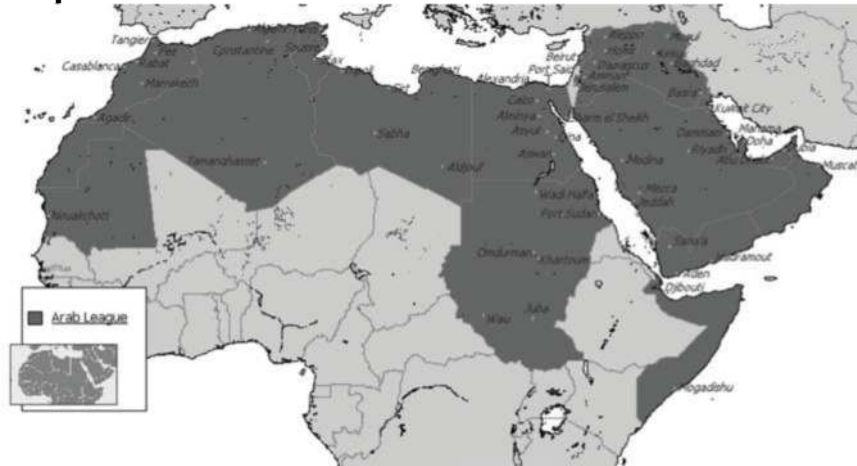


Map of the Arab World



Credit: Arab Hafez, Public domain, Wikimedia Commons

Ottoman Empire at the Height of Expansion in 1683



Credit: Modified from "Ottoman Empire in 1683," Wikimedia Commons

I

Negative Image of the Jew in the Arab Muslim World

Historical Review up to the Mid Twentieth Century

By Yisrael Ne'eman

Overview

Vicious antisemitism is currently sweeping the Islamic world, but it is not a new trend. There is a direct line from antiquity to the present. Muslim dislike for the Jews began in Islam's formative years during the seventh century in the Arabian Peninsula and continues until the present day. Currently Hamas, or the Palestinian Muslim Brotherhood, is in the forefront of anti-Jewish activities as expressed through its *Covenant*, leading to both words and deeds taken in an effort to destroy the Jews. The Palestinian Islamist fundamentalist organization Hamas was not created in a vacuum, hence the need for an overall historical, theological and legal review of the Jewish-Islamic relationship over the past 1400 years to acquaint the reader with these deeply ingrained negative Muslim attitudes toward the Jews. To simplify the major concepts under discussion, this initial chapter is divided into three parts:

Part I Development of the Judeo-Islamic Relationship: History and Theology

Presented is a review of the early development of Islam during the seventh and eighth centuries and the accompanying attitudes toward the Jews. As expressed in the Islamic holy text, the Koran, the Jews were defined as an adversary and will find themselves suffering under a second class legal status known as the *dhimma*, a result of the Charter of Omar dictates. Simultaneously the Hadith literature, which is a collection of testimonies purporting to quote the Prophet Mohammed as concerns numerous topics and second in importance only to the Koran, reinforced negative Jewish stereotypes.

Part II Historic Survey: Islamic Attitudes/Policies Toward the Jews

Here we have a very brief historic overview spanning more than a millennia examining Islamic behavior toward the Jews throughout the Middle East and North Africa. Muslim behavior is in line with a “spirit of the time” as determined theologically by the Koran, the Hadith and the legally binding Charter of Omar. Permanent anti-Jewish attitudes became a way of life in the Islamic world.

Part III From Ottoman Islamic Rule to Secular Nationalism

Leading into the modern period we will survey the decline of the Ottoman Empire commencing with the rollback of the one thousand year Jihad and the rise of regional secular identities, particularly Arab nationalism. The Islamist backlash against secularism and equal rights for minorities boded ill for both the Jews and Christians. In particular the rise of Jewish nationalism or Zionism infuriated the Islamists. By the twentieth century Islamic anti-Jewish attitudes were augmented by European models, specifically those of the Czarist and Nazi variety demonizing the Jews. The links in the chain were complete – the Palestinian Muslim Brotherhood, commonly known as Hamas, fully integrated traditional Islamic, Czarist Russian Christian Orthodox and the Nazi pseudo-scientific racial hatred for the Jews into its *Covenant* and today are at the cutting edge of antisemitism in the Arab/Muslim world.

Part I**Judeo-Islamic Relationship: History and Theology****Arabian Origins of Islam**

Recounting seventh century Arabian history is necessary for insight into the roots of the Jewish-Muslim clash. Prior to the birth of Mohammed and the rise of Islam, Judaism was the dominant religious group in the Arabian Peninsula. Jewish tribes traversed the Hejaz western mountain range after Rome destroyed the Second Temple in 70 CE and the Bar Kokhva rebellion failed in Judea sixty-five years later. In the sixth century, Yusuf Dhu Nuwas established a Jewish kingdom in Yemen. He had a two-pronged policy of solidifying his kingdom against the Abyssinian Ethiopian Christian threat, and of ensuring trade route links with the Land of Israel to the north. Medina, Khaybar and other cities on the caravan route had fair-sized Jewish populations, or were Jewish strongholds, possible links in the expanding chain of influence for Dhu Nuwas' Himyarite Kingdom. In the end, Dhu

Nuwas lost to Christian forces and his kingdom was destroyed, yet Jewish influence continued to permeate throughout Arabia.¹

Mohammed entered the Arabian scene at a period of intense competition and clash between the pro-Persian forces as represented by the Jews, and the Byzantine alliances with Christian powers such as Abyssinia. The Byzantines temporarily gained the upper hand, but the Jews still played a major role in Arabian politics and society. The Muslim community's flight from Mecca to Medina in 622, called the "Hejira," took place against the background of the Prophet Mohammed's rejection in his former home-town. The Banu Qaylah pagan Arab tribe, which consisted of the Banu Aus and Banu Khazraj tribes, some of whom may have previously converted to Islam, invited Mohammed and his followers to Medina. Together they worked to erode the power of the Jewish majority. All the Medina tribes were involved in conflict, especially over land. Alliances were in constant flux as treaties were signed and violated time and again.

Mohammed became an arbiter, or a judge. He established the *Constitution of Medina*, whereby he solidified a determining role in daily decision-making processes of the region. Jewish and Muslim tribes were expected to follow the Prophet's directives and were to receive aid, "equality and shall not be wronged." Disagreements were referred to Mohammed, Allah's Messenger. All those adhering to the *Constitution* were expected to believe in Allah and the Last Day. They understood that any violation would incur Divine wrath on the Day of Resurrection, whereby the offending party would be found guilty. The Jews were perceived as allies of the Believers (Muslims) and were expected to help with defense costs while reaping benefits of the alliance. Jews and Muslims were each seen as a community or "*umma*" and were together accredited with having their own courts of law. When looking in retrospect at the religious-historical record, Muslims viewed any Jewish failure to follow Mohammed's directives as a betrayal.² Many scholars question as to whether there is proof that Jews were signatories to the *Constitution*, or even shared the Muslim interpretation. From the Muslim perspective, it is believed the Jews signed and agreed to the *Constitution*.

In these early days, Jews and Muslims had much in common. There was belief in one God, Jerusalem as the "*qibla*," or prayer direction, and a familiarity with the same Biblical stories. For a few short years there was a relationship involving a fair amount of cooperation. This is evidenced by the early positive statements pertaining to Jews in the Islamic Holy Scriptures,

¹ Newby, Gordon Darnell, *A History of the Jews in Arabia, From Ancient Times to Their Eclipse Under Islam*, University of South Carolina Press, 1988, Chapters 4-5.

² *Ibid*, pp. 78-82.

the Koran. It is said many Muslims studied the Torah alongside the Koran. On the other hand, it appears Jews and Muslims competed for converts even if the Jews were subtle about proselytizing efforts. While Mohammed saw himself as the continuation of Jewish prophecy, the vast majority of Jews rejected him. Considering that politics and religion were one, Jewish religious opposition to Mohammed became a political and theological affront. The clash began around the time of the Battle of Badr against the pagan Meccans when Mohammed began to suspect Jewish disloyalty. This theological turning point in 624 led to an intense Jewish-Muslim rivalry. Mecca became the new *qibla* along with reverence for the Ka'aba, the ancient pagan Arabian holy site. Hence, Mohammed began consolidating Islam into a religious community completely separate from the Jews.³

First, Mohammed expelled the Banu Qaynuqa and Banu an-Nadir Jewish tribes from Medina, and, after the Battle of the Trench in 627, the Banu Qurayza tribe was destroyed. The Banu Qurayza Jews were expected to go to battle alongside Mohammed against the Meccans and not adopt a neutral position by lending only minimal aid to the Muslims. Their inaction became etched in the collective Islamic memory as a Jewish refusal to adhere to the *Medina Constitution*, and therefore a betrayal. The Jews were charged with betraying Mohammed in the heat of battle. Mohammed appointed a judge by the name of Sa'd, who was known as a confidant of his. Sa'd "ordered that the men should be killed [some 400-900], their property divided, and the women and children taken as captives." On the defensive, the Jews suffered from the stigma of disloyalty and now suffered persecution by these first Muslims. The pagan Meccans were weakened, but they temporarily came to terms with Mohammed after the Battle of Hudaibia. Shortly afterward, Islam captured the Jewish farming town of Kaybar in the north, and by 630 CE Mohammed made his victorious entry into Mecca. From the earliest times, Jews and Christians were able to retain their religious beliefs as second-class *dhimmis*, paying the discriminatory *jizya* tax. Tradition says Mohammed's final command was for the expulsion of the Jews from the Arabian Peninsula. He explained the inadmissibility of the two religions existing side by side in the Islamic heartland.⁴ In addition the fact that Jews were not pro-active in

³ Ibid, pp. 83-86.

⁴ Ibid, pp. 89-96.

expanding monotheism and retained friendly relations with the pagan Arabs in their midst,⁵ caused them to be viewed as an implacable enemy.⁶

Abu Bakr became the first caliph after the death of Mohammed. He not only reconsolidated his power, but further weakened Jewish influence. Omar followed, expropriating Jewish lands and expelling the Jews from Kaybar and Najran. In the Middle Ages there were reports of Jewish tribes in Arabia, in particular the fierce Rechabites. It appears Jewish existence in northern Arabia came to an end by the mid-eighteenth century coinciding with the violent rise of the modern Wahhabist movement in the same region.⁷

This early period is of overriding significance because devout Muslims view the legacy of Jewish-Islamic relations through the prism of the seventh century, even today 1400 years later. Theologically frozen in time for believers, this Jewish adversarial position is eternalized through the Islamic Holy Scriptures - the Koran, the later Hadith writings and the Charter of Omar discriminatory legal strictures. Early on anti-Jewish attitudes became intrinsic in Islam. For a fuller understanding of Islam's animosity toward the Jews we will review below the roots of early Islamic antisemitism contained in holy writ.

Negative Stereotypes of the Jew in the Koran⁸

For a true understanding of Muslim negative attitudes toward Jews, we need to return to the foundational belief document, the Koran, for a brief review of the root causes. According to historians the Koran was compiled in the late seventh and into the eighth century CE recounting much of the life of the Prophet Mohammed and the activities of his early followers. For believers it is understood that the Koran contains the revelations of Allah recited through Mohammed and recorded by his scribes. For devout Muslims the Koran is the infallible pillar upon which Islam rests and from where Sharia (Islamic) Law is derived. (For positive attitudes about Jews and their possible ramifications see Chapter IX "Islamic Abrogation.")

⁵ Koran 5:82.

⁶ Bat Ye'or, *Islam and Dhimmitude, Where Civilizations Collide*, translated from the French by Miriam Kochan and David Littman, Fairleigh Dickenson University Press, Teaneck NJ, USA, 2002, p. 346.

⁷ Newby, pp. 97-104.

Wahhabist ideals form the theological basis for the Islamic State (ISIS/ISIS) today.

⁸ *The Koran*, translated by N.J. Dawood, The Penguin Classics, Penguin Books, New York, 1977.

This is the specific English translation to be used throughout this work when quoting the Koran. The only exceptions will be quotes of the Koran within other texts when cited.

The Jewish perspective concerning the authenticity of Mohammed's mission was and is quite different. One must remember Mohammed presented himself as the Moses of the new Islamic community,⁹ continuing the revelations of Allah to all humankind. In the Jewish mind, Mohammed is often seen as uninformed and confused when recounting events from the *Tanakh*, also known as the Hebrew Scriptures or Old Testament. Examples of such mix-ups are found in the Koran 28:38, when Mohammed recites the story of Pharaoh instructing his advisor Haman to build him a tower to the God of Moses, seemingly a Tower of Babel.¹⁰ Furthermore, Ezra the Scribe is said to be the Son of God, a belief not contained in Judaism.¹¹ These are not the only cases of such confusion, and hence Mohammed incurred ridicule and was rejected by the Jews; thus the Jews became the implacable enemy of Islam and often incurred the wrath of Koranic condemnation for their rejection of Allah's Divinely revealed faith. Below are quotes censuring the Jewish People.

Islam condemns Israelite rebelliousness, most notably in the building of the Golden Calf during the Sinai Exodus (Koran 4:153-155):

The People of the Book ask you to bring down for them a book from heaven. Of Moses they demanded a harder thing than that. They said to him: 'Show us Allah distinctly.' And for their wickedness a thunderbolt smote them. They worshipped the calf after We had revealed to them Our signs; yet We forgave them that, and bestowed on Moses clear authority.

When We made a covenant with them We raised the Mount above them and said: 'Enter the gates in adoration. Do not break the Sabbath.' We took from them a solemn covenant. But they broke the covenant, denied the revelations of Allah, and killed their prophets unjustly. They said 'Our hearts are sealed.'

