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**Antisemitism in the Muslim World: An Analytical Review of Middle Eastern Dimensions of
Antisemitism and Political Impact on the West**

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Abstract

Purpose: Antisemitism continues to attract widespread attention from research, policy, and practice. Given its complex, dynamic and multi-faceted nature, it is crucial to examine its historical, religious, political and social contexts. Extensive literature focuses on studying antisemitism, it fails to address antisemitism in the Muslim world. Moreover, few scholars focus on the Middle Eastern dimensions of antisemitism in religious and cultural terms with limited scholarly works focusing less on the political impacts in the West.

Methodology: This study conducted an analytical review of Middle Eastern dimensions of antisemitism and its political impact on the West. The analytical review applied literature review approach, including primary documents (the Koran and Hadiths), books, and peer-reviewed literature. Data was extracted from the sources and subjected to content analysis, which generated relevant sections that depict antisemitism from different perspectives. The findings were used to inform research, policy formulation, and practice in the context of antisemitism in the Muslim world.

Findings: Findings from the review revealed antisemitism remains deeply rooted among the Islamic believers due to doctrinal inspiration. Fundamentally, antisemitism means prejudice against or hatred of Jews. While antisemitism emanates from various quarters, Muslim antisemitism remains the most dominant source of the prejudice to date. Muslims consider the Koran to be the basis of their faith, thus, its teachings are highly revered in the Islamic community. Based on the Koran, Jews are viewed as hypocrites and consider them as polytheists, which leads to warning Muslims against being allies with the Jews. The Koran expresses that Jews are disallowed the good things that have been made lawful for them and for their hindering many people from Allah's way. The Koran spells painful chastisement (severe criticism or punishment) to the Jews in several verses. The Jews have limited chances to be purified because "those are they for whom Allah does not desire that He should purify their hearts. The Koranic spell of curse to the Jews intensifies the antisemitic view and displays them as nonbelievers. Additionally, the Koran accuses the Jews for disloyalty and disobedience because they killed prophets and altered the words from their places and neglecting a portion of what they were asked to do. Hadith influences antisemitism especially when they pronounce negative words about Jews. While Muhammad's cause of death is disputable, the Hadiths suggest one of the surviving Jewish widows might have poisoned him. The terms that the hadith use to refer to the Jews, such as *Banu Israil* and *Yahud* carry a negative connotation. Hadith considers Jews as a community that God has debased, cursed, anathematized forever to the extent that their repentance cannot be heard. Hadith further specifies that the Day of Judgement will not come about before the Muslims defeat Jews in a fight. The Palestinian Authority cited the Hadiths when they called for the killing of all Jews in 2012, implying that they give reference to Hadiths when recommending violent attacks. The historical Jewish persecution and genocides or pogroms in the Muslim world indicates deep-rooted antisemitism. The Hamas Terrorist Attack in Israel and the Farhood pogrom in Iraq include historical incidents that might have been inspired by the Koranic and Hadithic teachings, targeting the Jews as 'nonbelievers.' Nevertheless, several incidents that have occurred in several countries indicate that antisemitism could take non-violent expressions directed toward the Jewish community.

Unique Contribution to Theory, Practice and Policy: The dangers associated with antisemitism has motivated many nations to respond to criminalize antisemitism through policies and actions intended to create a discrimination-free world. Most of the responses have taken the forms of policies and initiatives. However, it is not clear whether the efforts have been successful to address antisemitism due to lack of evaluative studies. Nevertheless, the lack of evidence on success is disputed based on the observation that while negative stereotypes and hostility persist in some areas, there are also significant efforts towards reconciliation and mutual respect. Addressing this issue requires a nuanced understanding of the various factors at play and a commitment to fostering dialogue and understanding. The study suggests that scholars may consider intensifying research in comparison with other forms of hatred or racism to develop new concepts, paradigms, and practices under which antisemitism may be studied. Future researchers are also called upon to study antisemitism using primary research, which will generate more authentic and generalizable findings about the current status of antisemitism. Future research may also focus on interpreting the psychological and sociological factors that influence violent jihad as explained in the Koran and Hadith.

Keywords: *Antisemitism, Koran, Hadith, Jews, Muslims, Middle East*

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INTRODUCTION

The resurgence of antisemitism remains an unfolding factor of the twenty-first century at a time when interfaith dialogues are becoming central discussions in the world of religion. Historically, the Jewish people have allegedly continued to face increasing antisemitism that affects their success in social, political, academic, and economic spheres. Despite the intensifying levels of antisemitism, Tobin et al. (2009) argued that few people have expressed unquestionable willingness to confront the issues with the forcefulness it deserves. Moreover, not many in the communities have grasped the systemic connections among the various incidents of antisemitism identified and the influence on humanity's interactions. Although Christian antisemitism has been well-studied, the documented scholarly evidence does not address antisemitism in the Muslim world. Moreover, relatively few scholars focus on the Middle Eastern dimensions of antisemitism in religious and cultural terms, much less the political impacts in the West.

