A HISTORICAL AND PHILOSOPHICAL INDICTMENT

THE ONE TRUE GOD: A CRIMINAL ENTERPRISE?

The Case Against the Institutions That Claimed to Own Heaven

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AN ESSAY IN FIVE COUNTS

Scope: This essay prosecutes institutions, rulers, and ruling classes, not the private beliefs of ordinary worshippers. Secular states and ideologies will be examined separately. The standpoint is stated openly: this is how it looked from the perspective of the conquered, enslaved, and dispossessed, and their testimony is evidence.

Opening Statement

Someone says God spoke to him. Others believe him. Around that claim grow a priesthood, a law, a treasury, and eventually an army. Then the institution turns to a people who never heard the revelation and tells them to submit, pay, convert, or die.

That is the pattern this essay puts on trial. Whether God exists is not the question. The question is who gave any human institution the right to rule other people in His name, and the answer has always been the institution itself. It claims authority because God commands, and says God commands because the institution declares it. No outsider was ever offered independent proof. Outsiders were offered the sword, the tax, or the chain.

The charge: for centuries, Abrahamic institutions fused with state power and used a claim no one could check to justify conquest, slavery, sexual violence, and land seizure, while their leadership classes collected the

proceeds. The charge is organized plunder under divine warrant, and the evidence is the institutions' own documents.

The Defendants: Three Political Religions

The defendants are Judaism, Christianity, and Islam, and they are named because of what they became, not because of what they teach about prayer or charity. Each is a political religion: a faith that did not stay in the temple. Each produced a revealed law, a priestly or juridical class to interpret it, and a claim on territory, rulers, and the obedience of people who never accepted it. Each is prosecuted here for one reason: it turned a claim about God into a claim of ownership over other human beings.

Judaism is charged with the warrant. Its scriptures contain the founding texts of divinely commanded conquest: the destruction of the peoples of Canaan in Deuteronomy 20, the extermination of Amalek in 1 Samuel 15, the slaughter of Midian in Numbers 31 with its captive virgins distributed to the victors.[1] When Judean rule held real military power under the Hasmoneans, the texts became practice. Idumeans were forced under Jewish law and circumcision, the Samaritan temple on Gerizim was burned, and Pella was razed for refusing to adopt Jewish customs.[2] The charge against Judaism is the original blueprint, and a documented use of it.

Christianity is charged with the empire. It began as a persecuted sect and became the legal religion of Rome, with conformity enforced by law. It then blessed the Crusades, the forced baptism of the Saxons, the enslavement of non-Christians, and the conquest of two hemispheres. Its popes signed the deeds of title for lands they did not own. Its missionary orders held land and laborers. Its churches ran the boarding schools that took Indigenous children from their families. The charge against Christianity is the largest in scale: global conquest under papal authority, with the institution sharing in the proceeds.

Islam is charged with the conquest state. From the death of Muhammad in 632, its armies carried a new religious sovereignty across three continents. Its law set the terms of subjugation: the jizya, legally inferior status for non-Muslims, the one-fifth of spoils reserved for the state, and a regulated system of slavery and concubinage. Its dynasties conducted raids that stripped temples and enslaved populations from Iberia to India, and its empires fed on captives for centuries. The charge against Islam is the fusion of revelation and the state from its first generation.

The three are not one organization, and they were often at war with one another. They are parallel enterprises of the same kind, and they claimed the same God, which is why the question put to all three is the same: who gave you the right?

Exhibit A: The Warrant Is in the Text

Deuteronomy 20 lays out rules of war in which the men of a conquered city are killed and the women, children, and property taken as spoil, and in the cities of the promised land nothing that breathes is to be left alive. Numbers 31 orders the killing of the Midianites, with the virgin girls kept for the victors. In 1 Samuel 15 God commands the destruction of the Amalekites, including infants.[3] Quran 8:41 assigns the state one-fifth of war booty, and Quran 9:29 commands war on certain peoples of the Book until they pay the jizya in submission.[4,5] Quran 47:4 regulates the binding of captives, and Quran 4:24 and 23:5–6 treat women captured in war as lawful to their owners.[6,7]

Whether or not the Canaanite campaigns happened as written, the texts stand. A scripture in which God orders genocide and sanctifies the captured is a ready-made warrant for the next conqueror, and conquerors reached for it. The Christian West read Joshua to justify its wars of conquest, and the caliphs and sultans read their own texts to justify theirs.