⁹ Koran 46:12 and 46:30-32.

¹⁰ Goitein, S.D., *Jews and Arabs, Their Contacts Through the Ages*, Schocken Books, New York, 1974, pp. 56 and 64.

Haman was the advisor to the Persian king Ahasuerus according to the Book of Esther placed somewhere in the 6th to 5th century BCE. The Egyptian Pharaoh in the Exodus story is understood to be Ramses II who would have lived some eight centuries earlier. There is no chronological or geographical connection between the two. Another example is the Koranic confusion between Miriam the sister of Aaron and Moses in the Hebrew Scriptures and Mary the mother of Jesus in the Christian Gospels.

¹¹ Koran 9:30.

(It is Allah who has sealed their hearts, on account of their unbelief.
They have no faith, except a few of them.)

It should be noted that worship of the Golden Calf is first condemned in the *Tanakh*¹² and is in partial agreement with the Koranic verse above. The Koran insinuates that virtually all the People of the Book, meaning the Israelites in this instance, were and are responsible for the breaking of the covenant, denying Allah's revelations and engaging in the all encompassing murder of their prophets. The Israelites were beyond salvation once they declared, "Our hearts are sealed." The understanding is clear: there can be no repentance and, Allah won't forgive. Accusations of lack of faith and belief sealed the Jewish fate, especially when Allah took the step of hardening their hearts. There were a few exceptions, but from the perspective of the Koran the Jews as a people chose to defy the Divine.

As for the killing of prophets, the *Tanakhic* recounting is quite different. Korach the rebel and his cohorts Dathan and Aviram died in an earthquake. The 250 disobedient chieftains burned in a fire and the people suffered from a plague as a result of their rebellion.¹³ There were further challenges and conflicts recounted in the Exodus story, but those who were not righteous faced punishment, and in the end the Children of Israel entered the "Promised Land" under Joshua's leadership, meaning they must have found favor with Allah. The Koran admits as much even if Joshua is not mentioned by name (see Chapter IX "Abrogation"). However, this negative image continues to be reinforced, for example in Koran 5:12-13.

Allah made a covenant with the Israelites and raised among them twelve chieftans. He said: 'I shall be with you. If you attend to your prayers and pay the alms-tax; if you believe in My apostles and assist them and give Allah a generous loan, I shall forgive you your sins and admit you to gardens watered by running streams. But he that hereafter denies Me shall stray from the right path.' But because they broke their covenant We laid on them Our curse and hardened their hearts. They have perverted the words of the Scriptures and forgotten much of what they were enjoined. You will ever find them deceitful, except for a few of them. But pardon them and bear with them, Allah loves the righteous.

¹² Old Testament (*Tanakh*), Exodus, Chapter 32.

¹³ Ibid, Numbers, Chapter 16.

A few Jews were righteous while others needed to be pardoned; however, deceitfulness was now added to disobedience and the defiance of Allah. The Israelites were cursed for warping the words of their own Divinely revealed Scriptures. Beyond the Torah there were those Israelites who challenged God and were punished in the end. Verses 5:12-13 mention the righteous few, while transgressors may be pardoned. Jihadists and antisemites emphasize the curse placed on the Israelites while ignoring Allah's clemency.

From here, the emphasis is on those who continue to disobey, fully conscious of their evils. Not only do these Jews deny Allah, they insidiously declare they know the truth of Allah's message, yet insist on denying Him as shown in Koran 4:46.

Some Jews take words out of their context and say to the Apostle: 'We hear, but disobey. May you be bereft of hearing! Listen to us!' – thus distorting the phrase with their tongues and reviling the true faith. But if they said: 'We hear and obey: Hear us and Look upon us', it would be better and more proper for them. Allah has cursed them in their unbelief. They have no faith, except a few of them.

Koran 5:62-64 paints the picture that the Jews continue in their "sin and wickedness," achieving "unlawful gain" while their rabbis acquiesce by doing nothing.

You see many of them vie with one another in sin and wickedness and eat the fruits of unlawful gain. Evil is what they do. Why do their rabbis and divines not forbid them to blaspheme or to practice what is unlawful? Evil indeed are their doings. The Jews say: 'Allah's hand is chained.' May their own hands be chained!

May they be cursed for what they say! By no means. His hands are both outstretched: He bestows as He will. That which Allah has revealed to you will surely increase the wickedness and unbelief of many of them. We have stirred among them enmity and hatred, which will endure till the Day of Resurrection. Whenever they kindle the fire of war, Allah puts it out. They spread evil in the land, but Allah does not love the evil-doers.

Instead of competing for righteousness and mending their ways, the Jews compete in the ultimate evil through the defiance of Allah. They declare,

“Allah’s hand is chained,” attesting to a Divine impotence. The Jews are cursed once again for challenging God, seemingly aligning themselves with the devil. At the end of the quote in Koran 5:64, believers in Islam are told that as more is revealed to them, the Jews will counterbalance such good tidings through increased “wickedness,” thereby stirring among themselves “enmity and hatred” to continue until “the Day of Resurrection.” The Jews are the eternal enemy as “they kindle the fire of war” only to be extinguished by Allah.

The once righteous Jews, who have since broken their covenant with Allah, manifest their evil through their everyday practice of money lending, a forbidden profession in Islam, and one that leads to cheating humanity out of their property as noted in Koran 4:160-162.

Because of their iniquity we forbade the Jews good things which were formerly allowed them; because time after time they have debarred others from the path of Allah; because they practice usury – although they were forbidden it – and cheat others of their possessions. We have prepared a stern chastisement for those of them that disbelieve. But those of them that have deep learning and those that truly believe in what has been revealed to you and to other prophets before you; who attend to their prayers and pay the alms-tax and have faith in Allah and the Last Day – these shall be richly rewarded.

In following the last verse of the above quote, we understand those who pay the alms tax and are of “deep learning and truly believe” having “faith in Allah and the Last Day” will receive their just reward. Overall, even in the most damning Koranic verses there are exceptions made for those Jews who are righteous (Koran 4:46, 4:155, 5:13). This allows for a curtailed, non-equal Jewish existence under Islamic sovereignty in this world such as ascribed to in the *dhimmi* status, while recognizing Allah makes the final judgment.

Koran 4:54-56 states when the Jews, descendants of Abraham, do not believe in Mohammed’s mission they are to burn in Hell with their skins devoured over and over again.

Do they envy others what Allah has of His bounty given Them? We gave Abraham’s descendants scriptures and prophethood, and an illustrious kingdom. Some believe in him [Mohammed], but others reject him. Sufficient scourge is the fire of Hell. Those that deny Our revelations We will burn in Hell-fire. No sooner will their skins be consumed than We shall give them

other skins, so that they may truly taste Our scourge. Allah is mighty and wise.

On earth, the Koran states rebellious Jews were turned into apes as punishment for breaking the Sabbath (Koran 2:65 and 7:166). Believers are urged to associate with other righteous Muslims (5:57-58) and not to befriend the People of the Book, in this case the reference is understood to be directed at the Jews, who mock Islam and even laugh at their own religion. These will be turned into “apes and swine” as stated in Koran 5:59-60.

Say: ‘People of the Book, do you hate us for any reason other than that we believe in Allah and in what has been revealed to us and to others before us, and that most of you are evil doers?’
Say: ‘Shall I tell you who will receive the worse reward from Allah? Those on whom Allah has laid His curse and with whom he has been angry, transforming them into apes and swine, and those who worship false gods. Worse is the plight of these, and they have strayed farther from the right path.’

The issue here is whether such allegory is taken literally, something of which is quite prevalent in the Arab Muslim world. Nowadays, Islamic dignitaries and scholars use the literal interpretation to prove the Jews to be deniers of Allah and therefore inferior. Such modern day vilification is dangerous.¹⁴ First, the Jews were turned into apes and swine and then were condemned to continual incineration in Hell, which was all justified by the Jewish rejection of their own prophets, as stated in Koran 5:70-71.

We made a covenant with the Israelites and sent forth apostles among them. But whenever an apostle came to them with a message that did not suit their fancies they either rejected him or slew him. They thought no harm would come to them: They were blind and deaf. Allah turned to them in mercy, but many of them again became blind and deaf. Allah is ever watching over their actions.

The Israelites were accused of slaughtering any apostle or messenger of their own who brought tidings not to their liking, behaving as if they were

¹⁴ Arlandson, James M., “Did Allah Transform Jews into Apes and Pigs?” *Answering Islam*, retrieved April 21, 2011, www.answering-islam.org/Authors/Arlandson/jew_apes.htm.

deaf and blind. This is a clear denial of Allah's revelations. The innuendo contained within the accusation is not quite at the level of deicide, yet Jewish perfidy is clearly understood in light of the covenant made between God and the Israelites. It appears these accusations were taken from the Christian Gospels where the Jews are condemned for the killing of Jesus and persecuting his followers. Islam borrowed these antisemitic accusations from Christianity and would do so again with institutionalized social and legal prejudice through the *dhimma* statutes.¹⁵

Christians and Jews condemned together in the Koran

Koran 5:51 limits Muslims from befriending Jews and Christians, since a believer must never be converted to an inferior faith. "Believers, take neither Jews nor Christians for your friends. They are friends with one another. Whoever of you seeks their friendship shall become one of their number. Allah does not guide the wrongdoers."

Jews and Christians are said to be friends, and cooperate as tricksters and connivers leading faithful Muslims astray (Koran 3:71-73). True Muslims will know better and not fall into the trap of accepting either religion. Koran 2:135-137 states:

They say: 'Accept the Jewish or Christian faith and you shall be rightly guided.' Say: 'We believe in Allah and that which is revealed to us; we believe in what was revealed to Abraham, Ishmael, Isaac, Jacob, and the tribes; to Moses and Jesus and the other prophets. We make no distinction between any of them, and to Allah we have surrendered ourselves.' If they accept your faith they shall be rightly guided; if they reject it they shall surely be in schism. Against them Allah is your all-sufficient defender. He hears all and knows all.

On an economic level, both Jews and Christians were to be treated equally when Muslims implemented the *jizya* or humiliating head tax. Here we find a contradiction. Jews and Christians were denying Allah, which was very much a capital offense in Islam, yet if they pay the head tax and accept submission they were allowed to survive. As materialistic thieves, their punishment is physical branding by their own wealth in the fires of Hell. Their denial of Islam cannot be all encompassing because to do so would lead to death. Submission and financial tribute remained the socio-religious

¹⁵ For an online abstract see Andrew Bostom's "Antisemitism in the Quran," April 11, 2008 at <http://www.islam-watch.org/Bostom/Anti-semitism-in-the-Quran.htm>. And selected articles from Palestine Media Watch, www.pmw.org.il.

and economic basis for allowing the People of the Book to exist under Islamic overlords. The following quote, from Koran 9:29-35, is extensive but of great consequence, setting the *jizya* tax. Unrelated, but notable in the following passage, there is no basis in Judaism for the Koran's assertion that "Jews say Ezra is the son of Allah."

Fight against such of those to whom the Scriptures were given as believe neither in Allah nor the Last Day, who do not forbid what Allah and His apostle have forbidden, and do not embrace the true faith, until they pay tribute out of hand [jizya tax] and are utterly subdued.

The Jews say Ezra is the son of Allah, while the Christians say the Messiah is the son of Allah. Such are the assertions, by which they imitate the infidels of old. Allah confound them! How perverse they are!

They worship their rabbis and their monks, and the Messiah son of Mary, as gods besides Allah; though they were ordered to serve one God only. There is no god but Him. Exalted be He above those whom they deify beside Him!

They would extinguish the light of Allah with their mouths; but Allah seeks only to perfect His light, though the infidels abhor it.

It is He who has sent forth His apostle with guidance and the true faith to make it triumphant over all religions, however much the idolaters may dislike it.

Believers, many are the rabbis and the monks who defraud men of their possessions and debar them from the path of Allah. Proclaim a woeful punishment to those that hoard up gold and silver and do not spend it in Allah's cause. The day will surely come when their treasures shall be heated in the fire of Hell, and their foreheads, sides, and backs branded with them. Their tormentors will say to them: "These are the riches which you hoarded. Taste then the punishment which is your due."

Although the People of the Book are condemned together, they are not all considered equal. The hierarchy is shown in the following Koranic quote.

Koran 5:82 states, “You will find that the most implacable of men in their enmity to the faithful are the Jews and the pagans, and that the nearest in affection to them are those who say; ‘We are Christians.’ That is because there are priests and monks among them; and because they are free from pride.” In this passage, Jews and pagans are equally evil, and Christians are somewhat better. At least theoretically, and very often in practice as well, Christians are a rung higher than Jews on the social ladder. In modern times, Koran 5:82 serves as the basis for accusations against the Jews for adhering to atheist doctrines advocating a non-Divine socio-economic system (see Chapter II “Ideologues”).

Beyond the Jewish-Christian friendship is the Jewish-pagan alliance in 5:82 which Islamists see as the depths of evil, especially because the Israelites violated their covenant with Allah. The verse states Christians have a better demeanor than Jews, because they are free of arrogance. Muslims see the Jews as having debased themselves not only through their constant exploitation of others and materialistic behavior, but as true infidels working alongside pagans who rejected Allah’s existence. The Jews knew and know the truth, and not only lie as recounted in Koran 58:14-19, but actively work toward the destruction of Allah’s message as passed on through Mohammed and the Koran. The Muslim mind understands that once the Jews have broken their own covenant with Allah, they will prevent all others from ever doing the work of the Divine in the future. Inferred is an inborn nefarious Jewish nature, since logically why would anyone willingly break the covenant with Allah?

