; Chapter 16, “**Two American Empires**”, Lesson 3, “**The Arrival of the Spanish**”, pp.437-445; and Chapter 17, “**European Rule and Expansion**”, Lesson 3, “**European Expansion**”, pp.464-470. In Chapter 16, Lesson 3, the textbook devotes seven full pages to the destruction of the Aztec and Inca civilizations by the Spanish. In contrast, the textbook devotes only eight pages to all Islamic conquests combined.

VI. Islam and Women.

On page 64 of Chapter 3, Lesson 2, in a section entitled “**An Islamic Way of Life**”, the textbook states:

“In contrast to some other societies of the time, Muslim women were also given clear rights in marriage and the right to an education. They had the right to control the earnings from their work, to make contracts, and to serve as witnesses in court.”

This quote gives a false impression of the status of women. The “**clear rights in marriage**” specified under Islamic law are, in fact, discriminatory in favor of the husband. Further, although women are allowed to give testimony in Islamic courts, a woman’s testimony is worth only half the testimony of a man. Under Islamic *Shari’a* law Muslim women are subject to many other restrictions and legal disabilities.¹⁵

VII. Islam and Slavery

1. The Early Muslim Slave Trade.

¹⁵ Lewis, *Middle East*, p.318; *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; *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 ; *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.

A. Unit 2, "The Growth of Islam", consists of two chapters: Chapter 3, "**The Roots of Islam**", pp.50-71, and Chapter 4, "**The Empire of Islam**", pp.72-103. The words "slave" and "slavery" do not appear anywhere in either chapter.

The textbook erases slavery from the early history of Islam.

B. On page 127 of Unit 3, "**Sub-Saharan Africa**", Chapter 5, "**West Africa**", Lesson 5, "**Village Society in West Africa**", in a section entitled "**Village Life**", the textbook states:

"With rising prosperity in the Middle East and Asia after the 700s, slaves came to be in demand. Some African states exported slaves. Between 1200 and 1500, about 2.5 million Africans were taken across the Sahara or the Red Sea bound for slavery."

An astute reader with some background on the issue might recognize that "**rising prosperity in the Middle East and Asia after the 700s**" is a reference to the expansion of the Muslim empire. However, the students reading this book are unlikely to make the connection, particularly in view of the fact that no mention is made of slavery in the two preceding chapters on early Islam. Some of the Africans "**taken across the Sahara**" during the time period in question were "**bound for slavery**" in Europe.

However, the vast majority of slaves "**taken across the Sahara**" and all of the Africans "**taken across...the Red Sea**" were "**bound for slavery**" in the Muslim slave trade. The students would have no way of knowing this from the information presented in the textbook.

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

On page 376 of Chapter 14, "**The Age of Exploration**", Lesson 2, "**Adventure and Profit**", in a section entitled "**Commerce and Colonies**", the textbook states:

"During the 1400s, Portuguese explorers bought, traded and captured African slaves. Many of these slaves were shipped to Europe. Many others were sent to Portuguese colonies to work on the sugar plantations...."

In Chapter 17, "**European Rule and Expansion**", Lesson 3, "**European Expansion**", Portuguese involvement in the slave trade is again discussed on p.464, and on p. 465 a map illustrates the "**Portuguese Slave Trade, 1500-1800**". On page 467, in a section entitled "**Expansion of the Spanish Empire**", the textbook states:

"Slavery and Race

Spanish slave traders bought sugar, tobacco and cotton and shipped them to Spain. There they traded these agricultural products for manufactured goods, such as cloth and guns. Then the traders took these goods to Africa and exchanged them for slaves to bring to the Americas. This 'Triangle Trade' lasted from 1520 to 1800. European traders shipped as many as 12 million slaves from Africa to the mines and plantations of the New World.

...

As Europeans colonized and traded in slaves, they came to divide the peoples of the world into those who were ‘white’ and those who were ‘colored.’ Soon they came to think that dark skin color meant ‘inferior.’ In time, racism, the dividing of people according to skin color, came to dominate many parts of the Americas. Great Britain led the campaign to abolish slavery in the early 1800s. The U.S. abolished slavery in 1865. Brazil was the last country in the Americas to abolish slavery in 1888.”

According to the textbook’s presentation, the **“Triangle Trade”** in slaves to Europe and across the Atlantic was primarily a Portuguese and Spanish enterprise, although some additional, unidentified “European traders” were also involved.

This textbook not only erases slavery from the history of Islam. It erases Islam from the history of slavery.

(B) The Crusades

While the pages on the Crusades contain certain accurate historical facts, the premise upon which Lesson 3 is based is incorrect. It perpetuates the faulty historical narrative that Christians were the aggressors and Muslims were the victims. The Crusades were fought to retake the Holy Land and not **“to win the Holy Land from the Muslims.”**

On page 295 of Chapter 11 **“Europe: Rule, Religion, and Conflict,”** in Lesson 3 **“The Crusades,”** the textbook states:

“Jerusalem is a holy city for Jews, Christians, and Muslims. Conflict has sometimes erupted over possession of Jerusalem and the right to visit its holy sites. The crusades were such a period. From the 900s, many European Christians made the pilgrimage to Jerusalem. The region was stable so the journey was relatively safe. After 1070 the region became unstable, and some leaders in Europe saw a chance to win the Holy Land.”

On page 296 of Lesson 3 **“The Crusades,”** in the section **“The Crusades Begin,”** the textbook states:

“This campaign was actually the first of eight wars Europeans fought to win the Holy Land from the Muslims. These wars, called the crusades, occurred between 1096 and 1270. Four of the eight crusades involved Europeans in major warfare. Those who fought were called crusaders, because they vowed to “take up the cross.”

On page 297 of Lesson 3 **“The Crusades,”** in the section **“The Crusader States,”** the textbook states:

“The Crusade now swept southward towards the Holy Land. In July 1099, the crusaders reached Jerusalem.

....

For now the Christians had regained the Holy Land. Pilgrims could come to Jerusalem.”

This is the only time that the textbook uses a verb that states that the Christians were retaking the Holy Land (**had regained**) rather than seizing it. However, it is doubtful that students will pick up on this after all pages that reinforce the faulty historical narrative that the Christians were the aggressors and the Muslims were the victims.