Exhibit B: The Gods Were Made, Not Revealed

Mark S. Smith's work shows that Yahweh emerged inside a polytheistic Near Eastern world of divine councils, El and Asherah, and rival cults.[8] Inscriptions at Kuntillet Ajrud and Khirbet el-Qom speak of "Yahweh and his asherah."[9] G. R. Hawting shows that Allah was known in pre-Islamic Arabia within a pantheon that included al-Lat, al-Uzza, and Manat, the goddesses of Quran 53 whom some Meccans regarded as his daughters.[10]

This does not disprove God. It destroys the claim of timeless, unmediated revelation. The "one true God" has a history, assembled by people, in a particular place, among particular rivals. Christianity then built its own claim on the Jewish inheritance, adding councils, creeds, and a hierarchy to decide what the revelation meant. At every stage, human beings decided what God said and who must obey. The institutions that later claimed exclusive ownership of Him had no more access to Him than their neighbors did.

Count One: Conquest in the Name of God

The Hasmoneans

Under John Hyrcanus, Judea expanded by force. The Idumeans were given a choice between circumcision and Jewish law or expulsion, and the Samaritan temple on Gerizim was destroyed. His successors extended the pattern. Aristobulus I imposed Judaism on the Itureans, and Alexander Jannaeus destroyed Pella when its people refused to adopt Jewish customs.[11] A religious law was imposed on conquered neighbors as a condition of staying on their own land.

Islamic Expansion: The Conquest State in Its Own Sources

The order of operations was written down before the conquests began. A hadith preserved in Sahih Muslim has Muhammad instructing his commanders: call the enemy to Islam; if they refuse, demand the jizya; if they refuse that, fight them.[12] The Quran sets the same terms. It orders war on the People of the Book until they pay the jizya “while they are humbled,” gives the state a fifth of all plunder, and regulates what is done with prisoners.[13,14,15] The structure is: accept, submit and pay, or be fought. The Spanish Requerimiento of 1513 has the same architecture, and the Church that wrote it would have recognized the form.[16]

The precedent was set in the Prophet's own wars. The earliest biography of Muhammad, Ibn Ishaq's *Sira*, reports that after the Jewish clan of Banu Qurayza surrendered in 627, its men were executed and its women and children were divided among the Muslims as property.[17] The first generation of the community did not treat the enslavement of a defeated population as a deviation from the faith. It treated it as a settled outcome.

The conquered recorded what happened to them. Sophronius, the Patriarch of Jerusalem, preached in 634 that the Saracens were ravaging the Holy Land and barring Christians from Bethlehem.[18] Thomas the Presbyter, writing within a decade, recorded the Arab raiders killing villagers in Syria.[19] The Armenian historian Sebeos reports that when the Muslim army took the city of Dvin around 640, it killed thousands and carried off tens of thousands into captivity.[20] John, the Coptic bishop of Nikiu, describes the conquest of Egypt as a catastrophe, including a massacre of the inhabitants of his own city.[21] These are the victims' accounts. They agree on the central facts and they were written by people with no reason to flatter the conquerors.

Survival had a price, and the price was written into treaties. Al-Baladhuri, whose ninth-century *Conquest of the Lands* collects the surrender treaties of the conquest, shows the template: a city that capitulated kept its life and property in return for tribute, and a city that resisted was taken by storm.[22] The surrender of Jerusalem to Umar is the model case, and even that treaty ties the safety of its people, its churches,

and its crosses to payment of the jizya.[23] In Spain, the Treaty of Tudmir of 713 left the Visigothic lord Theodemir his territory in return for a fixed annual tribute from every free man.[24] In 652 the treaty with Nubia, the *baqt*, required the Nubian kingdom to hand over 360 slaves every year.[25] A people's own children were the tribute.