The answer is found in the supposedly innate Jewish characteristics of betrayal, materialism, usury, cheating one’s neighbor, murder of holy men and the rejection of Allah’s final messenger, Mohammed. Jews are characterized as devoid of spirituality and pursuing narrow self-interests, which exclude righteousness. Yet there are a few who behave correctly and being that Allah judges all at the End of Days, He will decide their eternal fate. In the meantime, Muslims who have surrendered all to Allah must suffer the Jews continued existence, relegating them to a tolerated religious community bereft of any national claims to land and subject to Islamic or Sharia law. The Islam-imposed punishment began with the *jizya* tax (9:29) and evolved throughout the centuries until Jews existed in second-class community status with restrictions as stipulated under the Charter of Omar. Implementation of such discriminatory regulations is dependent on the whim of the ruling clique or the leader himself when imposing the limits of the *dhimmi* status.

Muslims see themselves as the best nation of all humankind, as expressed in Koran 3:110-111 and quoted in *The Hamas Covenant* Preamble. Believers in

Islam are righteous and just, firmly at the top of the ladder closest to Allah. To them, Christians do not believe as they should, but their personal behavior is better and their motives less dishonorable than the Jews. The Jewish-pagan alliance is purposed to destroy Islam and Allah's universe. In today's world, traditional paganism barely exists and therefore it is the Jews who are accused of carrying on Satan's work,¹⁶ placing them almost or completely beyond redemption. They occupy the lowest rung, or fall off the ladder altogether. While Muslims preach faith in Allah, the Jews strive for the anti-Allah. In the modern world, paganism is replaced by atheist ideologies, in particular communism. To this one can add socialism, capitalism, liberalism and democracy, all global ideologies and socio-economic systems. By the twentieth century, Muslims viewed these political ideologies as the Judeo-pagan alliance.

Physically the "necessary" step of cleansing the Arabian Peninsula of anyone who was not Muslim was left to Omar b. al-Khattab (Caliph Omar I), who drove the Jews of Kaybar from their homes after Mohammed had subjugated them. He exclaimed, "If Allah prolongs my life, I shall certainly chase all the Jews and Christians from Arabia and will leave only Muslims."¹⁷ Today, except for a handful of Jews in Yemen, his goal is achieved.

Jews in the Hadith

Narratives quoting the Prophet Mohammed as recorded by different scribes and passed down through the generations form the collection of Islamic religious literature known as the Hadith, a work second in authority only to the Koran itself. The Hadith accounts were completed well after the Prophet's death. Here too, writers place the Jews in a negative light. The scholar Georges Vajda summarized the Muslim attitude as: the Jews are simply not liked.¹⁸ Vajda said the Hadith often reminds one of the Jewish defeats at Kaybar and the Jewish refusal to convert to Islam. Jews are accused of worshipping Ezra the Scribe as the son of God, an idea for which there is no support in any Jewish texts. Most vilifying is the Hadith claim that a Jewish woman was responsible for poisoning the Prophet Mohammed.

¹⁶ Qutb, Sayyid, "Our Struggle With the Jews," in Nettler, Ronald, *Past Trials and Present Tribulations: A Muslim Fundamentalist's View of the Jews*, Vidal Sasson International Study of Antisemitism, Hebrew University, Jerusalem, Israel, 1987.

¹⁷ Bat Ye'or, *The Dhimmi, Jews and Christians Under Islam*, Fairleigh Dickenson University Press, 1985, Doc. 11, "The Jizya's Meaning," p. 189.

¹⁸ Vajda, Georges, "Jews and Muslims according to the Hadith," *The Legacy of Islamic Antisemitism*, Bostom, Andrew, ed., Prometheus Books, 2008, pp. 235-260.

¹⁹ "Excerpts from the Canonical Hadith Collections," *The Legacy of Islamic Antisemitism*, Bostom, Andrew, ed., 2008, pp. 235-260.

Muslims are called upon not only to curse Jews and Christians, but in particular are urged to kill the Jews.¹⁹ This demand is made clear in *The Hamas Covenant*, Article 7.

Vajda goes on to explain that Muslims do their best not to adopt Jewish customs, whether dealing with hairstyle, ritual purity, sexual relations or funeral arrangements. Jews and Christians are said to worship at the graves of prophets and are condemned in such behavior. Vajda says Islam asserts that because Jews are wealthier, they see themselves as superior to Muslims while out of malicious hatred and jealousy they knowingly deny Mohammed is the Prophet. To cover their deceit, the Jews and Christians are accused of erasing all references to Mohammed in their holy texts. Jewish denial is expressed through ridicule of the prophet and his followers, which is in particular done by testing Mohammed with questions to trip him up in matters of ritual law and specific beliefs.²⁰

Muslims accuse Jews of not enforcing the laws of the Torah, especially when it comes to punishments for transgressions. They say the rabbis have become overly lenient. In other words, the Jews are no longer following the laws of God, but rather are bypassing Divine instructions for man-made interpretations. Overall, the Muslim attitude is one of supposed tolerance, but in reality is one of discrimination and oppression. It is out of this mentality Judaism is subjugated to Islamic superiority and Jews are distrusted and humiliated in everyday life, even though converting a Jew or Christian is considered a major accomplishment in Islam.²¹

The most damning Hadith accusation toward Jews is the story of a Jewess poisoning Mohammed to death, and the traditional belief of a Jew being the Dajjal, Anti-Christ, anti-Messiah or anti-Allah devil, who meets his destruction in the End Time. Thus, here is another imperative for Muslims to kill Jews. On Judgment Day, Jews and Christians will be sent to hell, but Muslims will achieve salvation.²² The Jew stands accused of taking action to ensure the reign of evil and the destruction of Islam. According to these views, the Jew is at the depths of debasement, and his behavior undermines Allah's laws and all that is good. In sum, Islam views Jews as the most evil of all because of their capricious denial of Mohammed's prophecy, the

¹⁹ "Excerpts from the Canonical Hadith Collections," *The Legacy of Islamic Antisemitism*, Bostom, Andrew, ed., 2008, pp. 235-260.

²⁰ Vajda in Bostom.

²¹ Ibid.

²² Vajda and "Excerpts from the Canonical Hadith Collections," in Bostom.

jealousy of Islam, hatred of truth and malicious falsification of their own scriptures.

The Charter of Omar and Dhimmi Status

The Charter of Omar is the legalization of the *dhimmi* status, which is the protected second-class sufferance granted to Jews and Christians living under Islamic rule. These statutes are attributed to Omar I, the second caliph in the mid-seventh century. Many believe the Charter of Omar was more likely the work of Omar ibn Abdel Aziz (Omar II) in the early-eighth century. Although not mentioned directly in the Charter, the poll tax or *jizya* was an extra, and often heavy, tax payment required of *dhimmi* communities. As stated previously, the tax requirement comes from the Koranic verse 9:29. “Fight against such of those to whom the Scriptures were given as believe neither in Allah nor the Last Day, who do not forbid what Allah and His apostle have forbidden, and do not embrace the true faith, until they pay tribute out of hand and are utterly subdued.” The payment conditions were humiliating. Islamic overlords often struck a Jew or Christian during a public ceremony to prove the latter’s submission. The precedent for such discriminatory taxes and behavior originate in the fifth and sixth centuries in the Byzantine Empire.²³ Islam expanded the limitations of the *dhimmi* status. Below are the stipulations from the Charter of Omar.

²³ Parkes, James, *Church and Synagogue*, A Temple Book, Atheneum, New York, 1969. “Jews in the Byzantine Empire,” *Wikipedia*, retrieved May 17, 2011, en.wikipedia.org/wiki/Jews_of_the_Byzantine_Empire.

“Corpus Juris Civilis,” *Wikipedia*, en.wikipedia.org/wiki/Corpus_Juris_Civilis.

Historically, restrictions against Jews and their relegation to a second class tolerated status were previously introduced in the Byzantine Empire, initially by Theodosius commencing in 404 and later reinvigorated by Justinian from 527-565. Taken together Jews were banned from all government posts, the civil service and the military. Jews could be the “decurion” or tax collector who would be forced to personally pay any deficits should he fail to collect the revenue demanded. In a slave driven economy Jews were first restricted in such rights and then banned completely from owning Christian slaves on penalty of death. All of the above were serious economic disabilities.

Concerning religious practice and community organization synagogues could be taken for state usage especially in the sixth century. Under Justinian, Jews, pagans and heretics were dispossessed of rights throughout North Africa. In court Jews could not testify against Christians unless they were testifying in the name of the Byzantine state against an individual. The state claimed the right to interfere in Jewish religious courts as a matter of projecting universal power while banning the study of the Mishna and the reading of Torah in Hebrew and the “Shema” (seen as a nullification of the Trinity) in an effort to weaken loyalties and the specific characteristics of the community. Together such restrictions constituted the Servitus

Dhimmis

- Must not build new churches or synagogues
- Are not to learn the Koran, since a Muslim would need to be employed to teach them, which was forbidden
- Cannot shelter anyone considered hostile to the regime or considered a spy
- Cannot buy Muslim slaves, nor could they buy a slave previously owned by a Muslim
- Cannot sell liquor or animals which were not slaughtered by correct Islamic ritual practices
- Cannot employ Muslims
- Must stand in the presence of a Muslim and are not allowed to deceive, or hit a Muslim, even in self-defense
- Must host Muslim travelers for up to three days
- Must wear distinctive clothing; Jews often wore yellow and Christians blue
- Footwear had to be different from that worn by Muslims
- Are disallowed Muslim names
- Must wear a special sign around their necks when using the bathhouses.
- Are forbidden to have weapons
- Cannot ride a horse or a mule, but only a donkey.
- Must ride side-saddle without a riding saddle, only a packsaddle.
- Homes must be lower than Muslim homes
- Tombs must be lower than Muslim tombs
- Are not to raise their voices in houses of worship
- Christians could not be seen publicly with crosses
- Are not to have a government position giving them authority over Muslims

Judaeorum or “Servitude of the Jews.” Lax enforcement often undermined the desired effect and even reinforced social cohesiveness as the Jewish community battled for its religious and national heritage.

- Would lose their inheritance to the Islamic authorities upon the death of a relative until they could prove their right of inheritance of the family property in question²⁴

In addition to all of those regulations, a *dhimmi's* testimony against a Muslim was inadmissible in court since the oath of a Muslim was accepted and that of a *dhimmi* was not. Theoretically, should such a clash take place the Muslim could swear the *dhimmi* had cursed or insulted the prophet Mohammed and capital punishment was inflicted. Obviously the charge need not be true. Hence Jewish and Christian rights were severely curtailed under Islamic rule.²⁵

The *jizya* was required in addition to the “*kharaj*,” or land tax,²⁶ and “*avariz*,” or irregular tax. These taxes were applied most arbitrarily toward the *dhimmi* populations.²⁷ Failure to pay resulted in the death penalty since non-payment was a violation of the *dhimmi* contractual status of protection given by the Muslim rulers. It must be noted that such a contract allowed for autonomy in the *dhimmi* communities. Usually a local leader had access to the Islamic authorities and played the part of the “court Jew” similar to the arrangement in Christian Europe. As opposed to pagans, the People of the Book had a certain freedom of religion, a right to existence and the ownership of property. Pagan infidels refusing conversion to Islam faced slavery or death.

Enforcement of the Charter of Omar *dhimmi* status was at the discretion of the local leaders. Implementation could be fairly lenient, as was the case with certain Ottoman administrations and specific rulers in Muslim Spain. On the other hand, extreme enforcement occurred with the Almohads of North Africa in the 1100s and the persecutions under the Fatimid Caliph alHakim at the turn of the eleventh century, though most Fatimid rulers were considered fairly liberal. In the twentieth century, outbreaks of extremism plagued Jewish communities in Persia (Iran), North Africa, and especially Yemen where the *dhimmi* status was harshly enforced through the middle of the twentieth century, causing the vast majority of Yemenite Jews to seek refuge in the newly born State of Israel.

²⁴ “Omar, Covenant of,” *Encyclopedia Judaica*, Jerusalem, Keter, 1972, Vol XII, columns 1378-1379.

²⁵ Chouraqui, Andre N., *Between East and West, A History of the Jews of North Africa*, Temple Books, Atheneum, New York, 1973, p. 46.

²⁶ Lewis, Bernard, *The Arabs in History*, Harper and Row Publishers, New York, 1966, pp. 57, 77 and 78.

Bat Ye'or, *The Dhimmi*, Doc. 5, “Jizya and Kharaj,” pp. 175–180.

²⁷ Bat Ye'or, *The Dhimmi*, p. 55.

In its historic context, the Charter of Omar came on the heels of institutionalized Byzantine discrimination against the Jewish community. Some consider it a fairly liberal document allowing for semi-autonomy of subject Jewish and Christian communities. In its early years it was particularly liberal compared to the atmosphere of intolerance against the Jews reigning in Christian Byzantium prior to the Arab Muslim invasion. In the Middle Ages, the Jewish community initially welcomed the Arab Muslim arrival; however it appears the Jewish world was unaware of the destruction of the Arabian Jewish community, most notably at Medina and Khaybar. The Arab Muslim “lenient” attitude apparently lasted until the rule of Omar II in 717. For the first eighty years, Islam was dependent on *dhimmi* populations living in the former Byzantine Empire for administrative help. Once the Arab overlords felt secure, Byzantine-style discrimination and worse was re-instituted under the Charter of Omar.

Under the Charter of Omar, all *dhimmis* were officially excluded from public office, since they were deemed unqualified to rule over Muslims in any way. Despite that, there was a breach. Muslim leadership needed *dhimmi* expertise in administration, finance, tax collection, language skills and commercial initiatives, in particular with Europe. Such times of leniency were invariably followed by harsh anti-*dhimmi* persecutions, including massacres, once the liberal Muslim ruler was replaced. Successors faced popular demands to return *dhimmi* communities to their proper oppressed status in Islamic society. Such public pressure could force a change of policy on a reigning monarch, and abruptly shift the culture into full persecution.