Siegel (2024) recounted that although Jewish life in the early Islamic world was apparently somewhat positive compared to Christendom, resentment that blossomed later due to Jews holding high office eventually among the Arab majority and rumors of a successor son planning to let an enemy capture the city negated the Islamic-Judaism relationship.

Antisemitism would mostly occur with devastating results when Jews were perceived to have achieved too much comfortable position in Islam-dominated societies (Jewish Virtual Library, n.d). For example, the December 30, 1066 saw Joseph HaNagid, the Jewish vizier of Granada, Spain, being crucified by an Arab mob. The mob went ahead to raze the Jewish quarter of the city and slaughtered its 5,000 inhabitants. The incitement resulted from Muslim preachers who expressed objection to what they perceived as inordinate Jewish political power.

The Islamists strongly believe that any peace with Israel will subject the Muslim world to complete Jewish domination (Kramer, 1995).

Early attacks on Jewish communities and ongoing restrictions compared to Muslims, despite generally better treatment than in Christian nations. Bernard Lewis argued that the view of Muslim tolerance toward Jews is somewhat overstated. Jewish monotheism, with its devotion to a single, formless God, often set Jews apart, contributing to misunderstandings and hostilities in various regions and periods.

Antisemitism is a sensitive field in the world of research, policy, and practice. However, the persistence of lack of an agreed-upon definition is a scholarly concern (Judaken, 2018), which has caused inconsistencies in understanding and fueled actions that deter the world from becoming a global village. Regardless of the intellectual attempts to develop an accurate definition of antisemitism, Judaken (2018) argued that its central concepts and terms lack concrete definitions, which produces the shadow of the Holocaust and the continuing Israel-Palestine conflict. Dictionary definitions aver antisemitism as a form of hostility to or prejudice towards or discrimination against the people of Jewish origin. As a form of racism, its key motivation is negative sentiment towards Jews driven by the views of Jews' racial distinction and religious suppression.

Jews' description in the Koran and Hadith reflects an intensified sense of Muslim antisemitism. Shrentzel (2018) argued that the question of the Koran's attitude toward Jews is not merely a theoretical-academic matter due to the centrality of the Koran in the past and present life of

individual Muslims and Muslim communities. The question has a fundamental influence in the formation of attitudes towards Jews in the past and the present. Dozens of verses in the Koran speak negative about Jews. The negative expressions of Jews in the Koran and Hadith (and those who do not believe in Islamic teachings) provide evidence of antisemitic perspectives among the Muslims. Jews' encounter with Muslims dates back to the beginning of Islam during which the sour Muslim-Jewish relationship began (Cohen, 2008). Cohen recognizes the ambivalent attitude towards the Jews of Medina as recounted in the Koran and the aggressive assault by Prophet Muhammad of Jewish tribes, which reflect the 'gulf between Muhammad's expectations for Jews' acceptance of his message and their rejection" (p 58). Since then, a sour relationship has existed between Muslims and Jews, mostly spread by the antisemitic verses of the Koran.

Judaken's (2018) exploration of theories and debates about antisemitism exposed three salient observations about the field of antisemitism, including lack of an agreed-upon definitions of its central concepts. This study aims to explore the evolution and manifestation of antisemitism in the Muslim World. The study further intends to provide an analytical review of Middle Eastern dimensions of antisemitism in religious and cultural terms, much less the political impacts in the West. The significance of the study is founded on the urgent necessity of the West waking up and realizing that they are at war that cannot be won by being politically correct, appeasing, ignoring or coddling the enemy. The paper sends a strong message that Islamic terrorists are not going to just go away because the Quran insists on persisting until they are either all converted to Islam or killed, hence, emphasizing the need to take precautionary measures to protect the West from the imminent dangers of Islam's terrorism.

Theoretical Frameworks for Understanding Antisemitism

The contextual perspective is based on the view that antisemitism is a type of racism that emerged from the history of hatred of Jews (Consonni, 2022). Judaken (2018) expressed that restricting antisemitism to refer exclusively to the era of modern racism is common among some contextualists, which treats anti-Judaism as a separate phenomenon. However, David Engel, a renowned historian, has challenged the antisemitism definition project through the argument that it essentializes the history of Jews as a 'persecutive' and 'discriminative' endeavor (Consonni, 2022). Engel's rejects the use of the term 'antisemitism' in the historical analysis of Jews due to the view that it implies existence of links between anti-Jewish prejudices expressed in varied contexts without providing solid evidence of such connection. The question that emerges from Engel's position on contextualism is whether existence of evidence a connection between the prejudices could allow contextualists to use the term 'antisemitism' in the historical analysis of the Jews.