Subordination was law. The Pact of Umar, which Muslim jurists treated as the charter for non-Muslim subjects, forbade the building of new churches, banned public display of crosses, required Christians to dress distinctively, to rise in the presence of Muslims, and to carry no weapons.[26] The jizya was a levy on non-Muslims by virtue of their religion. The jurist Abu Yusuf, writing for Harun al-Rashid, laid out the tax regime, the state's fifth of spoils, and the ruler's discretion to execute, enslave, or ransom captives.[27]

Wealth flowed upward. Umar's *diwan* registered the conquering Arab warriors and paid them stipends from the revenue of the conquered provinces. The system fed on conquest, and the fifth went to the state.[28] The documents show the machinery at work. The Aphrodito papyri, the surviving letters of the governor Qurra ibn Sharik to a village administrator in Egypt around 710, demand taxes, forced labor, and the return of peasants who had fled the tax roll.[29] The peasants who ran were not fleeing a theology. They were fleeing a tax collector.

India: the record from the conqueror's own scribes. In 711–712, Muhammad ibn al-Qasim invaded Sindh. Al-Baladhuri reports a massacre

at Debal, and the *Chachnama* reports that a fifth of the booty and a share of the captive women were sent to the governor.[30] Three centuries later Mahmud of Ghazna turned raiding India into an annual enterprise. His own court historian, al-Utbi, narrates the campaigns as holy war and records the plunder and captives they produced.[31] At Somnath in 1025–1026, the Arab historian Ibn al-Athir reports more than fifty thousand defenders killed.[32] The Muslim scholar al-Biruni, who traveled with Mahmud's court and studied the Hindus with sympathy, wrote that Mahmud ruined the prosperity of the country and scattered its people.[33] India had sent no army against Ghazna.

Captives were a standing institution. The Ottoman *devshirme* took Christian boys from their families in the Balkans by levy and raised them as the sultan's slaves.[34] The Islamic slave trades across the Sahara, the Red Sea, and the Indian Ocean ran for over a thousand years.[35] Conquest created the supply, and the law regulated the ownership.

Christendom

Rome made Christianity the law of the empire. Theodosius outlawed pagan worship in the 390s, and conformity became a legal obligation.[36] Charlemagne's Saxon wars made refusal of baptism punishable by death, and the Frankish annals record the execution of thousands of Saxons at Verden in 782.[37] The Church blessed the Crusades, including the massacre at Jerusalem in 1099, and the Northern Crusades against the pagan peoples of the Baltic.[38,39] Then came the conquest of the world. Dum Diversas (1452) authorized the perpetual enslavement of non-Christian peoples. Romanus Pontifex (1455) confirmed it. Inter Caetera (1493) handed the Americas to the Spanish Crown. These were signed instruments of title, issued by an institution that owned none of the land it gave away.[40]

Count Two: Theft of Land

The peoples of the Americas had never crossed an ocean to take anything from Europe. They did not threaten Rome, Madrid, or Mecca. The ships, the armies, and the priests came to them, carrying a God they had never heard of and a document they could not read, and demanded their land, their labor, and their submission.

The same was true in India. Mahmud of Ghazni's raids, including the sack of Somnath, carried temple treasure out of a land that had sent no army against him. The Delhi Sultanate that followed ruled by conquest over a

population that had never invited it. In the Americas, the Crown took a fifth of the silver, the encomenderos took the labor of whole communities, and the Church took land, tithes, and laborers.[41]

The Requerimiento of 1513 completes the picture. Conquistadors were required to read it, in Spanish or Latin, to people who understood neither, demanding that they acknowledge the Church and Crown or suffer war, seizure of their goods, and enslavement.[42] The deaths that followed were declared the victims' own fault. Rejection of a stranger's God was made a crime punishable by dispossession.

In North America, the theft continued for centuries. Colonial charters, justified under the same Doctrine of Discovery, treated Native land as available for taking by Christian powers. The doctrine entered United States law in *Johnson v. M'Intosh* (1823), where the Supreme Court held that discovery gave Christian nations title over Native lands.[43] A papal claim of the fifteenth century became a legal rule of the nineteenth.