Jihad is and was the Divine instrument for subjugating the entire world to Islam, as expressed in Koran 8:39-40. “Make war on them until idolatry is no more and Allah’s religion reigns supreme. If they desist Allah is cognizant of all their actions; but if they give no heed, know then that Allah will protect you.” All material goods belong to Allah, and Muslims obtain them as victory spoils.²⁸ Koran 9:29 demands *dhimmi* populations be taxed, humiliated and physically forced into submissive degrading contracts, such as expressed in the Charter of Omar. All unequal behavior toward subjugated *dhimmi* communities was and is honorable when done in the name of Islam, which is the true victorious religion Jews and Christians consciously reject for no other reason than stubbornness and conceit. *Dhimmi* rejection of Islam is seen as evil and a challenge to Allah. Through Muslim graciousness, Jewish and Christian communities are allowed to survive until the End of Days when Islamic truth will prevail. The People of the Book are all *dhimmis*, but a time lag exists for the fulfillment of total forced submission of all. In the

²⁸ Bat Ye’or, *Islam and Dhimmitude*, pp. 42-45.

meantime, Muslims collected the *jizya* tax while simultaneously progressing with the Holy War. In theory there were exemptions from the *jizya*, but in practice it was not unusual for a warrior society to demand taxes from orphans, women, children and even the dead. Forced to pay the *jizya* or face imprisonment, the *dhimmi* was further expected to pay double levies on everything else.²⁹ A *dhimmi* was always suspected, loathed and abused. Muslim overlords used *dhimmi* taxes to fund Jihad; taxes and war were the inseparable two sides of the same coin.³⁰

In addition, the “*fay*” and “*karaj*” taxes provided for the good of the Islamic nation, or “*umma*.” The *fay* tax has its origins in Koran 59:6-10, and the *karaj* in agreements made between Mohammed and Jewish farmers subject to his rule. *Karaj* taxes were often collected in the most brutal fashion, with Muslim overlords forcing the *dhimmi* to abandon his land. *Fay* taxes came from infidel territories now properties of the state, and could be confiscated by Muslim lords as logic dictated that all property belonged to Allah and those in his service—Muslims.³¹

The *dhimmi* had no “basic right to life.” The *dhimmi* was and is a quasi legal entity, safest when adopted as property by a Muslim sovereign, in essence accepting a status similar to slavery. He was forced to behave in the most humble manner, forbidden to defend himself, and obligated to prostrate himself before the powers of Islam proving his gratefulness at their permitting him to live. The *dhimmi* lived on sufferance, not toleration.³² Toleration infers a certain pluralism or equality, which was non-existent in the Muslim-*dhimmi* relationship. Should a *dhimmi* violate a rule, the penalty could be death. A *dhimmi* could not testify against a Muslim, yet a Muslim could kill a *dhimmi* without worry of any repercussion, much less capital punishment. Muslims were equal to each other, while *dhimmis* were inferior, suffering constant compulsory degradation as a religious duty. The *dhimmi* community survived living under the protection, as property or chattel, of the Islamic sovereign.³³ In everyday existence Jews lived in fear of violence and even death, a result of being Jewish.

Jews could not even escape through conversion. A convert to Islam was still viewed as Jewish.³⁴ They were always suspected of conspiracies to

²⁹ Ibid, pp. 69-71.

³⁰ Ibid.

This is the overall major point made by Bat Ye’or. The *jizya* tax funded Jihad.

³¹ Ibid, pp. 50-51, 59 and 65.

³² Ibid, 89-90, 103-104 and 106-107.

³³ Gilbert, Martin, *In Ishmael’s House, A History of Jews in Muslim Lands*, Yale University Press, New Haven and London, 2010, pp. 66-68.

³⁴ Ibid, pp. 67-68 and 85.

undermine Islam. The Jewish philosopher Ibn Aqnin, himself a convert to Islam who lived under Muslim rule in twelfth century Spain, described not only the continued suffering of Jews who converted to Islam, but the never ending abuses heaped on their descendants over a century later. He said suffering was a result of Jews abandoning their ancient faith for personal gain. In the seventeenth century the Persian monarch Abbas II pursued a similar policy with devastating results for the Jewish community. Forced conversions were a matter of course, yet Jewish converts were not trusted and had to constantly assert their Islamic identity. They were referred to as “New Muslims,” similar to “New Christians” in Spain. As a result, they often secretly practiced Judaism, similar to the Spanish Marranos who were forced to convert under the Inquisition.³⁵

Part II

Historic Survey: Islamic Attitudes/Policies Toward the Jews

The Middle Ages through the Nineteenth Century

Before we begin a survey of Jewish persecution throughout the Muslim world illustrating the intensity and destructiveness of Islamic antisemitism let it be made clear that there were places and specific periods of time such as the “Golden Age” in Spain or Turkish rule in the Land of Israel during the Kabbalistic period of the sixteenth century where Jews were treated fairly well and the community flourished. However from the Middle Ages until the present, the traditional Jewish stereotype was and is still one of a corrupting, evil, degenerate,³⁶ debased, criminal, wicked people. Jews were considered more evil than polytheists and allied with the Dajjal or anti-Allah devil. Certain Islamic thinkers such as the Islamic-Indian writer Mohamad Yasin Owadally, claimed the Dajjal is himself Jewish. The Egyptian Sayyid Ayyub, as well as others, declared the evil Dajjal Jew was already functioning on earth.³⁷ The most famous rabbi of the Middle Ages Rambam (Maimonides) had this to say in a letter of empathy to his suffering Yemenite co-religionists, while he also counseled faith in God. “God has hurled us in the midst of this people, the Arabs, who have persecuted us severely, and passed baneful and discriminatory legislation against us . . . Never did a nation molest, degrade, debase and hate us as much as they . . . No matter how we suffer and elect

³⁵ Ibid, pp. 67-68 and 85.

³⁶ Bostom, *Antisemitism*, p. 33.

Bostom quotes the 20th century Islamic scholar Mohammed Sayyid Tantawi.

³⁷ Ibid, p. 64.

to remain at peace with them, they stir up strife and sedition.”³⁸ Below follows a very brief review by region and/or country of harassment, abuse, discrimination and persecution suffered by Jews under the Charter of Omar throughout the Muslim Middle East for over a millennium.

Persia/Iran - Muslims considered *dhimmi* communities defiled, especially in Persia (Iran) where even being touched by a Jew was regarded an offense.³⁹ Within the general domain of persecution and humiliation, Jews suffered forced conversions and pogroms, or massacres, throughout Persian history. In the sixteenth and seventeenth centuries, Iranian Jewry was almost wiped out by Shiite fanaticism whose dearly held theology insisted Jews were unclean and polluted. Such persecutions reached similar heights of frenzy not long ago, specifically in Meshhed in 1839 and Shiraz in 1910.⁴⁰ Less intense outbreaks of violence and discrimination were reported in Hamadan in 1875 and Tehran in 1897.⁴¹

In the late nineteenth century, Shah Nasr-ad-Din re-issued the following dictates: Jews could not leave their homes during rain or snowstorms to prevent impurities being passed on to Muslims. Any water that touched a Jew was considered polluted. Jewish women were forbidden from covering their faces in public, which made them similar to prostitutes in Iranian Shiite culture. Jews were forced to wear special colored clothes and mismatching shoes. Jews were to be subservient to Muslims in all matters and were even forbidden to travel in the countryside. Violation of the edict resulted in forced conversion or death.⁴² Although the *dhimma* status was canceled in the early twentieth century, Uri Lubrani, an Israeli official who spent many years in Iran during the rule of the Shah in the 1970s, recently recalled the fact that the average religious Shiite refused to accept anything from his hand since he was Jewish and therefore “polluted.”⁴³

³⁸ Bat Ye’or, *The Dhimmi*, Doc. 94, “Forced Conversions and Degradations,” pp. 351- 352.

³⁹ Ibid, Docs. 84 and 85, “Forced Converts and Conditions of the Jews (1850),” and “Servitudes in Persia”, pp. 331-336.

⁴⁰ Bostom, pp. 141-147.

“Persia,” *Encyclopedia Judaica*, Vol XIII, Columns 301-319. Goitein, p. 81.

⁴¹ Bat Ye’or, *The Dhimmi*, Doc. 86, “Official Edicts of Protection (1875 and 1897),” p. 337.

⁴² Ibid, Doc. 85, “Servitudes in Persia,” p. 336.

⁴³ *London and Kirshenbaum*, Israel TV, Channel 10, June 6, 2010.

Yemen - Yemen was no better and even worse if one considers that the *dhimma* status was harshly enforced until the Jewish community arrived in Israel in the mid twentieth century. Due to their unequal status, *dhimmi* communities were forced to quarter soldiers either at their residence or in the community house of worship. The *dhimmi* were forbidden to enter a mosque, display overt public religious symbols or sounds, and were assigned to public works or degrading labor at the will of the local despot. One of the worst abuses occurred from 1646-1950, when Jews were forced to clean public latrines in Yemen.⁴⁴ It required constant allocation of manpower to remove feces from public toilets. This edict went into effect in Yemen in 1646 and continued for centuries. It was made “incumbent upon the Jews to cleanse the country and the public latrines from all excrement and loathsome materials. With these [excrements] they will heat the public baths. They shall also remove the carcasses of dogs, donkeys, horses, and camels.”⁴⁵ Jews were associated with feces and its stench and were treated in a commensurate manner, meaning their lives were close to worthless.

The Messianic fervor of 1666, stirred by the false Messiah Shabtai Tzvi ignited persecution. Rabbi Sulayman al-Aqta, the great Sana’a scholar and Kabbalist, approached the king of Yemen to request permission to allow Jews to travel to the Land of Israel. According to Muslim records, he informed the king of Yemen that his earthly rule had come to an end. The rabbi was jailed, tortured and beheaded. His body was displayed naked at the city gate. The Jews paid a ransom for his burial and for the release of other tortured community leaders from imprisonment.⁴⁶ In 1679, the greatest disaster befell the Jewish community with the expulsion to Mauza. Jews were offered Islam or death. Choosing expulsion, the community was almost annihilated. Muslims confiscated property and destroyed synagogues and holy books. Once the decree was finally annulled, it was too late. The community was devastated, and three quarters perished within a year.⁴⁷

In 1905, the Imam Yahya issued an edict reinforcing the *jizya* poll tax for all male Jews above the age of thirteen, so they would “be assured of their

⁴⁴ Ahroni, Reuben, *Yemenite Jewry: Origins, Culture and Literature*, Indiana University Press, 1986, pp. 114-117.

⁴⁵ Ibid, p. 115.

In reference to Judge Mohammed al-Sahuli’s explanation of the “Latrines and Scrapers Edict.”

⁴⁶ Bat Ye’or, *The Dhimmi*, Doc. 88, “Expulsion of the Jews from San’a (1666),” pp. 339-340 and Doc. 99, “Trials and Sufferings in Yemen (1666),” pp. 361-364.

⁴⁷ Aharoni, pp. 121-135.

existence.” He then enforced fourteen limitations on Jews.⁴⁸ The most humiliating was a return to the somewhat lapsed forced labor and latrines cleaning edict. Up to the moment they left for Israel, Jews wore distinctive clothing and always showed deference to Muslims. Jews were arbitrarily beaten and killed, while Jewish orphans under the age of eighteen were forced to convert to Islam. Most lived a frightened, impoverished existence.⁴⁹ Only Jewish flight to the State of Israel in 1949-50 brought freedom from *dhimmi* servitude.

Iraq - The life of Iraqi Jews, or what is often referred to as the Babylonian Jewish community, was full of uncertainty, instability and persecution throughout much of their existence under Islam. Islamic fanaticism began with the above-mentioned Omar II, and continued through Harun alRashid, Mutawakkil and al-Muqtadi during the Middle Ages. In particular, they imposed humiliating dress codes and crushing taxes. From the end of the 1200s and for the next century, instability played havoc with Jewish fortunes. Muslims blamed society’s ills on the Jews, which quite often led to Jewish casualties. Over the years and into the modern period Jews fled, especially under Da’ud Pasha’s oppressive rule from 1817 to 1831. Upon entering the twentieth century, Iraqi Jewish existence vacillated between persecution and new freedoms, all dependent on the whim of the ruling authorities.⁵⁰ Jews were finally deemed fully equal in Iraq after the British victory in WWI. Fifteen years later, Iraq moved toward independence and once again Jews suffered discrimination, particularly in employment under the Iraqi State. Nazi influenced Iraqi antisemitism was particularly vicious during and after WWII (see Chapter III “Jewish National Liberation”).

Egypt - Living under the Charter of Omar was problematic enough, but sudden brutal attacks added to Jewish woes. Such was life under the Fatimid Egyptian Caliph al-Hakim in 1012 where Jews found themselves persecuted and their community life on the verge of destruction for no other reason than popular demand.⁵¹ Egyptian Muslims in particular reviled the Jews far

⁴⁸ Bat Ye’or, *The Dhimmi*, Doc. 90, “Edict Promulgated by the Imam Yahya of Yemen (1905),” pp. 340-341.

⁴⁹ Ibid, Doc. 91, “Behavioral Distortions Resulting from Oppression (1910),” pp. 341-343, Doc. 107, “Return of the Exiles to Zion,” pp. 376-382. Goitein, pp. 76-77.

⁵⁰ Rejwan, Nissim, *The Jews of Iraq: 3000 Years of History and Culture*, Widenfield and Nicolson, London, England, 1985 pp. 155–160.