Koranic Expressions of Antisemitism

The Koran is the foundation of Islamic faith (Venkatraman, 2007). Islam's high regard for the Koran implies strict adherence to its teachings. This means that the Koranic content viewing Jews from the negative perspective intensifies Muslims' negative attitudes towards Jews. The Koran has 114 chapters referred to as suras. Each sura has subsections with varied types of religious content. In Koran 2.62, a warning is given that only Jews (Christians and Sabians) who believes in Allah and the Last day shall receive reward from their Lord if they do good. Doing good in this context implies strict adherence to the Muslim faith teaching. The exclusion of the Muslim from the list of those who should do good for them to receive their reward exposes the Koranic believe that all

Muslims are 'pure' but others (Jews, Christians, and Sabians) should change their ways. Verse 2.88 refutes other faiths acceptance of what Islam knows to be the truth. The verse implies that God has condemned Jews because they have denied the truth. The Koran further views Jews as unbelievers. In this sense, the Koran recites that Allah is the enemy of the unbelievers (Verse 2.98) and whoever disbelieves the Koran is a loser (Verse 2.121).

The Koranic writings extend antisemitism by looking at the Jews as hypocrites. Verse 2.135 says, "And they say: Be Jews or Christians, you will be on the right course. Say: Nay! (we follow) the religion of Ibrahim, the Hanif, and he was not one of the polytheists." Verse 3.23 says that Jews were a portion of the Book of Allah that it might decide between them, then a part of them turn back and they withdraw. Moreover, the Koran speaks of Jews saying that fire shall them but for a few days (Verse 3.24). According to the Koran, "what they (the Jews) have forged deceives them in the matter of their religion." In Verse 5.82, the Koran says, "most violent of people in enmity for those who believe (to be) the Jews and those who are polytheists." The perceived hypocrisy makes the Koran to warn Muslims against taking Jews as allies because they are allies to Christians and Allah does not guide wrongdoing people (Verse 5.51).

Denying that Ibrahim was not a Jew (nor a Christian) introduces a new element of separationist in which religious personalities who exemplified good deeds are placed in the Muslim side rather than the Jewish side. In the Family of Imran 3:67, the Koran emphasizes that "Ibrahim was not a Jew nor a Christian but he was (an) upright (man), a Muslim, and he was not one of the polytheists." However, most existing accounts consider Ibrahim neither a Jewish nor a Christian nor a Muslim, but a Hanafian person, somebody who essentially and intrinsically believed in only one God (Sidiqqi, 2009). Despite this, Muslims strongly fight for Ibrahim to his side because he was a righteous man.

The writer of the Koran explained how Jews are disallowed the good things that have been made lawful for them and for their hindering many people from Allah's way (Verse 4.160). Disallowing Jews the good things extend the roots of prejudice or discrimination against the Jewish community by the Islamic community. According to Koran (Verse 16.118), it is narrated that those who were Jews were prohibited from relating to the Muslims; the Muslim did not do injustice to them but the Jews remained unjust to themselves. Thus, the Koran recounts that Islam had made known to the children of Israel in the Book that they "will make mischief in the land twice, and most certainly they will behave insolently with great insolence." Similarly, Verse 5.64 says that the Lord will certainly make many of them (Jews) increase in inordinacy and unbelief, and "We have put enmity and hatred among them till the day of resurrection; whenever they kindle a fire for war Allah puts it out, and they strive to make mischief in the land; and Allah does not love the mischief-makers." Salamon (2024) recounted that al-Muhasibi, who died in 857, corroborated this view, attributing this resentment to the Jews' rejection of Mohammed's religious message.

A prominent element of the Koran's material on the Jews is accusations that the Jews were responsible for the killings of the prophets sent to them. Tottoli (2013) identified nine Koranic passages reporting that the Jews killed the prophets. The Koran repeatedly reports that Jews killed the prophets but does not name specific prophets that were skilled. This suggests that Koran is not concerned with any particular incident, treating it as a matter of common knowledge that the Jews killed the prophets and makes certain religious arguments in this light. Reynolds (2012) quoted several Koran passages, including passage A and E that speaks of abasement and poverty of the

Jews, passage C that posits Jews as should not be believed despite claiming that they are faithful because they killed prophets, and Passage F that spells punishment in hell for Jews because they killed prophets among other regions. It seems that Muhammad's rivalry with the Jews of Medina caused him to develop increasingly anti-Jewish polemic (Durie, 2022).

When Jewish scholars in Medina asked Mohammed some questions but he failed to answer in the midst of compelling them to convert to Islam, he came to adopt a radically more negative view of the people of the Book who had received earlier scriptures (Stillman 11:240 cited in Reynolds, 2012, p. 15).

The Koran spells painful chastisement (severe criticism or punishment) to the Jews in several verses. To begin with, verse 5.33 explains that "the punishment of those who wage war against Allah and His apostle and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned." The chastisement is intended to act as a "disgrace for them in this world, and in the hereafter, they shall have a grievous chastisement." In addition to denying them the good things, the Koran expresses that the Jewish taking "usury though indeed they were forbidden it and their devouring the property of people falsely has necessitated the preparation of a painful chastisement for the unbelievers among them (Verse 4.160). The unbelievers in this context include the Jews who have rejected conversion to Islam.