The defendants chose the target. The victims never chose the war.

Count Three: Slavery and Sexual Violence

Conquest did not stop at land. It took people. Islamic law regulated the enslavement of captives and the concubinage of enslaved women, and the Islamic world ran slave trades across the Sahara, the Red Sea, and the Indian Ocean for over a thousand years.[44] Christian powers, under papal sanction, ran the Atlantic trade for centuries, beginning with the Portuguese voyages that followed Dum Diversas.[45] Columbus shipped hundreds of Taino captives to Spain in 1495 to be sold.[46] Churches and religious orders held enslaved people of their own. The sacred law did not abolish the ownership of human bodies. It regulated it and put it under divine authority.

A woman captured in war, owned and used by her captor, is a victim of rape regardless of what the law of the conqueror called it. No sacred text can make that act clean. The scriptures that gave captive women to the victors, in Numbers 31 and in the regulation of concubinage, are the paper trail.[47,48]

The theft of children did not end with the age of conquest. In the nineteenth and twentieth centuries, Christian churches ran residential and boarding schools in Canada and the United States that removed Indigenous children from their families to destroy their languages and cultures. Canada's Truth and Reconciliation Commission called it cultural genocide.

Children died in those schools, and the unmarked graves are still being searched for.[49]

Count Four: Extermination

The Americas supply the record. One major estimate puts the pre-contact Indigenous population at about 60 million and the decline by 1600 at about 56 million.[50] Most died of disease. But the disease arrived with the conquest, and the conquest then destroyed the food systems, communities, and social order that might have let survivors recover. Without Columbus, it does not happen.

The deliberate acts are also on the record: massacres, forced labor, forced removals, and in later centuries, state-funded bounties on Native people, as in California in the 1850s.[51] Columbus, the Crown, and the Church were parts of one authorized system. He tied his gold to funding a crusade to retake Jerusalem and described his voyages as a Christian mission, and the Crown and Church were fused under the Patronato Real.[52,53] All of them profited.

They also knew. Montesinos denounced the atrocities from a Hispaniola pulpit in 1511. Las Casas documented them for decades. The Crown received the reports, and Paul III declared the Indians rational beings in 1537.[54] The institutions had the knowledge, the authority, and the opportunity to stop it, and they kept the system because it was profitable.

Bishops, parishes, and religious orders held encomiendas themselves. The bulls stood for five centuries, until the Vatican repudiated the Doctrine of Discovery in 2023.[55]

Plunder and enslavement with genocidal consequences describes the early conquest. In the episodes where intent was written down and paid for, the word is genocide.

Count Five: The Ponzi Structure

Definition: By "Ponzi" this essay means an expansion-dependent system in which returns to those at the top are funded by new entrants and newly subjugated populations, and which suffers when the inflow slows. It is a structure, not a fraud statute.

Under Islamic expansion, the caliphate was funded by spoils, captives, and taxes from newly conquered lands, and each new conquest paid for the next.[56] Under Spain, silver from Potosí paid for the Crown's wars and supported the apparatus above it, up to Rome. The Crown borrowed against silver not yet mined and went bankrupt repeatedly as inflows faltered.[57] The Church collected tithes from every new parish, land from every new mission, and labor from every new congregation.

The Church also sold the future. Indulgences—payments in exchange for a reduced term in an afterlife no one could verify—financed the rebuilding

of St. Peter's in Rome and drew a revolt that split Christendom.[58] The buyer paid in the present for a reward that could only be collected after death, and the seller was paid in full.

At every level, the people at the top received returns, and the people at the bottom were the conquered, who never consented to invest.

This is worse than a Ponzi scheme. In a financial fraud, the victims are deceived. Here they were also invaded.

Closing Argument

Three political religions stand charged: Judaism, for writing divine extermination and the distribution of captives into its founding texts, and for imposing its law on conquered neighbors when it held the power. Christianity, for turning the cross into a deed of title, blessing the conquest of two hemispheres, and sharing in the proceeds. Islam, for building a conquest state in its first generation and sustaining it on tribute, spoils, and captives for centuries. In every case, the claim was the same: God commands it, and the institution declares what God commands.