“Iraq,” *Encyclopedia Judaica*, Vol VIII, columns 1444-1461.

⁵¹ Goitein, p. 83.

more than Christians, as noted by Edward Lane in the nineteenth century. Specifically, he emphasized Koran 5:82, which was used to justify beatings and executions of Jews on false charges. If a Muslim wanted to insult someone he called the person “a Jew.” During the same period Moritz Luttke likewise reported hatred of Jews was unbounded, while deference was shown to the Christian population. Even the peasantry who had never met a Jew held him in contempt.⁵²

North Africa/Magreb - North African Jewry did not fare any better under Islamic rule. Tolerance was shown toward *dhimmi* peoples at the time of the Islamic arrival during the second half of the 600s, but within a century oppression became the byword and Jews and Christians were forced to convert to Islam. The Emir Idris ravaged the countryside, laying waste to property and people alike. Historian Andre Chouraqui compared North African and European Jewish suffering. He said, “Under Islam, however, the stubborn Jews who clung to their ancestral faith were subjected to such repression, restriction and humiliation as to exceed anything in Europe.” Rigid enforcement of the Charter of Omar heralded “the departure of virtually all Christian communities from North Africa, and subjected the Jews to the harshest conditions of inferiority even under the most benevolent rulers.” Jews lived in special ghettoized quarters and “reached a state of indescribable misery and squalor,” all the while being forced to wear either black or yellow to distinguish them from the Muslim population.⁵³

Jews were blamed for famines, epidemics, regime change or any other unfortunate event and paid the price in blood, as victims to the raging Muslim hordes. Plunder, rape, massacre, the destruction of property and sacred writings including Torah scrolls, were often the communal misfortune. Almohads and Almoravids were devastating with bloody attacks against Jews in Fria, Sijilmasa, Tlemcen, Marrakesh, Fez, Ceuta and Meknes in the twelfth and thirteenth centuries. Often, the choice was to flee or convert to Islam. Even though they tried to buy protection through payment of the *jizya* tax and generous gifts given to local officials, Jewish communities often found themselves at the mercy of frenzied mobs driven by lust and seeking plunder in times of instability. The authorities could not, or would not, protect them. At the outset of the French Protectorate in Morocco in 1912, the Jewish community suffered massacre and plunder, culminating in the sacking and burning of Jewish quarters.⁵⁴ For much of Morocco’s

⁵² Bostom, pp. 39-40.

⁵³ Chouraqui, pp. 38-41.

⁵⁴ Ibid, pp. 42-54 and 173.

history, Jews endured *dhimmi* slavery conditions.⁵⁵ Other disasters included the Jihadi slaughter in Fez in 1465⁵⁶ and again in 1820. The latter was accompanied by pillage, rape and mass destruction of the Jewish Quarter.⁵⁷ Similar attacks occurred in Algiers in the early nineteenth century.⁵⁸ Still, this list is only a tiny sampling of overall antisemitic outrages in the Muslim world throughout the centuries.

Mid Twentieth Century Onward

Such attitudes continued into World War II. In his famous book about the American war effort, *Crusade in Europe*, the Commander of European Allied forces and later to be President General Dwight D. Eisenhower spoke of the intractability of Arab prejudice against the Jews in North Africa. Arabs still refused Jews equal rights and saw them as inferior, even though the official *dhimmi* status was abolished. Eisenhower insisted that as long as the US army was responsible for civil affairs, all citizens were equal before the law. The American commander spoke of his clash with Muslim authorities as one of the most complicated civil administration issues he ever faced. The root cause of the problem was his refusal to agree to the spirit of discrimination expressed in the *dhimmi* status. Eisenhower understood that not giving in to antisemitic discrimination might jeopardize certain American objectives, yet he ignored threats to the US military administration while working to remove pro-Nazi officials and ensure equality despite warnings of possible pogroms.⁵⁹ He recounted, “The Arab population was then sympathetic to the Vichy French [pro-Nazi] regime, which had effectively eliminated Jewish rights in the region, and an Arab uprising against us, which the Germans were definitely trying to foment, would have been disastrous.”⁶⁰ He explained:

One complication in the Arab tangle was the age-old antagonism existing between the Arab and the Jew. Since the former outnumbered the latter by some forty to one in North

⁵⁵ Bat Ye’or, *Dhimmi*, Doc. 65, “Defenseless Dhimmi of Morocco (19th Century),” pp. 305-307 and Doc. 73, “Refusal to Emancipate the Dhimmi in Morocco,” p. 317.

⁵⁶ Bostom, pp. 48-49.

⁵⁷ Bat Ye’or, *Dhimmi*, Doc. 58, “Sack of the Jewish Quarter of Fez (1820),” pp. 293-294.

⁵⁸ Ibid, Doc. 59, “The Dhimma in Algeria and Morocco (early 19th century),” pp. 294-299.

⁵⁹ Eisenhower, Dwight D., *Crusade in Europe*, Doubleday, Garden City New York, 1948, p. 129.

⁶⁰ Ibid, p. 108.

Africa, it had become local policy to placate the Arab at the expense of the Jew; repressive laws had resulted and the Arab population regarded any suggestion for amelioration of such laws as the beginning of an effort to establish a Jewish government, with consequent persecution of themselves. Remembering that for years the uneducated population had been subjected to intensive Nazi propaganda calculated to fan these prejudices, it is easy to understand that the situation called more for caution and evolution than it did for precipitate action and possible revolution. The country was ridden, almost ruled, by rumor. One rumor was to the effect that I was a Jew, sent into the country by the Jew, Roosevelt, to grind down the Arabs and turn over North Africa to Jewish rule.⁶¹

Eisenhower was unaware of the continual persecution of Jews into the twentieth century and the expectation of the furthering of the *dhimmi* status as a matter of course, regardless of who ruled. Vichy French persecution of Jews was a natural state of affairs, as opposed to American enforced equality for all. The Vichy French incarcerated thousands of Libyan and Tunisian Jews in concentration camps prior to the Allied arrival, without protest from Muslim authorities.⁶² Libyans herded over two thousand Jews into the Giado concentration camp where over 500 died. Two months after WWII nationwide pogroms broke out, killing well over one hundred more Jews.⁶³ During the war when Nazis rounded up Jews for forced labor, many found their erstwhile friends had turned against them and were actively supporting the pro-Nazi Vichy regimes persecutions.⁶⁴ By the mid-1960s, most North African Jews left their homes, the majority fleeing to Israel.

After WWII, antisemitism became unacceptable and was replaced with the veneer of anti-Zionism. Jewish community suffering continued unabated. Jewish support of Zionism was a violation of the Charter of Omar and the no longer “officially” existent *dhimmi* status. Jews could not support Zionism since they were to have no other loyalty except for their Islamic overlords, or the secular metamorphosis, Arab nationalism.

⁶¹ Ibid, p. 128.

⁶² For a survey of the topic see Michel Abitbol, *The Jews of North Africa During the Second World War*, Wayne State University Press, Detroit, Michigan, 1989.

⁶³ “Libya,” *Encyclopedia Judaica*, Vol XI, column 202.

⁶⁴ “Testimonies by North African Jews,” displayed in the *Yad VaShem Holocaust Museum and Documentation Center*, Jerusalem, Israel.

There were continuing anti-Jewish attacks in Cairo throughout the late 1940s and in Libya from the end of WWII until the early 1950s. Iraqi Jews suffered from the time of the “Farhud” massacre in 1941 when 180 Jews were killed until the community dwindled to just a few thousand by 1952. Yemenite and Aden Jewry fled in mass by 1951, especially in the wake of the persecutions of December 1947 where 82 people were killed. Between 6,000 and 7,000 Jews abandoned Aleppo the same month in order to escape the popular onslaught in Syria. Simultaneously, there were further riots in Egypt and Bahrain, while North African Jewry prepared to flee by early 1948. The pace of attacks quickened as a result of the complete Arab/Muslim world rejection of the UN Partition Plan on November 29, 1947. The resolution called for Jewish and Arab States to live side by side in peace. The Arab invasion and resulting clash in the Palestine Mandate served as a catalyst for pogroms against Jews and the looting of their properties. When Israel declared independence in May 1948, persecution intensified, resulting in the virtual liquidation of ancient Jewish communities in various places.⁶⁵ The vast majority of the above mentioned communities found sanctuary in the newly established State of Israel.

From 1950-67 Moroccan and Tunisian Jewry fled mostly to the Jewish State as well, while Algerian Jewry immigrated almost entirely to France. Jewish communities were no longer; any sign of their existence was obliterated and their memories erased, Libya serving as a case in point.⁶⁶ Egyptian President Nasser ordered the removal of all references to the Jewish community from Egyptian history books. For the few remaining helpless Jews, Israel’s victory in the 1967 Six Day War only made the situation worse. As a manner of covering for their defeat, Arab regimes and populace took out their anger on the few Jews in their midst. Looting, beatings, imprisonment, torture, the occasional murder and accusations of betrayal, which for instance resulted in the execution of nine Jewish victims in Iraq 1969, became a recurring experience. The most viciously abused Iraqi and Syrian Jews were refused the right to leave, thus many fled illegally.⁶⁷ By the 1990s, there were only a few thousand Jews left in the entire Arab world. Little had changed since the Middle Ages.

Persecutions continued, even though there were almost no Jews left in Arab States. Such a blatant violation of human rights had little to do with Zionism, except for the fact that it is the modern nationalist extension of

⁶⁵ For a brief yet compelling overview of this period see Gilbert 198-250. Several are noted here.

⁶⁶ Libyan Jewish historian Maurice Roumani in Gilbert p. 286.

⁶⁷ Ibid, pp. 282-310.

Jewish identity. This violence against a few thousand helpless Jews had everything to do with continued antisemitism. Those Jews remaining in Arab countries exhibited pro-Arab loyalties. They defied the majority and willingly decided to remain in the Arab world, choosing not to immigrate to Israel or the West. Yet Jew hatred reached new heights.

As illustrated throughout much of the Middle East, Jews often occupied the lowest rung on the social ladder both historically and at the moment of their immigration to the State of Israel. Situated in the heart of the Arab Middle East, Jewish sovereignty was an affront and humiliation to the Arab Muslim world. In 1948, the Arabs were disgraced on an international level when the newborn State of Israel survived a combined offensive by the five Arab armies of Egypt, Jordan, Iraq, Syria, Lebanon and the Arab Liberation Army in conjunction with Palestinian irregular forces. By 1967, the Middle East was swept up in “secular” revolutionary Arab nationalism and Egypt’s President Nasser publicly led the drive for Israel’s elimination, only to encounter defeat along with his Jordanian and Syrian allies. Worse yet was the capture of the Old City of Jerusalem and the Temple Mount, known to Muslims as the “Noble Sanctuary” and considered to be the third holiest site in Islam. The Arab Muslim world suffered from national and theological defeat at the hands of the inferior *dhimmi* Jews.

By the mid 1960s, close to 60 percent of Israel’s Jews were of Asian and North African backgrounds, and either they or their ancestors had suffered the *dhimmi* existence under Muslim Arab overlords. European Jews dominated Israel’s power elite and Western Diaspora Jewish communities came to Israel’s aid. Still, the majority of Israel’s fighting forces were made up of those same docile, “tolerated” and “protected” Jews who were *dhimmi* status just a few decades previous. Nothing could be more insulting to Arab Muslim pride than to suffer the physical loss of men, equipment and land to a despised, landless, exile nation, supposedly punished for all eternity for breaking their covenant with Allah. As Israelis they broke their *dhimma* “protection for servitude” contract, and to intensify the humiliation, defeated their former masters on the battlefield. Jews from Arab countries finally had a feeling of vindication.

Due to the sudden strength projected by this previously passive minority, the image of the Jew and of Israelis at large took on new, reinvigorated, negative stereotypes alongside those in the Koran and others acquired while living as a *dhimmi*. This third level of an anti-Jewish image needed to be integrated with the other two, despite the fact that at times they appeared contradictory. Emphasis was placed on Jewish cunning, plotting, cruelty and international Jewish efforts to defeat the Arab and Muslim world. Simultaneously, the Jew was accused of aligning himself with the anti-

Messiah Dajjal, or devil, but all his schemes failed. By the late twentieth century, the Jewish stereotype took on monstrously evil proportions, similar to those projected by Nazism.

Sheikh Abdul-Hamid Attiyah Al-Dibani, the Rector of the Islamic University in Libya, had the objective to keep the Jew in his place through the sacred Islamic legal system. Not keeping with Divine jurisprudence led to Jewish empowerment and Muslim defeat. He declared at a Jihadi conference after the 1967 Six Day War, "Once Muslim jurisprudence had been discarded as a rule of life, the Jews could establish a State of their own in the heart of the Muslim world, to defy Muslims, and to gain victory over the Arabs in three consecutive battles. Hence, present-day Muslims should never treat with them for peace, since it has been proved beyond doubt that they [the Jews] are a mere gang of robbers and criminals, to whom trust, faith and conscience mean nothing."⁶⁸

Sheikh Abdullah Ghoshah, the Chief Judge of the Hashemite Kingdom of Jordan, a territory where few Jews if any ever lived during the modern period, had this to say at the same event, "Treachery was the business of Jews throughout their ages and times as it was their instinct to break their covenant with others and resort to treachery as soon as they had any chance to betray others."⁶⁹

Part III

From Ottoman Islamic Rule to Secular Nationalism

Jews and Muslims in the Land of Israel/Palestine

In the aftermath of the Bar Kokhva Revolt from 132-135 the Romans renamed the Land of Israel "Palestine" in honor of the Philistines who were of Greek origin. The Romans sought to obliterate any memory of the Jewish People's connection to the Land of the Covenant. Jews were reduced to a minority in their homeland. Two centuries after the Arab conquest of 638 CE, Muslims became the majority as Jews and Christians converted to Islam while others immigrated to friendlier lands. By the end of the eleventh century, few Jews remained in the Holy Land when it was conquered by the Christian Crusaders between 1099 and 1291. Later, Muslim Egyptian Mamluk and then Turkish rule (1517-1918) continued into the twentieth century. None of the above rulers brought much comfort to the Jews even if at times there were more liberal regimes.

