

# *World History*

## *Medieval to Early Modern Times*

### **SUPPLEMENTAL INSTRUCTIONAL MATERIAL**

**Applicable to Grade 7 History & Social Science Text**

*World History: Medieval to Early Modern Times*  
**California Pupils Edition** (2006)  
ISBN 0-618853-294-3  
Authors: Carnine, Cortes, Curtiss, and Robinson  
Published by Houghton Mifflin Harcourt  
(Formerly published by McDougal-Littell)

This booklet provides additional information regarding textbook content regarding  
Islam and Islamic History including:

1. Corrections to erroneous information
2. Supplementary information to the text
3. Additional information with supporting references

**This information has been developed by accredited scholars and historians on the  
Advisory Panel of Textbook Watch.**

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

*This Supplement provided courtesy of  
ACT! for America - Mission Viejo Chapter  
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## FORWARD

In California and many other states the Curriculum Standards specify that children will first be taught about Islam in Grade 7 History & Social Studies which cover “medieval to near modern times”. Islam, introduced in the 7<sup>th</sup> century, falls within this time frame. Generally students learn about Judaism, Christianity and other older religions in Grade 6 where ancient history is introduced.

Since the early 1990s Islamist activists have been working to sanitize what is taught about Islam. They have effectively and successfully lobbied state departments of education regarding what will and will not be taught. They have convinced textbook publishers that they must be brought on as consultants to critique and edit drafts of new textbooks.

While they claim their efforts are simply to eliminate material which is offensive to Muslims, there is much evidence that their real intent is to program our youth to readily accept Islam through a skillful rewriting of its doctrines, ideology and violent history.

Numerous educators, historians, theologians, parent groups and others have recognized the fact that the current agenda-based textbooks result in our children being misinformed about the true history and nature of Islam. Reports have been published addressing this problem by the American Textbook Council, the Textbook League, ACT! For America and others. The problem has been identified by educational historian and former Assistant Secretary of Education, Dr. Dianne Ravitch, in her book “The Language Police”; and by researchers Tobin and Ybarra in their book, “The Trouble with Textbooks – Distorting History and Religion”.

Separate supplements are now being developed to correct and balance the erroneous and slanted information regarding Islam presented in each major Grade 7 History & Social Studies text. They also provide additional missing information which is significant. These supplements identify problems and refer to specific page numbers.

These supplements have been developed by an independent advisory group of scholars, historians and educators. They are being made available at no cost for use by teachers, students, parents, and those developing curricula and spearheading the adoption of textbooks. Soon they will be available for downloading from a web site which is currently under development.

The attached supplement specifically addresses the textbook:

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It is hoped that the information contained herein will be used to insure that our students are able to form a more accurate understanding of Islam.

### **Please Note**

This document is **not** written to supplement a text book with the same name that was written by Bernstein and Shek and published by Holt, Rinehart, Winston, or the Holt McDougal Division of Houghton Mifflin Harcourt (formerly McDougal-Littell).

Supplemental Material to  
***World History: Medieval and Early Modern Times***  
McDougal Littell, 2006  
Unit 2

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### **The Beginnings of Islam**

Centuries prior to the birth of Muhammad (ca. 570 – 632) Jews settled on the Arabian peninsula, where, for the most part, they lived in relative harmony among the Arab tribes. Most of the Jews settled around the Yathrib, an oasis located about 200 miles north of Mecca. They were divided into three main tribes: 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. Subsequently he expelled Banu Nadir and Banu Qainuqah and then slaughtered 900 men of the Jewish Banu Qurayzah tribe in 627. Women were raped. The Jews from the Banu Qurayzah tribe were punished with crucifixion, amputation, and other forms of torture, as prescribed in the Quran (69:30-37; 5:33-34; 76:4).

The disappearance of the Jewish communities from Arabia, Serge Trifkovic correctly concludes, “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.”<sup>i</sup> Thus Muhammad cleansed Arabia of its Jews, in keeping with what is written in the Quran: “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” (17:16-17).