The authority to believe is not the authority to conquer. The freedom to preach is not the right to rule. The claim to speak for the creator of the universe is not a deed to the universe, or to the people who live in it.

Where institutions organized, authorized, blessed, or profited from conquest, enslavement, rape, dispossession, and killing, and knew what they were doing, the language of a criminal enterprise is earned. The burden of proof belongs to those who claim divine authority, and the burden of accountability belongs to those who exercised power in its name. After the evidence, the only answer offered was that God commanded it. That is the proposition under examination, and it has never been proved.

Notes

1. Deuteronomy 20:10–18; Numbers 31:7–18; 1 Samuel 15:3.
2. Josephus, *Jewish Antiquities* 13.254–258 (Hyrcanus's conquest of the Idumeans, forced circumcision, and the destruction of the Samaritan temple on Gerizim). Modern treatment: Katell Berthelot, "John Hyrcanus," *Oxford Classical Dictionary* (2022).
3. Deuteronomy 20:10–18; Numbers 31:7–18; 1 Samuel 15:3.
4. Quran 8:41 (one-fifth of war booty assigned to God, the Messenger, and designated recipients).
5. Quran 9:29 (fight those of the People of the Book "until they pay the jizya … while they are humbled").
6. Quran 47:4 (after overpowering the enemy, bind the captives, then release or ransom them).
7. Quran 4:24, 23:5–6, 33:50 (women held by the right hand, i.e., captives, as lawful to their owners).
8. Mark S. Smith, *The Early History of God: Yahweh and the Other Deities in Ancient Israel*, 2nd ed. (Grand Rapids: Eerdmans, 2002); Mark S. Smith, *The Origins of Biblical Monotheism: Israel's Polytheistic Background and the Ugaritic Texts* (Oxford: Oxford

University Press, 2001). On Deuteronomy 32:8–9 as evidence of a divine council, see Smith, *Early History of God*, ch. 1.

9. Inscriptions from Kuntillet Ajrud and Khirbet el-Qom reading "Yahweh … and his asherah." Scholars dispute whether "asherah" denotes a consort or a cult object. See Ze'ev Meshel, *Kuntillet ʿAjrud: A Religious Centre from the Time of the Judaean Monarchy on the Border of Sinai* (Jerusalem: Israel Museum, 1978), and Smith, *Early History of God*.

10. G. R. Hawting, *The Idea of Idolatry and the Emergence of Islam: From Polemic to History* (Cambridge: Cambridge University Press, 1999), esp. ch. 6 on "the daughters of God"; Quran 53:19–23.

11. Josephus, *Jewish Antiquities* 13.318–319 (Aristobulus I and the Itureans); 13.395–397 (Alexander Jannaeus's destruction of Pella for refusing Jewish customs). Josephus's accounts are the principal evidence; Strabo's parallel report on the Itureans is cited by Josephus himself.

12. Ṣaḥīḥ Muslim, Book of Jihad and Expeditions (*Kitāb al-jihād wa-l-siyar*), hadith of Buraydah, no. 1731 (instruction to commanders: call to Islam; failing that, the jizya; failing that, fight).

13. Quran 9:29 (fight those of the People of the Book "until they pay the jizya … while they are humbled").

14. Quran 8:41 (one-fifth of war booty assigned to God, the Messenger, and designated recipients).

15. Quran 47:4 (after overpowering the enemy, bind the captives, then release or ransom them).

16. The *Requerimiento* (1513), drafted by Juan López de Palacios Rubios. Text and discussion in Lewis Hanke, *The Spanish Struggle for Justice in the Conquest of America* (Philadelphia: University of Pennsylvania Press, 1949).

17. Ibn Isḥāq, *Sīrat Rasūl Allāh*, as edited by Ibn Hishām, trans. Alfred Guillaume, *The Life of Muhammad* (Oxford: Oxford University Press, 1955), account of the Banū Qurayẓa (627 CE); al-Ṭabarī, *The History of al-Ṭabarī*, vol. 8, *The Victory of Islam*, trans. Michael Fishbein (Albany: SUNY Press, 1997). The reported number of men executed varies between sources.