⁶⁸ Bat Ye'or, *Dhimmi*, Doc. 112, "Jihad in Modern Times (1968)," p. 390-396.

⁶⁹ Ibid.

Except for the pre-Crusader period, Arabs did not rule the Holy Land. Prior to the advent of modern political Zionism in the late 1800s, Jews continued in their attempts to return to the Land of Israel, most specifically to the four holy cities of Jerusalem, Safed, Tiberias and Hebron.⁷⁰ They experienced the traditional discrimination and abuse suffered as *dhimmis*, yet their unshakeable beliefs brought many to the ancient homeland undeterred. Especially in Galilee, the ancient Jewish imprint was noticeable. Many villages still bore Arabized Hebrew names originating in the Talmudic period.⁷¹

Palestine became a neglected region under Mamluk and Turkish rule. After Sultan Sulieman's fairly positive policy encouraging Jewish return to the Land of Israel,⁷² Murad III declared a policy of expulsion of the Safed Jewish community to Cyprus, although it is believed the order was never carried out. Forced relocations known as "*surgun*" were implemented from the Balkan region to Istanbul and from Salonika to Rhodes in the late fifteenth and early sixteenth centuries. The Jews were then tied to new residences and had to pay double taxes.⁷³ Persecution in the form of extortionist taxation was carried out in Jerusalem, leading to the expropriation of the last remaining synagogue. Jerusalem Jews were heavily taxed while the Safed Jewish community continued to suffer anarchy, Bedouin raids, and other massacres at the hands of local Arabs during the nineteenth century.⁷⁴

Taxes in Jerusalem remained a terrible burden as related by Gedaliah of Siemiatyca in the year 1700:

In addition to the expenses in bribes destined to win the favor of the Muslims, each male was obliged to pay an annual poll tax

⁷⁰ Peters, Joan, *From Time Immemorial, the Origins of the Arab Jewish Conflict Over Palestine*, JKAP Publications, USA, 1984, pp. 145-147.

⁷¹ Safrai, Zeev, *The Galilee in the Time of the Mishna and the Talmud*, (Hebrew), Ministry of Education and Culture, Israel, 1985.

See the entire book as a source. Any modern map of the Galilee clearly shows Hebrew roots from the Talmudic and Second Temple Periods in the names of today's Arab villages.

⁷² Peters, p. 85.

⁷³ Kohen, Elli, *A History of the Turkish Jews and Sephardim: Memories of a Past Golden Age*, University Press of America, Maryland, 2007, p. 18.

Bornstein-Makovetsky, Leah, "Suleiman I," *Jewish Virtual Library*, retrieved May 5, 2011,

https://www.jewishvirtuallibrary.org/jsource/judaicaejud_0002_0019_0_19345.html.

⁷⁴ Shor, Natan, *Toldot Tzfat*, (Hebrew), Dvir Company and Am Oved Publishers, Israel, 1983, pp. 182-198.

of two pieces of gold to the sultan. The rich man was not obliged to give more, but the poor man could not give less. Every year, generally during the festival of Passover, an official from Constantinople would arrive in Jerusalem. He who did not have the means to pay the tax was thrown into prison and the Jewish community was obliged to redeem him. The official remained in Jerusalem for about two months and consequently, during that period, the poor people would hide where ever they could, but if ever they were caught they would be redeemed by community funds.⁷⁵

Extortion was rampant in the nineteenth century. Jews paid hundreds of pounds to Muslim authorities to ensure access to the Western Wall in Jerusalem, for admittance to Rachel's tomb north of Bethlehem, for the right to use the Jaffa-Jerusalem road without harassment and to guarantee the ancient cemetery on the Mount of Olives would not be desecrated. Muslims denied Jews access to the Cave of the Machpela in Hebron where the Hebrew patriarchs and matriarchs are buried. Still, attacks continued against Jews in the four holy cities, particularly in the 1830s, with extortions, beatings and murders in Hebron and massacres in Safed. Despite constant appeals to British consular authorities for help, little was offered. Robbery, pillage, plunder, rape and murder perpetrated against the Jewish community were commonplace. If caught on the highway, a Jew could be not only robbed, but also forced to strip and left to continue on his way barefoot and naked. Any Jew attempting to give evidence against a Muslim assailant had his testimony nullified in accordance with the Charter of Omar—even after the Ottomans canceled the Charter in 1856. Local authorities continued to adhere to traditional Islamic ways, while Muslim attackers took vengeance on Jews if they dared complain to authorities.⁷⁶

British Consul W.T. Young was beside himself with despair when he reported, "scarcely a day passes that I do not hear of some act of tyranny and oppression against a Jew." He continued in his analysis of the Jewish predicament:

⁷⁵ Bat Ye'or, *Dhimmi*, Doc. 100, "Description of the Status of Non-Muslims in Palestine (1700)," pp. 364-366.

⁷⁶ Peters, "Dhimmi in the Holy Land," pp. 172-195.

Bat Ye'or, Doc. 103, "Jews of Palestine before 1847," pp. 371-372, Doc. 31, "Visit to the Jews of Hebron (1836)," pp. 222-223, Doc. 33, "A Visit to Israel's Holy Places (1839), pp. 225 – 226, and Doc. 35, "Nineteenth Century Ottoman Palestine," pp. 228-241.

Like a miserable dog without an owner he is kicked by one because he crosses his path, and cuffed by another because he cried out - to seek redress he is afraid, lest it bring worse upon him; he thinks it better to endure than to live in the expectation of his complaint being revenged upon him. Brought up from infancy to look upon his civil disabilities everywhere as a mark of degradation, his heart becomes the cradle of fear and suspicion – he finds he is trusted by none – and therefore he lives himself without confidence in any.⁷⁷

For Young any declaration of equality for Jews was useless and often only brought about more harm. While enumerating several reasons for such abuse he emphasized such behavior was attributable “*to the blind hatred and ignorant prejudices of a fanatical populace.*”⁷⁸

Several points need to be made regarding the above persecutions. In the midst of institutionalized religious discrimination against Jews, there were periods of stability. Second, there are many historians who claim the Jewish predicament was no worse than that of the average Muslim peasant. This is the same argument made concerning the Jews of Europe and the Christian peasantry yet there is an important difference. In both cases the peasant did not have to worry about forced conversion, expulsion or massacre by his overlords. He suffered as an individual, not as a “tolerated” out-group who at any moment could find his community at the mercy of blood-thirsty mobs. The peasantry suffered material deprivation in addition to whatever other maladies existed in society such as invasion, taxation or disease, yet the peasants were not singled out for punishment and destruction. The above examples are only a small sampling of the numerous persecutions that befell Jewry under Islamic rule in the Holy Land.

Over the centuries, comparisons were and are made between Christian and Islamic antisemitism. At the outset of modern research, many historians believed the Muslim world to have shown greater leniency and even favor toward Jews. A review of the sources proves that belief incorrect; however, the reverse is also not accurate. Christian persecution of Jews was horrific especially in Eastern Europe into the early modern period, even pre-dating the Holocaust. We can conclude our survey of this period by recalling the great Hebrew poet of the Middle Ages, Yehuda Halevy, who lived in both

⁷⁷ Quoted in Peters, p. 187.

⁷⁸ Ibid, p. 188, italics in the original quoted source.

Christian and Muslim Spain. He deemed the evils of Christian and Islamic antisemitism to be equally brutal.⁷⁹

Rollback of the 1000 Year Jihad Christendom Defeats Ottoman Imperialism

To understand Islamic frustrations underlying extremist attitudes toward the West in the modern period we need a brief review of the fall of the Ottoman Empire. The last major Muslim advance into Europe reached its height when the Turks approached the gates of Vienna in 1683 and were rolled back by Polish, Hapsburg and German forces by 1699. Except for the Iberian Peninsula, the wildly successful, one thousand year Jihad was finally halted and reversed. The Christian Balkans went into revolt along church and national lines serving as an example to others. Once, Muslim imperialism in the form of Jihad flowed into Europe; now the Balkan “liberation wars” and European imperialism streamed in the opposite direction penetrating the Ottoman Empire by the eighteenth and nineteenth centuries. For the *dhimmi* peoples, in particular the Christians, there was hope. The unbreakable connection between Jihad and the *dhimmi* existence backfired when the Turks lost their previous conquests.

With the weakening of the Ottoman Empire, the European powers made steady inroads all over the map. France moved into North Africa, Russian influence coupled with indigenous Slavic populations in the Balkans, while Britain and France penetrated into the Levant of Syria, Lebanon and Palestine. European ideals advocating secular nationalism and equality swept into the Middle East through Christian communities, in particular those in Beirut and Damascus.⁸⁰ The Europeans worked for *dhimmi* emancipation and equality as a matter of principle but also to undermine and bring about the collapse of the Ottoman Empire. It was hoped the former *dhimmi* communities, in particular the Christians, would show appreciation and increasing loyalty to the Europeans for intervention to ensure their equal rights.

The confluence of material and community interests often brought about a European alliance with the *dhimmis*. Western pressure resulted in the abolishment of the *dhimmi* legal statute in 1856. The European-initiated Capitulation Treaties, designed for economic reasons in 1535, were expanded to award specific rights to particular *dhimmis*, either as individuals or as a group over the centuries. The full cancellation of institutionalized

⁷⁹ Goitein, p. 88.

⁸⁰ Antonius, George, *The Arab Awakening*, Capricorn Books, New York, (1946) 1965, Chapters 1-3, pp. 13-61.

discrimination infuriated the “*ulema*,” Muslim religious leadership, and stirred up the accumulated anger of the “*umma*,” or people, toward the *dhimmi* communities, in particular against the Christians. This was a major cause leading to popular outbreaks of violence and the massacre of some 20,000 Christians throughout the Levant by 1860.

When Christians asserted their equal rights they violated the stipulations of the traditional Islamic toleration, Muslims saw them as breaking the *dhimma* agreement despite its repeal. Thereby these Christians no longer deserved the protection of their Ottoman Muslim overlords. In addition, the Turks suffered territorial losses, which led to Muslim refugee problems particularly in the Balkans. In a defensive move, the Ottomans resettled refugees in Palestine and Armenia to solidify Turkish Muslim control over those areas where large non-Muslim populations asserted themselves nationally, religiously and increasingly in alliance with European interests. Such moves led to radicalization, further instability and clashes, which traditional Islamic thinking interpreted as religious wars.⁸¹ One result of WWI was the Ottoman perpetrated Armenian slaughter, the first genocide of the twentieth century. Many Jews knew they could be next, but suffered “only” expulsions and persecutions in Palestine from 1915-17.

Overall the Jewish predicament was both better and worse. Equality led to economic gain, which was often connected to finding common cause with the British. Jews were not a threat on the political or diplomatic level, but they were considered the most servile of all groups, and therefore any equality obtained was far more insulting to a Muslim’s honor than awarding Christians their rights. The Jews tread carefully; their enhanced status often stirred up Islamic resentment as well as Christian antisemitism, whether of local variety Eastern Orthodox roots, or those imported from Europe. All of this made Jews more vulnerable in many locales.

Europe put pressure on the Balkan, Russian, and Armenian borders and opened a domestic front by advocating equality for the *dhimmi* communities throughout the Ottoman Empire. It was Europe’s attempt to gain *dhimmi* loyalties through liberation from Muslim disabilities, which often made the *dhimmi* or “*raya*” communities into pawns in the crucial power struggle between the Turks and Europe, Islam and Christendom. Attacks against the *dhimmis* and their property were not unusual as the average Muslim resented the equal status awarded to those who denied Allah’s perfect belief system. In attempting to spread their influence, Europeans prodded the Ottomans toward modernization and a secular Turkish nationalism in return for help developing a modern military. This was partially realized when the “Young

⁸¹ Bat Ye’or, *Dhimmi*, pp. 103-108.

Turks” overthrew the sultan in 1908. Both Germany and Britain vied to manipulate the Ottomans into their sphere. By WWI the Germans succeeded, but were defeated alongside the Ottomans and their empire was shattered. Secular Turkish nationalism and European ideals triumphed over the previous Islamic identity and Sharia law. In the 1920s Mustafa Kemal Atatürk developed modern Turkey, a culmination of this process.⁸²

Quite a few members of the former *dhimmi* groups, Jews included, advocated full loyalty to the Ottoman Empire, believing their dreams would be fulfilled in the aftermath of the Young Turk revolution. Such hopes continued into WWI, but for the most part they were dashed with the Armenian genocide, the general persecution of Christians and the Greco-Turkish clash of the early 1920s. Luckily, Jews suffered no mass murder, but they understood their place. A broader discussion of the development of modern Turkey and both Ottoman and Turkish policies toward minorities is beyond the scope of this work.