Verse 5.41 explains that the unbelievers (Jews) have limited chances to be purified because "those are they for whom Allah does not desire that He should purify their hearts". The consequence is that "they shall have disgrace in this world, and they shall have a grievous chastisement in the hereafter." The Koran's insistence that it has been revealed that the chastisement will surely come upon him who rejects and turns back increases the intensity of sentiment to the Jewish community. The greatest punishment for Jews is death, as Verse 62.6 specifies speaks to the Jews that if they think they are favorites of Allah to the exclusion of other people, then they can try to invoke death If you are truthful.

Further antisemitism in the Muslim world is evidenced by curse that the Koran spells to the Muslims. The Koran spells a curse for Jews because it considers them to be unbelievers. Verse 88 says, "Allah has cursed them for their disbelief, so little is what they believe." Based on Verse 5.13, the children of Israel were cursed and their hearts made hard because they broke their covenant. Given the intensity of a curse in the religious context, Muslims who holds tightly to the Koranic teachings tend to express sentiment to the Jews due to viewing them as an unblest community. The Koran specifies that only those who believe in the Islam teachings will see the lord and those who do not believe are cursed (Koran 2.62, 2.98). This means that anyone else apart from the Muslims (mostly the Jews) will not see lord. In Verse 5.64, the Koran accuses Jews of saying that Allah's hand is tied up and specifies it is Jews' hands that shall be shackled and be subjected to curses for what they say. Verse 5.78 explains that "those who disbelieved from among the children of Israel were cursed by the tongue of Dawood and Isa, son of Marium" due their disobedience and exceeding the limit.

Verse 5.13 accuses the Jews for altering the words from their places and neglecting a portion of what they were reminded of. Additionally, it mentions that the Muslims will "always discover treachery in them excepting a few of them." Due to this accusation, Muslims are asked to "pardon them and turn away" because Allah loves those who do good (to others). What this means is that

the Jews (some) who fail to do good should be avoided by the Islamic community. The insistence to pardon Muslims is repeated in Verse 5.51, where the Koran warns those who believe (Muslims) not to take Jews for friends because “whoever amongst them takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people.” The strong attachment of Muslims to the Koran and strict adherence to its teachings compels them to comply with its teaching, increasing their levels of hatred towards the Jews.

The verse, “The Path of the ones whom You have favored, other than that of the ones against whom You are angered, and not (that of) the erring,” depicts antisemitic ideas targeted to the Jews (and Christians). In the verse, “The Path of the ones whom You have favored” refers to the path of those who have earned Allah's pleasure and blessings based on the Muslim tradition while “Other than that of the ones against whom You are angered” points to non-Muslim as a warning against following the path of those who have incurred God's anger.

The curricula and teachings of the Qur’an and the Prophet’s hadith in Islamic and Arab schools in Western countries, the Middle East, North Africa and the Islamic world, and not teaching students verses and hadiths that incite violence, terrorism, rejection and hatred of others. Example include the Quran Alnafal 60 verse (60), which says teaches Muslims to prepare against non-Muslims whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.”

Hadithic Expressions of Antisemitism

Hadiths are records of the words, actions, and silent approvals of the Islamic prophet Muhammad as transmitted through chains of narrators. Muslims believe that hadith is a central source of Islamic theology and law. In terms of importance hadith is second only to the Koran. Due to its significance to the Muslim faith, hadith influences the actions, perspectives, and attitudes of Muslims, including the Jews. Abbasi et al. (2010) argue that hadith supplement and elaborate the Koranic verses by providing examples of teachings and actions of Prophet Muhammad, thus, serving as a model for Muslims to follow. Hence, hadith influences antisemitism especially when they pronounce negative words about Jews.

Although Muhammad’s cause of death is disputable, the Hadiths suggest one of the surviving Jewish widows might have poisoned him at Khaybar and eventually succumbed to the poison (Sahih Bukhari Volume 3, Book 47, Number 786).

As narrated by Anas bin Malik,

“A Jewess brought a poisoned (cooked) sheep for the Prophet who ate from it. She was brought to the Prophet and he was asked, "Shall we kill her?" He said, "No." I continued to see the effect of the poison on the palate of the mouth of Allah's Apostle (Sahih Bukhari Volume 3, Book 47, Number 786).

The allegation that a Jewish poisoned the Islamic prophet might spur hatred from the Muslim community. The terms that the hadith use to refer to the Jews, such as *Banu Israil* and *Yahud* are becoming more frequently used and appear mostly in negative context (Durie, 2022). Several verses, including, Sahih al-Bukhari, 4:54:524, Sahih Muslim, 42:7135-7136 displays Jews as a community that was cursed and changed into rats. Hadith singled out Jews in Medina as men with

malice and enmity aimed God's Apostle. Using the word 'Yahud' to refer to Jews appeared malicious, deceitful, cowardly, and totally lacking resolve (Reynolds, 2012).

Hadith considers Jews as a community that God has debased, cursed, anathematized forever to the extent that their repentance cannot be heard.