### **The Spread of Islam by the Sword**

Taking itself to be the one true religion for all of humankind, Islam has always viewed the conquest of other people as central to its mission. A key principle in the violent propagation of Islam is *jihad*. Almost always implicitly or explicitly used with the phrase *fi sabil Allah* or “in the path of Allah,”<sup>ii</sup> the word *jihad* means “to strive in the path of Allah.”<sup>iii</sup> Citing the *Encyclopedia of Islam*, David Cook explains that “*jihad* consists of military action with the object of the expansion of Islam.”<sup>iv</sup>

Michael Bonner notes that “several other Arabic words are closely related to *jihad* in meaning and usage. These include *ribat*, which denotes pious activity, often related to warfare... . *Ghazw*, *ghazwa*, and *ghaza* have to do with raiding.”<sup>v</sup> Then there is *qital*, which means “fighting” or “killing,” as well as *harb*, the word for “war”; “*qital* in the path of God,” notes Reuven Firestone, “is virtually synonymous with *jihad*.”<sup>vi</sup> A Jihadist, by sacred definition, must fight and kill in order to be righteous.

The most important source for the principle of *jihad* is the Quran itself. Majid Khadduri elaborates: “The term *jihad* is derived from the verb *jahada* (abstract noun, *juhda*) which means ‘exerted’; its juridical-theological meaning is exertion of one’s power in Allah’s path, that is, the

spread of the belief in Allah and in making His word supreme over this world. The individual's recompense would be the achievement of salvation, since jihad is Allah's direct way to paradise. This definition is based on a Quranic injunction which runs as follows: "... Believe in Allah and His Apostle and carry on warfare (jihad) in the path of Allah with your possessions and your persons" [61:11].<sup>vii</sup>

Because the Quran contains numerous imperatives of this kind,<sup>viii</sup> a warring, killing, raiding Jihadism has been part of Islamic thinking since the advent of Islam itself. "Muslims believe that expansion through war is not aggression but a fulfillment of the Quranic command to spread Islam as a way to peace," explains Muslim scholar Bassam Tibi. "The resort to force to disseminate Islam is not war (*harb*), a word that is used only to describe the use of force by non-Muslims. Islamic wars are not *hurub* (the plural of *harb*) but rather *futuh*, acts of 'opening' the world to Islam and expressing Islamic jihad."<sup>ix</sup>

From the beginning, writes Rudolph Peters, "expansionist jihad, is a collective duty (*fard 'ala al-kifaya*)... . The most important function of the doctrine of jihad is that it mobilizes and motivates Muslims to take part in wars against unbelievers, and it is considered to be a fulfillment of a religious duty."<sup>x</sup> Peters points out further that, while some verses in the Quran suggest that wars can be fought only in self-defense (for example, 2:190), the verses that held sway in classical Muslim interpretation were the Sword Verses: "Slay the idolaters wherever you find them, and take them, and confine them, and lie in wait for them at every place of ambush" (9:5); and "Fight those who believe not in God and the Last Day and do not forbid what God and His Messenger have forbidden—such men as practice not the religion of truth, being of those who have been given the Book—until they pay the tribute out of hand and have been humbled" (9:29).<sup>xi</sup> A jihad that entails "humbling" the non-believer is a jihad that would not just claim his soul—it would crush his soul.

After the death of Muhammad the first comprehensive treatises on the law of jihad were written by al-Awza'i (d. 774) and Muhammad al-Shaybani (d. 804).<sup>xii</sup> "At the very outset," Khadduri points out, "the law of war, the jihad, became the chief preoccupation of jurists."<sup>xiii</sup> These jurists not only legalized but sanctified the slaughter of anyone who is not a Muslim. Because Christians and Jews are viewed as People of the Book—that is, as people whose religion derives from Abraham—they are allowed to live as second-class citizens, as long as they pay the exorbitant taxes levied upon them.

The same consideration does not apply to others. For example, when Muhammad Qasim, under the rule of Hajjaj, invaded India in 712 and showed mercy to the Hindus, Hajjaj reminded him that the Quran orders Muslims to cut off the heads of unbelievers wherever they are (47:4); it also teaches, "Kill those who join other gods with God wherever you may find them" (9:5-6).<sup>xiv</sup> During their expansion to the East the Muslims conquered portions of India resulted in the slaughter of an estimated 8,000,000 Indians. As for its stance on Judaism and Christianity, the Quran claims that the Jews falsified the Scriptures (2:59; 3:78), which differ from the Quran, and that, while Jesus was a prophet, he was never crucified (4:15).