18. Sophronius of Jerusalem, Christmas sermon of 634, reproduced in Robert G. Hoyland, *Seeing Islam as Others Saw It* (Princeton: Darwin Press, 1997), pp. 67–73. Hoyland's volume collects the surviving non-Muslim sources on the conquests. These authors were hostile to the conquerors; they are the testimony of the conquered.

19. Thomas the Presbyter (c. 640), in Hoyland, *Seeing Islam as Others Saw It*, pp. 116–119, on the raids of “the Arabs of Muhammad” in Syria in 634.

20. Sebeos, *History*, trans. R. W. Thomson with commentary by James Howard-Johnston (Liverpool: Liverpool University Press, 1999), on the capture of Dvin (c. 640–641). The casualty and captive figures are the chronicler's own and cannot be independently verified.

21. John of Nikiu, *Chronicle*, trans. R. H. Charles (London: Williams & Norgate, 1916), the chapters on the Muslim conquest of Egypt, including the account of the sack of Nikiu. John was a Coptic bishop writing in the late seventh century.

22. Aḥmad ibn Yaḥyā al-Balādhurī, *Futūḥ al-buldān* (ninth century), trans. Philip K. Hitti and Francis C. Murgotten as *The Origins of the Islamic State*, 2 vols. (New York: Columbia University Press, 1916–1924). The standard Arabic compendium of surrender treaties, tax arrangements, and conquest narratives.

23. Terms of the surrender of Jerusalem (Aelia) to ʿUmar, as preserved in al-Ṭabarī, *The History of al-Ṭabarī*, vol. 12, *The Battle of al-Qādisiyyah and the Conquest of Syria and Palestine*, trans. Yohanan Friedmann (Albany: SUNY Press, 1992). The guarantees of life, property, and churches are conditioned on payment of the jizya.

24. Treaty of Tudmir (713), between ʿAbd al-ʿAzīz ibn Mūsā and Theodemir of Murcia, preserved in al-Ḍabbī, *Bughyat al-multamis*; English translation in Olivia Remie Constable, ed., *Medieval Iberia: Readings from Christian, Muslim, and Jewish Sources*, 2nd ed. (Philadelphia: University of Pennsylvania Press, 2012).

25. The *baqt* treaty with Nubia (652), requiring delivery of 360 slaves annually, recorded in al-Balādhurī, *Futūḥ al-buldān*, and in Ibn ʿAbd al-Ḥakam, *Futūḥ Miṣr*. On its later history, see Giovanni Vantini, *Oriental Sources Concerning Nubia* (Heidelberg: Heidelberger Akademie der Wissenschaften, 1975).

26. The Pact of ʿUmar (or Covenant of ʿUmar), reproduced in Ibn ʿAsākir and al-Ṭurṭūshī and treated as authoritative by later jurists. Its attribution to ʿUmar ibn al-Khaṭṭāb is disputed; scholars date its final form to later generations. See Mark R. Cohen, *Under Crescent and Cross: The Jews in the Middle Ages* (Princeton: Princeton University Press, 1994), and Milka Levy-Rubin, *Non-Muslims in the Early Islamic Empire* (Cambridge: Cambridge University Press, 2011). Its terms were enforced as law whatever their date of origin.

27. Abū Yūsuf, *Kitāb al-kharāj* (late eighth century), written for Caliph Hārūn al-Rashīd, a manual on land tax, the fifth of spoils, the poll tax on non-Muslims, and the imam's discretion over captives. French trans. E. Fagnan, *Le livre de l'impôt foncier* (Paris: Geuthner, 1921).

28. On ʿUmar's *dīwān*, the register of stipends paid to conquering Arab warriors out of conquest revenue, see al-Balādhurī, *Futūḥ al-buldān*, and al-Ṭabarī, *History*, vol. 12. For a modern study, see Hugh Kennedy, *The Great Arab Conquests* (London: Weidenfeld & Nicolson, 2007).