They are cheats and traitors; defiant and stubborn; they killed the prophets; they are liars who falsify scripture and take bribes; as infidels they are ritually unclean, a foul odor emanating from them – such is the image of the Jew in classical Islam, degraded and malevolent (Schweitzer, 2016, p. 232).

Hadith further specifies that the Day of Judgement will not come about before the Muslims defeat Jews in a fight until they hide behind stones and trees (Sahih Muslim, 41:6985, Sahi al-Bukhari, 4:56:791).

The last hour would not come unless the Muslims will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or a tree and a stone or a tree would say: Muslim, or the servant of Allah, there is a Jew behind me; come and kill him (Sahih Muslim, 2922, Book 54, Hadith 6985).

Prophet Muhammed was said to him to show that there would be conflicts among the Muslim and the Jews to achieve victory. It is said that even stones will reveal Jews' presence of them hiding behind to the Muslim suggesting that they should be killed. The hadith says that the anti- Christ will pass by the salty barren area (Madinah) most that will come out will be women man will come to intimate wife and tied with the rest. Muslims will be afflicted to kill him and his followers, jews will hide behind the tree and rock but it will betray them saying to the Muslim to kill them.

The Palestinian Authority cited the above passage of the Hadiths when they called for the killing of all Jews in 2012. This happened during the event celebrating the 47th anniversary of Palestinian President Mahmoud Abbas' Fatah movement. The authority, Mufti Mohammed Hussein, claimed that the earth's end days will not happen until Muslims kill all Jews in a religious battle. The introducing moderator at the Fatah event that the war with the descendants of the apes and pigs (referring to the Jews) is a way of religion and faith (Kais, 2012; Call of Love Ministries, 2022). Although Netanyahu had condemned the mufti's comments posted in YouTube by an Israel watchdog group as heinous, the message had already sunk into the ears of the Islamic community, given that the extremist Muslim Imam who made the comment is inspired by the Nazi Germany.

Several verses in Koran call for a peaceable life, but the underlying theme in the Quran is that there never can be true peace until everything is submitted to Allah. Thus, violence to that end is justified to non-Muslims. For example, in Quran 2:191, it is stated, 'slay the unbelievers wherever you find them.' Peaceful coexistence could require people living as friends. However, Quran 3:28 warns that Muslims must not take infidels as friends, and that any religion other than Islam is not acceptable (Quran 3:85). Hence, infidels (those not Muslim) should be maimed and crucified (Quran 5:33). In Quran 8:12, Muslims are encouraged to "Terrorize and behead those who believe in scriptures other than Quran", an activity that can only be achieved when "Muslims must muster all weapons to terrorize the infidels" (Quran 8:60). Other verses such as Quran 8:65 (the unbelievers are stupid; urge the Muslims to fight them), Quran 9:5 (Whenever opportunity arises, kill the infidels wherever you catch them), Quran 9:123 (Make war on infidels living in your

neighborhood), and Quran 47:4 (Do not hanker for peace with infidels; behead them when you catch them) create a sense of prejudice to non-Islamic faiths, including Judaism.

The Koran's active promotion of violence and terrorism is evident in other Surahs that radicalizes Muslims.

1. **Surah At-Tawbah (9:29):** "Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled."
2. **Surah Al-Anfal (8:60):** "And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged."
3. **Surah At-Tawbah (9:5):** "And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful."
4. **Surah Al-Anfal (8:12):** "When your Lord inspired to the angels, 'I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip.'"
5. **Surah Al-Anfal (8:39):** "And fight them until there is no fitnah and [until] the religion, all of it, is for Allah. And if they cease, then indeed, Allah is Seeing of what they do."
6. **Surah Muhammad (47:4):** "So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds, and either [confer] favor afterwards or ransom [them] until the war lays down its burdens. That [is the command]. And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others. And those who are killed in the cause of Allah - never will He waste their deeds."
7. **Al-anfal 65:** "O Prophet, urge the believers to fight. If there are twenty of you who are steadfast, they will overcome two hundred. If there are one hundred of you, they will overcome a thousand of those who disbelieve, because they are a people who do not understand."
8. **Surah At-Tawbah, Ayah 14:** "Fight them, Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people."
9. **Surah Al-Ma'idah, Ayah 33:** "The punishment of those who wage war against Allah and His Messenger and strive to spread corruption in the land is only that they be killed or crucified or have their hands and feet cut off on opposite sides or be expelled from the land. That is their disgrace in this world, and for them in the Hereafter is a great punishment."

The Quran continues to say, "We shall cast terror into the hearts of those who disbelieve (all non-Muslims) (Surah 3:151). Moreover, Surah 2:191 requires all non-Muslims to be killed wherever they are found because it the recompense of the disbelievers (non-Muslims). In Sura 9:5, the Quran recommends the killing, capturing and besieging non-believers while lying in wait for them in each and every ambush. The Quran's Sura 5:33 says about infidels, "They shall be slain or crucified, or have their hands and feet cut off." Sura 9:5 says, "Slay the infidels wherever you find

them ... and lie in wait for them ... and establish every stratagem (of war against them).” Sura 47:4-9 promises paradise to whoever cuts off the head of an infidel. Winston Churchill understood the problem proposed by Islam when he wrote, "How dreadful are the curses which Muhammadism lays on its votaries! Individual Muslims may show splendid qualities, but the influence of the religion paralyses the social development of those who follow it. No stronger retrograde force exists in this world."