Within a few centuries of Muhammad's death, writes Andrew Bostom, "based upon the 'proto-jihad' campaigns he waged in Arabia, Muslim jurists and theologians formulated the

uniquely Islamic institution of permanent jihad war against non-Muslims for the submission of the known world to Islam. The historical record demonstrates that this jihad war theory has been put into practice by Muslims, continuously, across the globe, for more than a millennium, through present times.<sup>xxv</sup>

These jurists referred come from four main schools of Islamic thought: the Hanafi, founded by Abu Hanifa (699 – 765); the Maliki, founded by Imam Malik ibn Anas (714 – 796); the Shafi'i (founded by Imam Muhammad ibn Idris ash-Shafi'i (767 – 820); and the Hanbali, founded by Ahmad ibn Hanbal (780 – 855). Among the leading scholars in these schools are Maliki jurist Ibn Abi Zayd al-Qayrawani (922 – 996), Shafi'i jurist al-Mawardi (d. 1058), Hanafi jurist Sheikh Burhanuddin Ali of Marghinan (d. 1196), and Hanbali jurist Taqi ad-Din Ahmad ibn Taymiyyah (1263 – 1328)—all of whom defined and extolled jihad as holy war, despite their other differences.

Drawing upon their writings, the medieval Muslim sage Ibn Khaldun (1332 – 1406) summarized the consensus opinions on jihad from the four schools of Islamic law: “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. . . . Islam is under obligation to gain power over other nations.”<sup>xxvi</sup> Jihad is traditionally viewed as the central means to the all-encompassing rule that Islam is destined to attain. This universal rule is a key component of the Muslim doctrine of tawhid, or the oneness of God, here understood as a oneness of the outlook of humanity, with no tolerance for anything other than a Muslim worldview. The oneness of God equals the oneness of a strict conformity with Islam.

Just as the major schools of law espouse jihad, so do the major collections of hadith, those texts containing oral traditions and teachings based on the words and deeds of the Prophet.<sup>xxvii</sup> The earliest known composer of hadith texts is Abdallah ibn al-Mubarak (d. 797), the author of *Writings on Jihad (Kitab al-jihad)*, which “documents the evolution of the Muslim conception of warfare.”<sup>xxviii</sup>

While there are numerous collections of tales and teachings on the Prophet, the six canonical collections that comprise the hadith are those of al-Bukhari, Muslim, al-Tirmidi, Abu Daud, al-Nasai and Ibn Maja. “All six,” explains David Cook, “accord a prominent place to jihad.”<sup>xxix</sup> In the hadith of al-Bukhari, for example, it is written, “The Prophet said: No slave [of God] who dies and has goodness with God wants to return to the world, even if he would have the world and all that is in it, except the martyr (*illa al-shahid*), for when he sees the greatness of martyrdom (*fadh al-shahada*), he will want to return to the world and be killed again”<sup>xxx</sup>—killed again, that is, in the act of killing for Allah. For “he who dies without fighting or believing in [the merit of] fighting dies as a kind of dissenter.”<sup>xxxi</sup> These texts are second only to the Quran as authoritative sources of what to believe and how to live.

Bonner points out that “in the hadith, [there] is a central theme of the jihad, namely *the propagation of the Faith through combat*. Islam must be brought to the entire world. . . . This fighting and spreading of the faith will continue until the end of the world as we know it.”<sup>xxxii</sup> This teaching has its roots in the Quran, where it is written, “Fight them, till there is no persecution and the religion is God’s entirely” (8:39). Here “persecution” refers to the presence

of any form of rule that is not Islamic, since only Islamic rule can be a just rule. Muslim scholar Khaleel Mohammed explains further that the hadith is the primary source of the most antisemitic Islamic teachings,<sup>xxiii</sup> so much so that, based on the hadith alone, Jew hatred would appear to be a fundamental tenet of Islam. In the hadith, for example, we find the teaching that “the last hour would not come unless the Muslims will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or a tree and a stone or a tree would say: Muslim, or the servant of Allah, there is a Jew behind me; come and kill him” (*Sahih Muslim*, Book 41, Number 6985).<sup>xxiv</sup>