29. H. I. Bell, ed., *Greek Papyri in the British Museum*, vol. 4, *The Aphrodito Papyri* (London: British Museum, 1910). The letters of Governor Qurra ibn Sharīk (c. 709–714) to the village administrator Basil demand taxes, labor, and the return of fugitive peasants.

30. Al-Balādhurī, *Futūḥ al-buldān*, on Muḥammad ibn al-Qāsim's conquest of Sindh (711–712) and the fall of Debal; *Chachnama*, trans. Mirza Kalichbeg Fredunbeg (Karachi, 1900). The *Chachnama* is a thirteenth-century Persian work presented as a translation of an earlier Arabic source; it reports the fifth of the booty and captive women sent to the governor al-Ḥajjāj.

31. al-ʿUtbī, *Tārīkh-i Yamīnī* (c. 1020), the court chronicle of Maḥmūd of Ghazna, in H. M. Elliot and John Dowson, *The History of India as Told by Its Own Historians*, vol. 2 (London: Trübner, 1869).

32. Ibn al-Athīr, *al-Kāmil fī al-tārīkh*, on the sack of Somnath (1025–1026), where he reports the dead among the defenders at more than 50,000. See also Romila Thapar, *Somanatha: The Many Voices of a History* (London: Verso, 2005), on the competing sources.

33. Al-Bīrūnī, *Kitāb al-Hind* (c. 1030), trans. Edward C. Sachau as *Alberuni's India* (London: Trübner, 1888). A Muslim scholar who accompanied the Ghaznavid court, he records that Maḥmūd's raids ruined the prosperity of the country and scattered its people.

34. On the Ottoman *devshirme* levy of Christian boys, see Colin Imber, *The Ottoman Empire, 1300–1650: The Structure of Power*, 2nd ed. (Basingstoke: Palgrave Macmillan, 2009), and Halil İnalcık, *The Ottoman Empire: The Classical Age, 1300–1600* (London: Weidenfeld & Nicolson, 1973).

35. Bernard Lewis, *Race and Slavery in the Middle East: An Historical Enquiry* (New York: Oxford University Press, 1990), on the Islamic slave trades across the Sahara, the Red Sea, and the Indian Ocean.

36. *Codex Theodosianus* 16.10.10–12 (391–392 CE), prohibiting pagan sacrifice and worship.

37. *Capitulatio de partibus Saxoniae* (c. 782–785), ch. 8, prescribing death for refusing baptism; *Royal Frankish Annals*, entry for 782, on the execution of Saxons at Verden. The *Annals* report 4,500 executed; scholars debate the figure.

38. *Gesta Francorum et aliorum Hierosolimitanorum*, bk. 10; Raymond of Aguilers, *Historia Francorum qui ceperunt Iherusalem*, on the capture of Jerusalem on 15 July 1099.

39. Henry of Livonia, *Chronicle of Livonia* (early thirteenth century), trans. James A. Brundage (Madison: University of Wisconsin Press, 1961), on the Baltic crusades.

40. *Dum Diversas* (Nicholas V, 18 June 1452); *Romanus Pontifex* (Nicholas V, 8 January 1455); *Inter Caetera* (Alexander VI, 4 May

1493). English texts of the latter two in Frances Gardiner Davenport, ed., *European Treaties Bearing on the History of the United States and Its Dependencies to 1648* (Washington: Carnegie Institution, 1917). On the Vatican's repudiation, see Dicastery for Culture and Education and Dicastery for Promoting Integral Human Development, "Joint Statement on the 'Doctrine of Discovery'," 30 March 2023.

41. On the *quinto real*, the *encomienda*, and silver from Potosí, see John H. Elliott, *Imperial Spain, 1469–1716* (London: Edward Arnold, 1963); on repeated Crown bankruptcies (1557, 1575, 1596, 1607, 1627, 1647), see Henry Kamen, *Spain, 1469–1714: A Society of Conflict*, 4th ed. (Harlow: Pearson, 2014).

42. The *Requerimiento* (1513), drafted by Juan López de Palacios Rubios. Text and discussion in Lewis Hanke, *The Spanish Struggle for Justice in the Conquest of America* (Philadelphia: University of Pennsylvania Press, 1949).