Contemporary Manifestations of Antisemitism

The plaguing of antisemitism in the world for centuries, with the most far-reaching and violent extremist being the Holocaust, has caused significant disruption to lives, decimation of religious communities, creation of social and political cleavages, and complication of relations between countries as well as the work of international organizations (U.S Department of State, 2005). This has made antisemitism an intolerable burden for an increasingly interdependent world. Antisemitism manifests itself in the world today through racial antisemitism and religious antisemitism. The primary driving factor of racial antisemitism is the belief that Jews constitute a distinct race characterized by repulsive or inferior traits incoherent with the preferred traits or characteristics within a particular society. In religious antisemitism, a person's hostility is caused by religious perception of Jews or Judaism. The perception typically encompasses doctrines of supersession that prescribes Jews' need to turn away from Judaism and submit to successor faith of Judaism. This study concentrated mostly on religious antisemitism and analyzed antisemitism from the Muslim world, as detailed in actions and attitudes of the Muslim towards Jews.

Venkatraman (2007) explained that religious interpretations of the Koran and the movement of Islamic Revivalism has continued to influence the emergence and progression of violent jihad in contemporary times. The legitimization of Islamic terrorist movement as an act of violent jihad is based on the perceived Koran permission. In the Islamic context, terrorists believe that religious sanctions permit using violence acts to defend and preserve God's will in Islamic communities. The Koran's systemization of the use of violence in relation to Shariat aspects through the revivalism discourse permits excessive aggression as a compliance with the Koranic principle of *ijtihad* ordained by God for Shariat preservation in the Islamic community.

Petterson (2010) explored the roots of antisemitism within Islamic jihadist ideology by examining how certain radical Islamic interpretations view Jews as a metaphysical and existential threat, grounded in both historical and theological narratives. The perspective shapes an intense antagonism that transcends political or social disagreements, framing antisemitism as part of a broader religious and ideological struggle. As Siegel (2024) noted, ancient hostile attitudes, still seem a significant factor in parts of Europe, the Islamic world and, perhaps, even in America. But at the risk being accused of being Islamophobic, Siegel believe it is time that the world acknowledges that it is only the Muslim countries that lies about Judaism and calls for the destruction of the only Jewish majority country are commonplace and official governmental rhetoric and policy. The article by Siegel (2024) critiques perspectives that frame hostility toward Israel solely as a response to Palestinian issues and highlights the persistence of anti-Jewish rhetoric in official and educational contexts in certain regions.

Salafi-jihadist groups such as ISIS and Al-Qaeda, known for promoting violence against Jews, have recently intensified their rhetoric in the context of the Israel-Hamas conflict. Leveraging their media channels, they encourage attacks on Jewish targets worldwide, rallying followers to take

action against Israel and Jewish institutions globally (ADL, 2024). This pattern of incitement highlights the sustained risk to Jewish communities that perpetuates antisemitism in the contemporary world.

Recent times have seen the mass media being used to advance antisemitism (ADL, 2024). Examples of recent publications that showing acts that propagate antisemitism include:

January 2024: Al Furqan Media Foundation, an official Islamic State (IS) channel, released a speech by spokesman Abu Hudhaifah Al-Ansari, asserting that the conflict with Jews is religious and instructing followers to target civilians and Jewish gatherings.

October 2023: Al Naba editorial, IS encouraged attacks on Jewish and Western embassies, urging global participation in combating Israel and its allies.

December 2023: issue of *Voice of Khurasan*, a pro-IS magazine, contained antisemitic rhetoric, conspiracy theories about Israel's formation, and an infographic guiding readers on targeting Jewish communities, illustrating the coordinated alignment of official and supporter networks.

Hezbollah's antisemitic attacks on Jewish targets in Argentina (1994) and Bulgaria (2012) are significant instances of modern antisemitism that resonate with Islamist ideological motives. The attacks the group's alignment with radical Islamist ideologies, targeting Jewish symbols globally to support both anti-Israel and anti-Western narratives. The 1994 Buenos Aires AMIA bombing, which killed 85 people, and the 2012 Burgas bus bombing, killing five Israeli tourists, reflect Hezbollah's strategy to confront perceived Israeli influence and Jewish communities worldwide (Levitt, 2013). Hezbollah's violent acts are deeply intertwined with narratives common to Islamist antisemitism, which views Jews as a threat to Muslim interests, aligning them with broader political goals rooted in religious ideologies. This approach utilizes extreme rhetoric to cast Jews as antagonistic forces, leveraging anti-Israel sentiments to justify violent actions against Jewish individuals, institutions, and communities globally. The period after the October 7th attacks by Hamas against Israel saw social media platforms reporting an unprecedented surge in antisemitic rhetoric emanating from the region.