Many other Islamic sources, both medieval and early modern, demonstrate the justification of jihad as an absolute duty and a definitive feature of Islam. In his *al-Muwatta* (*The Approved*), for instance, Malik ibn Anas (715 – 795) wrote, “Someone who does jihad in the way of Allah is like someone who fasts and prays constantly (21.1.1).”<sup>xxv</sup> In *Bidayat al-Mudjtahid* (*The Distinguished Jurist’s Primer*) the great Muslim sage Averroes (1128 – 1198) says that, based on Quran (2:216), jihad is compulsory.<sup>xxvi</sup> The great scholar Ibn Qudama (1147 – 1223) writes that jihad “is an obligatory social duty (*fard-kiefaya*).”<sup>xxvii</sup> Ibn Taymiyyah cited Muhammad, saying, “The devotional journey of my community is jihad.”<sup>xxviii</sup>

Jihad, said ibn Taymiyyah, “is the finest thing in this world and the next, and to neglect it is to lose this world and the next... . This means: either victory and triumph or martyrdom and paradise.”<sup>xxix</sup> In the *Hidayah* (*Guidance*) Sheikh Burhanuddin Ali of Marghinan (1135 – 1196) asserts that jihad “is established as a divine ordinance, by the word of God, who said in the Quran, ‘Slay the infidels,’ and also by saying of the Prophet, ‘War is permanently established until the Day of Judgment.’”<sup>xxx</sup> Then there is the proclamation of the Persian Muhammad al-Amili (1547 – 1621) in his manual of Shi’a law *Jami’-I ‘Abbasi: Yakdawrah-I Fiqh-I Farsi* that “jihad against followers of other religions, such as Jews, is required unless they convert to Islam.”<sup>xxxi</sup>

### **The Status of Jews and Christians under Islamic Rule**

The Quran refers to Christians and Jews as “apes”, “pigs”, “dogs” and “worse than cattle”. (see 2:64; 5:59-60; 7:159-166; 7:176; and 25:44.) This, according to what Muslims regard as the word of God, as revealed to Muhammad, is the true essence of Jews and Christians..

It is a false but popular view that the Muslims treated Jews and Christians with relative “tolerance”; this relative “tolerance,” however simply means that they usually did not slaughter them outright but rather chose to profit from them. Under *sharia* or Islamic law Jews and Christians are assigned the status of *dhimmi* or “protected person.” is confused by the use of the term “protected people.” This status, however, is imposed by jihad or holy war, and it is maintained by violence. However, *dhimmah* status is imposed by war, and maintained by the threat of violence. The alternatives offered to conquered Christians and Jews are conversion to Islam or death; they enjoy “protection” only as long as they endure humiliation.

*Sharia*, for example, prohibits Christians and Jews from building new houses of worship, or making repairs to existing ones. They are required pay a special tax called *jizya*, the purpose of which is to humiliate Jews and Christians.<sup>xxxii</sup> Jews and Christians were forced to open their

homes to Muslims and provide food and lodging on demand. If a Muslim should want to sit down, a Jew or Christian must offer him his own seat. Jews and Christians are forbidden to pray if their prayers can be heard by a Muslim.<sup>xxxiii</sup> The punishment for failure to comply with any of these restrictions is death, and Christians and Jews are not allowed testify in their own defense.

### **Islamic Treatment of Jews in the Medieval and Early Modern Periods**

One false notion surrounding views on attitudes of Muslims toward Jews is that in the past the two groups have generally had good relations. While there may have been times when Jews were allowed to live in relative peace as second-class citizens or *dhimmis*, as when the Turks took in Jews expelled from Spain, at other times Muslims were less than kind toward the Jews. It has already been pointed out that in 627 Muhammad expelled the Jewish tribes of Banu Nadir and Banu Qainuqah and slaughtered the Banu Qurayzah, thus purging Arabia of its Jews.

Andrew Bostom has demonstrated the prominence of Jew hatred in Islam, exposing as he does the “virulently Antisemitic Qu’ranic verses *whose virulence is only amplified by the greatest classical and modern Muslim Qu’ranic commentaries* (by Tabari, Zamkshari, Baydawi, Ibn Kathir, and Suyuti, to Qutb and Maududi), *the six canonical hadith collections, and the most respected sira* (by Ibn Ishaq/Ibn Hisham, Ibn Sa’d, Waqidi, and Tabari).<sup>xxxiv</sup> In some chapters of the Quran Allah transforms Jews into apes, others into pigs (see 7:163-166; 5:60). This Jew hatred found in many of Islam’s sacred texts and teachings was frequently put into practice, from ancient to modern times.