The Ottoman defeat in WWI brought about full European imperial intrusion into the Middle East. Traditional Muslims saw any alliance of *dhimmi* populations with Europe as a betrayal. Most notably, they saw the Lebanese Maronite Catholic and French alliance in this light. According to Bat Ye’or, Zionism could not develop in Middle Eastern Jewish communities the way it did in Europe due to overriding fears of massacre facing any *dhimmi* community daring to declare loyalty to an overlord other than Islam. Great massacres and persecutions of Greeks, Maronites, Armenians and others drove this message home to those Jewish communities still under the *dhimma*.⁸³

As Jewish nationalism challenged the Arab world, Muslims saw Jews in Arab countries as easy prey. They made public threats in international arenas. For instance, the Syrian delegate to the United Nations, Faris el-Khoury, gave full expression to this line of thinking in a *New York Times* interview on February 19, 1947 when the international community began considering the Partition Plan. “Unless the Palestine problem is settled,” he said, “we shall have difficulty in protecting and safeguarding the Jews in the Arab world.”⁸⁴ His inference of “settled” meant no place for a Jewish national entity.

⁸² For a review of the collapse of the Ottoman Empire and development of modern Turkey see Lewis, Bernard, *The Emergence of Modern Turkey*, Oxford University Press (Third Edition), New York, 2002.

Also see Erik J. Zürcher, *Turkey: A Modern History*, I.B. Tauris, London, 1997.

⁸³ Ibid, pp. 93-97 and 103.

⁸⁴ Bard, Mitchell G., *Myths and Facts Online*, “Arab/Muslim Attitudes Toward Israel,” retrieved May 21, 2011,

www.jewishvirtuallibrary.org/jsource/myths3/MFattitudes.html.

Confluence of Interests and Theology

Christian-Islamic Antisemitism

Christian and Muslim antisemites borrowed from each other in their antipathy toward the Jews. Despite being *dhimmi* themselves, Eastern Churches blamed the Jews for their sufferings under Muslim rule, in essence transferring their anger against the oppressor onto the Jews, whose social position was often far less than their own.⁸⁵ Although given equality, Middle Eastern Christians still suffered persecution, as did the Jews; however, with support from France and the Catholic Church their hope of solidifying equal status was understood to be within reach. Theologically, despite conflict with Islam, they could agree with the Muslim authorities to disenfranchise the Jews from any claims of finding favor with God, or in a more physical sense any claim to the Holy Land. Christians set off the Damascus Blood Libel of 1840 and the outbreak of violence against Jews in the area of the Church of the Holy Sepulcher in Jerusalem in the mid nineteenth century.⁸⁶ Antisemitism was indigenous to much of French nationalism and such tendencies were often passed on to Christian Arabs.⁸⁷

French-influenced Christians initiated the rise of secular Arab nationalism in the nineteenth century in an effort to gain equality and a foothold in the teetering Ottoman Empire. Jews were not included, but instead disenfranchised here as well. The Arab nationalist formula meant identifying oneself as a Muslim Arab or Christian Arab, where the term “Arab” was the noun. All Arabs, Muslims or Christians, were to be equal in the future Arab national state living under secular law. However, when religion and Islamic Sharia law ruled, a person was either an Arab Christian or Arab Muslim; one’s religion was the noun and determining factor of identity and law, meaning Christians would continue to suffer under the *dhimma* restrictions.

Borrowing from the European understanding, secular Arab nationalism made inroads not only among Christians but within elements of the majority Muslim population as well. At the conclusion of WWI in 1918 Britain and France divided the Middle East into regional interests and issued mandates with international League of Nations support. The British and French hoped to build economic ties established on the European secular model with the new Arab national entities no longer part of the Ottoman Empire as a result of WWI.

⁸⁵ Bat Ye’or, *Islam and Dhimmitude*, pp. 113-117.

⁸⁶ *Ibid*, pp. 134-141.

⁸⁷ Influenced by French antisemitism in the late 19th and early 20th centuries were those Christian Arab intellectuals as represented by Naguib Azouri and George Antonius.

WWI and the Turkish defeat led to a Muslim backlash. The Middle East saw massacres of some 300,000 Assyrian Christians, including Nestorians and Chaldeans,⁸⁸ and one and a half million Armenians from the outset of WWI into the 1920s. The Christian dilemma was at its height. Lebanese Christians were divided between attempting independence with French support, or accepting a role within the secular Arab nationalist movement. Most chose the latter believing they could integrate fully into the new Middle Eastern realities achieving equality and security once religious differences were downplayed. In the Holy Land, Christians aligned themselves with the Muslims in the newly developing Palestinian Arab nationalism.⁸⁹ More than elsewhere in the twentieth century, antisemitism characterized these churches under the Palestine Mandate. Catholics in particular accused Jews of being “deicidal.” During and after WWI, Christian refugee survivors of Jihadist massacres often fled to Jerusalem and the Levant in general where sizable Christian communities remained. Augmented by the newly Arabic translated Czarist *Protocols of the Learned Elders of Zion*⁹⁰ charging the Jews with seeking world conquest, these Christian refugees deflected hatred from their Muslim oppressors and projected it toward the Jews, accusing them of causing their misfortunes⁹¹ (see Chapter III “Jewish Nationalism”). Some might consider their attitude “displaced aggression,” or a defensive measure. Seeking and receiving acceptance from the majority Muslims while identifying the Jews as the common enemy could bring physical security to the Christian minority. Secular Arab nationalism promised to guarantee physical existence and equality for Christians by replacing the Sharia-driven Muslim societies.

One can ask, “Why did the Jews not adopt this new Arab nationalist identity?” In fact some tried, in particular in Iraq from the 1920s through

⁸⁸ “Assyrian Genocide,” *Wikipedia*, en.wikipedia.org/wiki/Assyrian_genocide.
Assyrian Genocide Research Center, Rutgers University, www.ncas.rutgers.edu.
Both retrieved July 8, 2015.

Much more information can be found at the Assyrian Genocide Research Center.

⁸⁹ Bat Ye’or, *Islam and Dhimmitude*, pp. 148-152.

⁹⁰ This antisemitic document forged by the Czarist secret police is referred to as *The Protocols of the Learned Elders of Zion* or *The Protocols of the Elders of Zion*. Either designation is correct.

⁹¹ *Ibid*, pp. 134 and 152.

the 1940s but the movement failed.⁹² Religious Muslims supporting a form of secular Arab nationalism still viewed the Jews as an exiled national entity suffering punishment for deliberately breaking the covenant. Christians were viewed in a more positive light; they were understood to be misguided, but not malicious. In addition, the rise of the Jewish national movement or Zionism commencing in the 1890s was seen as a full rebellion against the *dhimma* status and clashed with deeply held theological beliefs among both Christians and Muslims that Jews had broken their covenant with God and lost any chance of redemption in the Promised Land. Zionism competed directly with secular Palestinian Arab nationalism, Jewish national success being an affront to God. Conversely Christians were seeking to merge with the Arab nationalist majority without claiming any specific Muslim *waqf* lands for an independent Christian entity.

Rejecting any national or separatist movement of their own, Christians felt it best to align with the rising Arab national movement. Most well known for this policy is the historian George Antonius during the British Mandate, PLO members George Habash and Nayef Hawatmeh after Israel's independence, and in recent years the academic Edward Said. This was the safest policy to achieve equality and survive in the Middle East, yet it demanded the concession of Christian identity and the acceptance of the Muslim Arab national narrative. The community nullified any previous Byzantine or Christian claims of primary distinctiveness. Points of unity within the Arab national identity found prominence. Canceling points of conflict, the Christian communities made common cause with Muslims through traditional staunch antisemitism awakened by the rise of Zionism and together denied the legitimacy of the Jewish national movement.⁹³

Only a small European Christian minority viewed a Jewish return to the Promised Land as a harbinger of the End Time and the return of Jesus of Nazareth. Such was the case with certain British Protestant groups supporting the effort in the 1800s. Politically, Britain viewed an alliance with Zionism as working in its favor and issued the Balfour Declaration supporting a Jewish National Home, but no state, in November 1917 and

⁹² Rejwan, pp. 215 and 230-235.

Sassoon Heskell was minister of finance in the 1920s, Dawood Samra served on the High Court of Appeals in the 1930s-40s, while Menachem Daniel and his son Ezra Menachem Daniel represented the Jewish community in the Iraqi parliament during much of this period. Furthermore Jews were very active in the Iraqi communist party during the 1940s. Due to antisemitic outbreaks of violence some 90% of Iraqi Jews came to Israel in the early 1950s.

⁹³ This is a continual theme underscored by Bat Ye'or when researching most Eastern Christian Churches, their clergy and policies.

later obtained League of Nations approval for the Palestine Mandate. Stitching together economic and military interests stretching from Iraq through Transjordan to Palestine and Egypt, London established friendly Arab regimes to ensure the free flow of oil from Iraq to Haifa for civilian and military needs.

Jews were not only behaving as equals, but Muslims saw them as audacious in their work toward national independence in the heart of the Arab Muslim world. Christians likewise were appalled; theological disaster was on the way should Jews gain sovereignty in the Holy Land and in particular over Jerusalem. A similar fate confronted Islam, should *waqf*land⁹⁴ fall under Jewish rule along with the Noble Sanctuary or Temple Mount, home to the Al-Aksa Mosque and Dome of the Rock. Christians, once downtrodden and humiliated through Muslim persecution, were now equals in the Arab national movement. Christian equality dealt religious Muslims a blow to their dignity, but common ground existed when confronting the theologically “dispossessed” Jews. Islam and Eastern Christianity intensified their antisemitic campaign against the Jews to deny them equal status as a nation, a people or as individuals. Eventually the venomous pitch of antisemitism reached levels of hatred only appeasable through Jewish destruction.

Muza Kazem el-Husseini, president of the Arab Palestinian Congress representing both Muslims and Christians, demanded the implementation of Sharia Law and the abridgment of the Balfour Declaration, but he somehow excluded Christians from discriminatory statutes. At the same time Christians lobbied the British to accept the arguments in the *Protocols*. The Muslim Christian Association determined Jews had no historic-religious right to Palestine/Land of Israel, and they were to remain in the Diaspora. Muslims and Christians, unified as Arabs, were the only true owners of the land. Jews were satanic and evil by nature. The “Arabs were the creators of science and civilization” and all accusations made against the Jews in the *Protocols* were true. Theology also played an increasingly political role. Christian accusations of deicide and the emphasis on superseding the Jews as God’s “chosen” accompanied the adaptation of the Muslim Jihadist ideal to be carried out jointly in the name of a unified Arab people against Jews.⁹⁵

⁹⁴ Waqf lands in general are “endowed lands” or any territory previously captured by Islam. In this specific instance of the Temple Mount/Noble Sanctuary domain “waqf” refers to the institutionalized mosque holdings. In this case “waqf” properties are similar in definition to “church” properties in Christian societies.

⁹⁵ Bat Ye’or, *Islam and Dhimmitude*, pp. 153-154.

Theology served secular political purposes. Political anti-Zionism met on a platform of theological antisemitism. Both Christians and Muslims faced down the British in the Palestinian Arab demand for nullification of the Jewish National Home. Such visceral hatred reinforced the political clash and could be counted upon to stir up violence against the Jews. Anti-Jewish riots in 1920, 1921, 1929 and 1936-39 forced the British to reconsider the promise of a Jewish National Home. Reviling the Jews was expected to bring Christians acceptance in the Palestine Arab national movement, although even here the Islamist Izz a-Din al-Qassam saw Christians as an additional enemy. Theological condemnation of the Jews would not bring Christians any closer to Islam, but adopting a Palestinian Arab identity provided an acceptable secular interpretation. Christianity and Islam replaced the Jews who were now to be destroyed by a joint military front in the service of the collective Palestinian Arab people. Relegating the Jews to fossilization, Christian “Replacement Theology” reigned again, even though from the Muslim perspective Mohammed’s revelations replaced both Christianity and Judaism. True believers accepted the eternal absolutist claim of Islamic existence and superiority commencing with the creation of the world. The *dhimmi* peoples were only an aberration to be “tolerated” or “suffered.” Somehow the Eastern Churches thought they would become acceptable to the Muslim world by embracing secular Arab nationalism while battling against the common Jewish enemy. This policy failed as shown by Jihadi attacks against Middle Eastern Christians into the early twenty-first century.

Vicious antisemitism characterizing the *dhimmi* Jew and Czarist *Protocols* stereotype were prominent into the 1930s and the outbreak of WWII. European antisemitism culminated in the Holocaust, an extermination led by Nazi Germany, whose foundations were European. The Nazis could not have succeeded in their perfidy without the aid of collaborators. In the Middle East, there were attacks against Jews by many Axis sympathizers, yet the demand and institutional organization to take such action on a large scale was not ripe. This in no way detracted from the traditional Islamic denigration of the Jews. In 1939, the Muslim world as a whole had yet to arrive at the conclusion that Jews were their foremost enemy and their liquidation an Islamic obligation. The ingredients for such a conclusion existed in previous Islamist thinking. Although the variables of such an equation were extant, the sum of all its parts did not yet add up to taking exterminatory action. A “catalyst” was clearly absent. Simply put, Christians and Muslims theologically, as well as Arab nationalists on the secular cultural plane, saw Jewish self affirmative action to ensure equality as a national entity through Zionism as a violation of the “world order.”

From the European perspective, German antisemitism was rooted in a secular, pseudo-scientific, racial theory condemning the Jews to extinction. It was not religious; a Jew could convert to Christianity, yet he remained a Jew. An assimilated Jew was most dangerous, spreading his "polluted" gene pool amongst superior and purer races, especially the "German Aryans." It is important to examine the transition from religious antisemitism to the more deadly secular type, which was justified through rationalist thinking and supposed scientific proof.