Islamic Actions and Expressions Depicting Antisemitism

The Islamic actions and expressions that depict antisemitism include the Jewish persecution and genocides/pogroms, the Israel-Palestinian question, and non-violent expressions of hatred or discrimination against individual Jews.

Jewish Persecution and Genocides or Pogroms

Shoemaker (2011) traces the historical antecedents of the Jewish persecution to the era of prophet Muhammad. Muhammad had run away from his home town of Mecca in the year 622. During the same time, the Aws and the Khazraj were quarrelling, and Muhammad took up the role of uniting them. A war broke between his newly formed Muslim Community and the Meccans after Muhammad moved to Medina. Although the Jewish clans had maintained neutrality, Muhammad accused them of siding with the Meccans and attacked them after the unsuccessful siege of Medina in 627, killing 600 underage children (Donner, 2010). In 629, Muhammad and his followers expelled the Jewish population (oasis of Khaybar north of Medina) from their homes. Although the Jews continued to exist in the Arabian Peninsula for a long time, the last remnants disappeared

completely after being expelled about ten years after the death of Muhammad because he ordered to expel all of them from the Peninsula

The 20th century saw the unraveling of the Jewish life in Iraq, which had accelerated post-advent of Nazism to power in Germany and the proliferation of anti-Jewish propaganda. The pro-Nazi Iraqi regime was defeated in June 1941, spurring an anti-Jewish attack in Baghdad amid Shavuot (the Jewish festival). Jews' sense of safety and security was shattered by occurrence of the attack (Farhoud) (The U.S. National Archives and Records Administration, n.d). The increased arrest and persecution of Iraq Jews during the 1948 war against the newly founded State of Israel and the eventual public execution of a prominent Jew for treason allegations compelled about 120,000 Jews to leave Iraq. The departure left only a small number of Jews behind to continue the community's 2,600-year-old-presence in the country. The 1941 Farhoud ended the comfort, safety and continuity of Iraq Jewry. The community was reduced significantly, which was worsened by ongoing persecution of Jews after the revolution of 1958 and the rise of Baathist Party in 1963. This was followed by public hanging of nine Jews in 1969.

Hostility and discrimination were based on the Jewish holiday of Shavuot, June 1-2, 1941 (5701 on the Hebrew calendar), the Muslim residents of Baghdad carried out a savage pogrom against their Jewish compatriots. In this pogrom, known by its Arabic name al-Farhoud, about 200 Jews were murdered and thousands wounded, leading to destruction of property (Cohen, 2017). The violence was led by the propaganda spread through the first Arab-language Nazi radio station launched in Berlin prior to the outbreak of the Second World War, broadcasting anti-British, anti-American, anti-Soviet Sentiments. The multi-blamed the Iraqi Jews for the failure of the pro-Nazi "revolution" (which in turn forced him to flee to Tehran, whence he came to Berlin where he spent the rest of the war years), thus implicitly justifying the Farhoud. As he wrote:

Hostility that campaign not only delegitimizes the idea of Jewish statehood but also propagates the murder of Jews simply for being Jews. And if history teaches us anything, it is that the translation of such words into action is all too easy (p. 3).

Only about 15,000 Jews remain in Iran and other Arab countries because the establishment of the State of Israel has forced majority of the Jewish population in Muslim lands to flee their homes (World Jewish Congress, 2021). Despite the Jews having lived in North Africa, the Middle East and the Gulf region for more than 2,500 years after settling there at least 1,000 years prior to the arrival of Islam, Jews have been subjected to various forms of discrimination and ranked lower in societal status than Muslim. Nevertheless, their loyalty and significant contribution to the culture and development of their respective countries has remained constant. It could be expected their positive influence could make them likeable but history reveals that more than 850,000 Jews were forced to leave their homes in Egypt, Lebanon, Syria, Iraq, Yemen, Libya, Morocco, and several other Arab countries in the 20 years that followed the Arab-Israeli war of 1948 (Gruen, 2018). The 1979-80 Iranian revolution also rendered about 70,000 more Jews refugees World Jewish Congress, 2021. The drafting of a Law by the Political Committee of the Arab League that recommended a coordinated strategy of repressive measures against Jews was the initial cause of Jewish persecution.

The Hamas Terrorist Attack is an Islamist militant movement that has controlled the Gaza Strip for nearly two decades. The Hama terrorist attack on October 7, 2023 will go down as one of the worst terrorist attacks in history, recognizing its impact it involves understanding the dimensions of the

attacks consequences as well for a small state like Israel and a small area like the Gaza strip (Byman et al., 2023). Hamas terrorists waged the deadliest attack on Jews since the Holocaust, leading to slaughtering babies, raping women, burning whole families alive, and taking hundreds of innocent civilians hostage. Since then, more than 1,200 Israelis have been killed and terrorists are still holding 132 men, women, and children in captivity. A fence was built at the border by Israel in 1971 as a security barrier and has been upgraded and rebuilt ever since. They constructed it so that it can control movement of people and goods between the Gaza strip and Israel which it could not achieve by normal border crossing.