Bat Ye’or points out that during the Muslim campaign in Palestine in the 630s, “according to [the Muslim chronicler] Baladhuri (d. 892 C.E.), 40,000 Jews lived in Caesarea alone at the Arab conquest, after which all trace of them is lost.”<sup>xxxv</sup> Issuing the familiar call to jihad, to take another example, Idris I engineered the massacre of Jewish communities in Morocco during his reign from 789 to 791. Under the Abbasid caliphates of Harun al-Rashid (786 – 809) and al-Mutawakkil (847 – 861) Jews and Christians were required to wear yellow patches attached to their garments or hats, setting a precedent for the ruling of Innocent III at the Fourth Lateran Council in 1215 that Jews must identify themselves by wearing a yellow badge.

After a short period, to differentiate further between Christians and Jews, al-Rashid required the Christians to wear blue. In 850, consistent with Quranic verses associating them with Satan and hell (for example, 16:63), al-Mutawwakil decreed that Jews and Christians must attach woolen images of devils to the doors of their homes.<sup>xxxvi</sup>

As the Muslims extended their invasions to Spain, more of their leaders wrote more diatribes against the Jews. Ibn Hazm (994 – 1064), a minister in the Umayyad government under the Caliphate of Cordova, is a good example.<sup>xxxvii</sup> Then there is Ibn Tumart (c. 1080 – c. 1130), who, according to the medieval sage Abraham ibn Daud, undertook a campaign of extermination against the Jews, when he “decreed apostasy on the Jews, saying, ‘Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.’ Thus he wiped out every last ‘name and remnant’ of them from all his empire, from the city of Silves at the end of the world until the city of al-Mahdiya.”<sup>xxxviii</sup>

Other facts showing that the Muslims and Jews have not always enjoyed the best of relations include decrees ordering the destruction of synagogues enacted in Egypt and Syria (1014, 1293, 1301), Iraq (854 – 859, 1344) and Yemen (1676). Jews were often forced to convert to Islam or face death, for example in Yemen (1165 and 1678), Morocco (1275, 1465 and 1790 – 1792), and Baghdad (1333 and 1344).<sup>xxxix</sup> There was also the killing of 5,000 Jews in Granada in 1066, when, perfectly in keeping with Islamic religious law, Joseph Hanagid of Granada was crucified by a Muslim mob, as well as the Almohads' slaughter of Jewish and Christian populations in Spain and North Africa (1130 – 1232).

The 15<sup>th</sup> century brought more Muslim violence against the Jews: in 1465 Arab mobs in Fez killed thousands of Jews, and under Muslim rule of the Byzantine Empire, thousands more Jews suffered heavily during the Ottoman jihad conquests, as well as from policies of colonization and population transfer.