43. *Johnson v. M'Intosh*, 21 U.S. (8 Wheat.) 543 (1823).

44. Bernard Lewis, *Race and Slavery in the Middle East: An Historical Enquiry* (New York: Oxford University Press, 1990), on the Islamic slave trades across the Sahara, the Red Sea, and the Indian Ocean.

45. Hugh Thomas, *The Slave Trade: The Story of the Atlantic Slave Trade, 1440–1870* (New York: Simon & Schuster, 1997), on Portuguese slaving after the papal grants of the 1450s.

46. Michele de Cuneo, letter of 28 October 1495, in Samuel Eliot Morison, ed. and trans., *Journals and Other Documents on the Life and Voyages of Christopher Columbus* (New York: Heritage Press, 1963); Columbus, Memorial to Antonio de Torres (30 January 1494), same volume, proposing the sale of captive Caribs as slaves.

47. Deuteronomy 20:10–18; Numbers 31:7–18; 1 Samuel 15:3.

48. Quran 4:24, 23:5–6, 33:50 (women held by the right hand, i.e., captives, as lawful to their owners).

49. Truth and Reconciliation Commission of Canada, *Honouring the Truth, Reconciling for the Future: Summary of the Final Report* (2015), which uses the term "cultural genocide." For the United States, see U.S. Department of the Interior, *Federal Indian Boarding School Initiative Investigative Report* (2022; vol. 2, 2024), documenting the role of churches in running or supporting boarding schools.

50. Alexander Koch, Chris Brierley, Mark M. Maslin, and Simon L. Lewis, "Earth system impacts of the European arrival and Great Dying in the Americas after 1492," *Quaternary Science Reviews* 207 (2019): 13–36. The authors estimate about 60 million inhabitants before contact and a decline of about 56 million by 1600; estimates by other scholars are lower.

51. Benjamin Madley, *An American Genocide: The United States and the California Indian Catastrophe, 1846–1873* (New Haven: Yale

University Press, 2016), documenting state-funded militias and bounties.

52. Christopher Columbus, *Libro de las profecías* (c. 1501–1502), and his letters to the Sovereigns, linking the gold of the Indies to the recovery of Jerusalem. See Delno C. West and August Kling, trans., *The Libro de las profecías of Christopher Columbus* (Gainesville: University of Florida Press, 1991).

53. On the *Patronato Real*, see the bull *Universalis Ecclesiae* (1508) and John Lynch, *Spain 1516–1598: From Nation State to World Empire* (Oxford: Blackwell, 1991).

54. Bartolomé de las Casas, *Historia de las Indias*, bk. 3, ch. 4 (the sermon of Antonio de Montesinos, Advent 1511); Las Casas, *Brevísima relación de la destrucción de las Indias* (1552); Pope Paul III, *Sublimis Deus* (1537).

55. Dicastery for Culture and Education and Dicastery for Promoting Integral Human Development, “Joint Statement on the ‘Doctrine of Discovery’,” 30 March 2023. The statement also maintains that the documents are not expressions of Catholic faith.

56. On ʿUmar's *dīwān*, the register of stipends paid to conquering Arab warriors out of conquest revenue, see al-Balādhurī, *Futūḥ al-buldān*, and al-Ṭabarī, *History*, vol. 12. For a modern study, see Hugh

Kennedy, *The Great Arab Conquests* (London: Weidenfeld & Nicolson, 2007).

57. On the *quinto real*, the *encomienda*, and silver from Potosí, see John H. Elliott, *Imperial Spain, 1469–1716* (London: Edward Arnold, 1963); on repeated Crown bankruptcies (1557, 1575, 1596, 1607, 1627, 1647), see Henry Kamen, *Spain, 1469–1714: A Society of Conflict*, 4th ed. (Harlow: Pearson, 2014).

58. Martin Luther, *Ninety-Five Theses* (1517), objecting to the indulgence preached to fund the rebuilding of St. Peter's Basilica; see Roland H. Bainton, *Here I Stand: A Life of Martin Luther* (Nashville: Abingdon, 1950).