Paradoxically the Enlightenment nourished secular antisemitism, which was a challenge to the old feudal order. Trusting rationalism, human observation and scientific experiment, Enlightenment thinkers were sure they would arrive at truth and the best world possible. Questioning the diocentric world and jettisoning most of it, they believed in humankind's abilities of self-rule, equality and human rights. By the late seventeenth century, a process of questioning the old order was set in motion. 1789 brought the French Revolution; ten years later Napoleon was dictator over the secular French state. Catholic France allowed for Protestant and even Jewish equality, which was already acquired in 1790-91. There were equal rights for men only, equal obligations and expectations of full loyalty to the French nation state and its self-appointed ruler, Napoleon. Anthropocentrism triumphed, the people reigned, and religion was defeated. Religion was lucky to retain its status at all, and remained subordinate to the secular nation. Napoleon's forces spread anti-church, anti-aristocratic modernity by advancing on central Europe and later into Russia. By 1815, Napoleon suffered his final defeat, but rationalism continued to spread, changing the face of Europe and ushering in the Age of Nationalism.

The Middle East experienced a similar but much more limited process. Very much in parallel, the more secular leaning Mohammed Ali of Egypt swept through the Middle East, although he was far less successful at imparting similar secular ideals. Whereas the Enlightenment penetrated much of Europe prior to the French Revolution, the Middle East was fairly bereft of rationalist understandings. Religion and the Caliphate still held sway. Napoleon invaded Egypt in 1798; the French remained three years and were finally defeated with the help of Mohammed Ali. Originally sent by the Turkish sultan in a military capacity, Mohammed Ali gained power from the disintegrating traditionalist Mamluk regime in 1805. As the Pasha of Egypt, he consolidated his regime by 1811. The Ottoman sultan was less than thrilled with his meteoric rise, but still turned to Mohammed Ali to put down the Islamic fundamentalist Wahhabist rebels who captured Mecca and Medina in the Arabian Peninsula, invaded Iraq, sacked the Shiite holy city of

Karbala and were on their way to Damascus.⁹⁶ Despite massive logistical problems, by 1818 Mohammed Ali and his sons successfully defeated the Wahhabist extremists. He then expanded his rule into Yemen, the Hejaz and Sudan.

Shoring up an economic and military power base, Mohammed Ali accelerated Egyptian domestic development using European personnel, technology, and educational models to build a modern state on the Nile. He established a central bureaucracy, wrenched control of Egypt's mainly rural economy from the previous Mamluk local rulers, expanded agriculture, confiscated *waqf* Islamic trusts held by specific religious authorities, revised the tax structure to benefit the state, modernized the army, constructed a navy, established industry where none existed, improved health care, rebuilt the port of Alexandria and poured the foundations for the modern Egyptian nation state. He particularly invested in modern education for his military. In many ways Mohammed Ali was the state, built as an extension of his power somewhat similar to Napoleon's France but not as advanced.⁹⁷

In 1831, Mohammed Ali invaded the Levant and Syria on his way to Istanbul. European intervention halted the collapse of the Ottoman Empire and Mohammed Ali was forced into partial retreat by 1840, yet he began to set the Middle East free from the entrenched aristocracy and clerical ruling classes. Rationalism and secular modernity brought great improvements, first to Egypt and then to the Holy Land and Syria during Mohammed Ali's brief rule, especially where Christian *dhimmi* communities were concerned. The Jewish condition improved, but did not approach that of the Christian advance. Individual Muslim contempt for the Jews increased despite regime policies relaxing *dhimma* disabilities. The regime and the Capitulation Treaties specifically designed to protect European merchants also protected non-Muslim foreigners including quite a few Jews.⁹⁸ However, Muslim reaction against the Jews was particularly felt in the Safed pogrom of 1834.

The arch conservative Islamic religious backlash was not long in coming, leaving tens of thousands killed and injured, in particular Lebanese and Syrian Christians. By awarding equal rights to the *dhimmis*, those

⁹⁶ The Wahhabist uprising of the early 19th century is reminiscent of the Islamic State (ISIS or ISIL) destruction reigned on Shiites and others in the early 21st century even if the Islamic State did not originate in northern Arabia.

⁹⁷ Thompson, Jason, *A History of Egypt*, American University in Cairo Press, Cairo, Egypt, 2008, pp. 219- 234. Antonius, p. 22.

⁹⁸ Antonius, pp. 21-34. "History," *Jews of Egypt Foundation*, retrieved October 14, 2011, www.jewsofegyptfoundation.com.

implementing secular Enlightenment-type legislation undermined the will of Allah, destroyed the Sharia and replaced the Divine with themselves as rulers. Both in France and in the Middle East, the elimination of institutionalized religious discrimination against the Jews in particular brought about an increased disdain for what was considered a non-deserving, theologically discarded minority.

In Europe the pro-Vatican Catholic, pro-aristocratic right wing challenged French secularism while Ottoman and Arab secular attempts were seen as a betrayal of Islam and the Caliphate. The secular state undermined Christianity and the European monarchies while in the Middle East the Caliphate was abolished by secular Turkish nationalism in the 1920s. Undeservedly, and in violation of theological dictate, the Jews, a despised minority, attained equal rights and were viewed as the beneficiaries of all these calamities befalling both the Christian and Muslim old orders. The baseline for secular revolutionary success was Napoleonic France and a century later Ataturk's post-WWI Turkey, now coinciding with massive British-French penetration into the Arab world.

Islam Incorporates Czarist/Nazi Indictments Against Jews

Devout Christians and Muslims were deeply disturbed by Jewish advances made in civil society, yet European rationalism and secularism would spawn the harshest forms of antisemitism, of the racist-genetic-type. Christian antisemitism mutated from relegating the "deicidal Jews" to what can be considered "the trash heap of history" with its accompanying degradations to justifying Jewish annihilation. Centuries earlier in the 1530s, Protestant founder and theologian Martin Luther declared, "Know Christian, that next to the devil thou hast no enemy more cruel, more venomous and violent than a true Jew."⁹⁹ Once Charles Darwin published *On the Origin of Species* many interpreted his findings as parallel to human anthropology. Antisemites compared Jews to evil bacteria in need of extermination. To quote the famous French-German antisemite Paul de Lagarde who accused the Jews of plotting to destroy the Christian-German faith:

One would need a heart as hard as crocodile hide not to feel sorry for the poor exploited Germans and – which is identical – not to hate the Jews and despise those who – out of humanity! – defend these Jews or who are too cowardly to trample this usurious vermin to death. With trichinae and bacilli one does

⁹⁹ Dawidowicz, Lucy, *The War Against the Jews 1933 – 1945*, Bantam Books, New York, 1975, quoted on p. 29.

not negotiate, nor are trichinae and bacilli to be educated; they are exterminated as quickly and thoroughly as possible.¹⁰⁰

Neither Eastern Christians nor Muslims countenanced a Jewish return to the Land of Israel. Such attempts could only be interpreted as a diabolical plot. The *Protocols* provided the answer of a Jewish Zionist plot to conquer the world through money, media, revolutions and a constantly expanding state. *The Hamas Covenant* echoes these accusations in Articles 22 and 32. With the success of the Jewish National Home and subsequent Israeli State, a “temporarily” defeated Islam embraced the character traits described by the Czarist antisemites. After all, Allah could never betray true Muslims; rather, the enemy was much more crafty, powerful and evil than imagined. Drawing back on Islamic texts and stereotypes was helpful, but not quite enough until full theological demonization provided the missing variable. Secular rational demonization was explained and justified using the *Protocols*.

The *Protocols* highlighted themes of Jewish perfidy and conspiracies against Europe and Christendom. The spirit of demonization is similar to those from antisemitic Islamic texts, in particular the Hadith accusation that the Kaybar Jewess Zaynab Bint al-Harith poisoned the Prophet Mohammed in 632 and that the Dajjal, or devil will be born of a Jewess.¹⁰¹ Today’s demonization includes accusation reversal whereby Israel or Jews are accused of being Nazis (*The Hamas Covenant* Articles 20, 31 and 32), which conflicts with the well-known fact of Islamists’ own sympathies and cooperation with the Nazis during WWII (see Chapters III and IX “Jewish Nationalism” and “Czarist Nazi Integration” respectively). Emphasis on these themes increased after the war.

More significantly a “solution” was needed. Antisemitism changed its form evolving from the diocentric concept of theological evil with the possibility of repentance, to the anthropocentric human determination of the intrinsic inability to change one’s genetic make-up and join “the forces of good.” The Aryan race was positive, the Jews negative, and only one side

¹⁰⁰ Ibid, p. 41, quoted in Dawidowicz.

¹⁰¹ Bostom, *Antisemitism*, pp. 62-63.

Cook, David, “Anti-Semitic Themes in Muslim Apocalyptic and Jihadi Literature,” *Jerusalem Center for Public Affairs*, 2007, retrieved February 29, 2016, <http://jcpa.org/article/anti-semitic-themes-in-muslim-apocalyptic-and-jihadiliterature>

“Quran, Hadith and Scholars,” *Kebenaran Islam* (Truth Islam), retrieved August 2, 2015, <http://mengungkapkebohonganislam.blogspot.com/search?q=Hadith+and+Scholars>

would be victorious. Nazi Europe was said to have found the solution during WWII, but never completed the job. Theological Christian and Islamic antisemitism merged. Extremist Islam integrated theological antisemitism and the rational “scientific” Nazi explanation determining inherent Jewish evil and arriving at the solution for a full Jihad in the “struggle against the Jews,” who were the ultimate enemy. Muslims were good, Jews were by definition “evil” with no chance of repentance and Islam was destined to achieve victory as determined by Allah. This ideology summarizes the worldview of the most influential Islamic ideologue, Sayyid Qutb (see Chapter II “Ideologues”).

Europe “upgraded” its antisemitism to annihilating the Jews in WWII. Extremist Islam only fully picked up on the Final Solution after the Holocaust. For the Nazis, exterminating the Jews was a racial imperative. For the Jihadists, including the Muslim Brotherhood, Hamas and the like, exterminating the Jews mutated into a theological commandment exceeding the *dhimma* status and Charter of Omar.

We see this continuity when skipping forward for a moment to the twenty-first century. Popular Egyptian Brotherhood preacher and *Al Jazeera* Arab world TV star Sheikh Yusuf al-Qaradawi’s book *Rulings on Palestine* (2004) demanded a continuing Jihad to destroy Israel. The book legitimized suicide-homicide bombings and warned Muslims that all Jews are their enemies. Echoing *The Hamas Covenant* Article 32, he succeeded at fully integrating theological and modern European antisemitism, solidifying the anti-Jewish Islamic hatred of today.¹⁰² His later exhortations on *Al Jazeera TV* on January 9, 2009 demanded Zionist and Jewish destruction down to the “last one.” Three weeks later he went further, condoning Jewish extermination at the hands of Hitler as Divine punishment to be continued at the hands of the “believers,” today’s Muslim Brotherhood.¹⁰³

The best example of the totality in the demand for Israeli Jewish destruction is support for suicide-homicide bombings. These bombings were understood to be a successful tactic taken from the Shiites in Lebanon when battling Israel and the West. The Palestinian Authority Jerusalem Mufti Sheikh Ikrima Sabri and Chief Justice Sheikh Taysir al-Tamimi agreed fully with Qaradawi that suicide-homicide bombings against Israel were legitimate, and constitute martyrdom, not suicide. The 9/11 bombers and

¹⁰² “Qaradawi Predicts a Muslim Apocalypse,” *Jewish Chronicle Online*, May 2008, retrieved November 10, 2011, <http://www.thejc.com/news/uk-news/1770/qaradawi-predicts-a-muslim-apocalypse>.

¹⁰³ “Qaradawi, Yusuf,” *Wikipedia*, retrieved November 10, 2011, en.wikipedia.org/wiki/Yusuf_al-Qaradawi.

others were condemned, but attacks against Israeli civilians are still encouraged and condoned, even if the victims were children. Part of the logic behind the support is the false belief that all Israelis serve in the army and therefore the Palestinians have no choice but to kill with impunity until Israel accepts a “*hudna*,” an Islamic cease-fire of temporary duration, or surrenders on Islamic terms. Martyrdom is the “greatest Jihad,” especially when directed against Jews and their state, which is deemed a military society deserving of eradication. Muslims believe a person will achieve life after death in the End Time if one dies as a martyr.¹⁰⁴ Only Jews deserve such a non-compromising war of destruction.

Even more frightening is the Islamic definition of “Jewish evil.” Qaradawi’s reasoning is not a racial theory, one that can be put to the test and disproved through scientific investigation, but it is an unshakable theological determination with no option to prove otherwise. Once described as an “extinct” or “fossil society,”¹⁰⁵ by the historian Arnold Toynbee, Jews no longer only face banishment to the historical garbage dump; they are now targets of elimination in the name of Allah. Islamic antisemitism exists since the advent of Islam but is now augmented with Czarist and Nazi accusations and hatreds. Jihadi Jew-hatred is most deadly. “Replacement Theology” became “Erasure Theology,” except perhaps for a few “good” Jews willing to submit to Islamic superiority and the *dhimma*.

As we will see, Hamas focused attention on and embodied Jihadi antisemitic ideals in its theology while attracting media attention, world sympathies and recognition. Israel’s destruction is Hamas’ implacable demand, but then so is their oft-forgotten desire for the annihilation of world Jewry. Many fail to recall that the State of Israel is only one battlefield for Hamas, as made clear in their *Covenant*. Hamas and Jihadist Islamists have every intention to implement all they advocate yet much of the world appears oblivious to this fact.

Yisrael Ne’eman teaches courses on Israel, Jewish History and the Middle East at the International Schools in the University of Haifa and the Technion.

¹⁰⁴ Tamimi, Azzam, *Hamas A History from Within*, Northampton Press, Mass, USA, 2007, pp. 177-186.

¹⁰⁵ “Toynbee, Arnold,” Wikipedia retrieved November 11, 2011, en.wikipedia.org/wiki/Arnold_J._Toynbee.

The eminent British historian saw Jews as irrelevant at best.