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## Notes

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- i Serge Trifkovic, *The Sword of the Prophet: Islam: History, Theology, Impact on the World*, (Boston: Regina Orthodox Press, 2002), 42.
- ii Michael Bonner, *Jihad in Islamic History: Doctrine and Practices* (Princeton, NJ: Princeton University Press, 2006), 2.
- iii Andrew G. Bostom, "Jihad Conquests and the Imposition of *Dhimmitude*—A Survey," in Andrew G. Bostom, ed., *The Legacy of Jihad: Islamic Holy War and the Fate of Non-Muslims* (Amherst, NY: Prometheus Books, 2005), 26-27.
- iv David Cook, *Understanding Jihad* (Berkeley: University of California Press, 2005), 2.
- v Bonner, 2.
- vi Reuven Firestone, *Jihad: The Origin of Holy War in Islam* (Oxford: Oxford University Press, 1999), 18.
- vii Majid Khadduri, "The Law of War: The Jihad," in Andrew G. Bostom, ed., *The Legacy of Jihad: Islamic Holy War and the Fate of Non-Muslims* (Amherst, NY: Prometheus Books, 2005), 307.
- viii Other verses in the Quran urging the believers to jihad include 2:191, 2:216, 2:217, 2:218, 4:74, 4:76, 4:95, 8:15-16, 8:39, 8:41, 8:65, 9:5, 9:29, 9:73, 9:111, 9:123, 48: 20. The Sura of Combat (47) and the Sura of Victory (48) also have extensive verses on fighting in the path of Allah. See Firestone, 60-65, 84-91.
- ix Quoted in Bostom, "Jihad Conquests and the Imposition of *Dhimmitude*—A Survey," 98.
- x Rudolph Peters, *Jihad in Classical and Modern Islam: A Reader* (Princeton, NJ: Markus Wiener, 1995), 3.
- xi Rudolph Peters, "Jihad: An Introduction," in Andrew G. Bostom, ed., *The Legacy of Jihad: Islamic Holy War and the Fate of Non-Muslims* (Amherst, NY: Prometheus Books, 2005), 321.
- xii Ibid.
- xiii Majid Khadduri, *War and Peace in the Law of Islam* (Baltimore: Johns Hopkins University Press, 1955), 63-64.
- xiv Trifkovic, 109.
- xv Bostom, "Jihad Conquests and the Imposition of *Dhimmitude*—A Survey," 104.
- xvi Ibn Khaldun, *The Muqaddimah: An Introduction to History*, trans. Franz Rosenthal (New York: Pantheon, 1958), 473.
- xvii The six collections of hadiths are those Sahih al-Bukhari (d. 870), Sahih Muslim (d. 875), Sunan Ibn Majah (d. 886), Sunan Abu Dawud (d. 888), Sunan at-Tirmidhi (d. 892), and Sunan an-Nisa'I (d. 915).
- xviii Cook, 14.
- xix Ibid., 16-17.
- xx Quoted in Firestone, 100.
- xxi Quoted in ibid., 101.
- xxii Bonner, 49.
- xxiii Khaleel Mohammed, "Antisemitism in Islamic Texts and Traditions," lecture given at The University of Memphis, 14 March 2007.
- xxiv Quoted in David Aaron, *In Their Own Words: Voices of Jihad* (Santa Monica, CA: Rand Corporation, 2008), 43-44.
- xxv Andrew G. Bostom, "Muslim Theologians and Jurists on Jihad: Classical Writings," in Andrew G. Bostom, ed., *The Legacy of Jihad: Islamic Holy War and the Fate of Non-Muslims* (Amherst, NY: Prometheus Books, 2005), 141.
- xxvi Ibid., 147.
- xxvii Ibid., 162.
- xxviii Bostom, "Muslim Theologians and Jurists on Jihad: Classical Writings," 168. Ibn Taymiyyah promoted the doctrine of *tawhid*, or God's Oneness, the purification of Islam through the eradication of all beliefs and customs alien to Islamic scriptures and laws, and a literalist interpretation of the Quran and *Sharia* (law). He opposed Sufism (Islamic mysticism), and he cursed Christianity.
- xxix Quoted in Aaron, 46.
- xxx Bostom, "Muslim Theologians and Jurists on Jihad: Classical Writings," 184.
- xxxi Muhammad al-Amili, *Jami'-I 'Abbasi: Yakdawrah-I Fiqh-I Farsi*, trans. Fatemeh Masjedi (Tehran: Fars, 1980), 153.

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- xxxii See Andrew G. Bostom, “Islamic Antisemitism —Jew Hatred in Islam,” in Andrew G. Bostom, ed., *The Legacy of Islamic Antisemitism: From Sacred Texts to Solemn History* (Amherst, NY: Prometheus Books, 2008), 35.
- xxxiii See, for example, Bat Ye’or, *The Dhimmi: Jews and Christians under Islam* (Teaneck, NJ: Fairleigh Dickinson University Press, 1985), 52-53, 57-60, 179, 184, 194-198.
- xxxiv Bostom, “Islamic Antisemitism,” 35.
- xxxv Bat Ye’or, *The Decline of Eastern Christianity under Islam: From Jihad to Dhimmitude* (Madison, NJ: Fairleigh Dickinson University Press, 1996), 47.
- xxxvi Bostom, “Jihad Conquests and the Imposition of *Dhimmitude*—A Survey,” 47-48.
- xxxvii See Gershon D. Cohen, Introduction to Abraham ibn Daud, *Sefer Ha-Qabbalah: The Book of Tradition*, trans. Gerson D. Cohen (Philadelphia: Jewish Publication Society, 1967), xxx.
- xxxviii Abraham ibn Daud, *Sefer Ha-Qabbalah: The Book of Tradition*, trans. Gerson D. Cohen (Philadelphia: Jewish Publication Society, 1967), 88.
- xxxix Bat Ye’or, 61.

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