This was made worse by the British officers of the Levies who encouraged the Assyrians to think that they were first-class troops, which had the effect of increasing the natural pride of the Assyrians. This, coupled with the fact that the British and Assyrian Levies succeeded in suppressing Kurdish revolts when the Iraqi Army failed created an inferiority complex among some Iraqi corps towards the British and the Assyrians (Hustry,1974). British mandate of Iraq caused unease among the Assyrians who felt betrayed by the British. For them, any treaty with the Iraqis had to take into consideration their desire for an autonomous position like the Ottoman Millet system. The Iraqis also felt that the Assyrian demands were disturbances in the north, a conspiracy by the British. With Iraqi independence, the new Assyrian spiritual-temporal leader, Eshai Shimun XXIII of the Assyrian Church of the East, demanded the Assyrians be given autonomy. There were rumors of Christians plan poisoning water in major Iraq cities (Anderson et al., 2004).

The Israeli-Palestinian Question

The Israeli-Palestinian question is a hot debate in the global centerstage. Judaken (2018) emphasized that how one understands antisemitism is now thoroughly wound into the Israel-Palestinian dispute.

What we witness today in the case of the Palestine-Israel conflict, is not necessarily a Muslim-Jew conflict, but rather an Arab-Zionist combat where the former would be a clash on religious beliefs, the latter on geopolitical struggle (The Weekly Al Hakam, 2003).

The ways in which Jews, Israel, and antisemitism fit into the struggles about identity and power exhibit vociferous contestation in the United States, particularly on college campuses. In the recent campus melees, activists depicted Israel as the embodiment of a colonial and racial state; Israel's treatment of the Palestinians has been likened to the White supremacy of apartheid South Africa. On the other side, some Jews have intensified complaints of malicious harassment because they defend Israel and Zionism. The consequence of this has been several Title VI lawsuits based on the claims of civil rights violations against Jews (Tobin et al., 2009). In Netherlands, it was revealed that antisemitism, particularly among Muslims is linked to several cases of the ongoing conflict between Israel and Palestinians. Similarly, some members of the Jewish community in Sweden believe that increases in attacks have a direct link to the Israel-Palestinian conflict and increased tensions that characterize the Middle East.

It has been revealed that most antisemitic incidents were nonviolent, including abusive languages, hate mail, verbal insults that occurred at soccer matches, internet chat room discussions, and persistent historical revisionism (such as the denial of the Holocaust (U.S Department of State, 2005). However, the assaults and intimidations targeting identifiable Jews have become evident

from pockets of militant young Muslims, mostly Moroccans. Additionally, relatively small groups of Arab youths that formed the Arab European League and the Stop the Occupation movement have contributed to the creation of atmospheres of antisemitism in some locations. Reports by the U.S Department of State (2005) have shown that Muslims throwing stones at employees of the Jewish Burial Society at the Jewish cemetery in Malmo and the football match that ended with Muslim Somali players attacking Jewish players in June 2000 indicated heightened levels of antisemitism in the Islamic

Violent attacks are occurring continuously especially in areas primarily inhabited by Muslims. For example, February 2005 saw youths from the neighborhood primarily inhabited by immigrant Muslims assault a group of students at a Jewish school in Brussels (U.S Department of State, 2005). Several incidents of physical attacks on Jewish citizens were reported in Belgium towards the end of June 2003. The media covered a June 2024 incident in which North African youths assaulted four Jewish students departing from a Jewish school in an Antwerp suburb with student being stabbed and injured seriously. On the same day, three youths beat a 13-year-old Jewish boy; they were a Moroccan and Belgians, who were later arrested and charged with racially motivated assault and battery. In November, simultaneous suicide attacks against two of Istanbul's major synagogues killed 23 persons and injured more than 300 others, including many passersby.

Non-violent Expressions of Hatred or Discrimination against Individual Jews

Several incidents that occurred in 2003 showed that antisemitism could take non-violent expressions directed toward the Jews (U.S Department of State, 2005). These included:

- **UK:** Literature distributed or speeches given by members of the far-right political parties and some extremist Muslim organizations expressed antisemitic beliefs, including denials that the Holocaust occurred.
- **Iran:** inclusion of antisemitic content in the media content, which included articles and editorial cartoons. Demonstrations that took place in Iran intensified the threatening atmosphere for the Jews due to the inclusion of the denunciation of Jews.

Global Efforts to Combat Antisemitism

The perils associated with antisemitism has motivated several countries to respond through policies and actions intended to create a discrimination-free world. Belgium's concern with antisemitism the Muslim community to vocally condemn antisemitic acts and have even participated in events organized by the Jewish community (U.S Department of State, 2005). The Germany authorities have engaged in running several tolerance-education programs, many focusing on anti-Semitism and xenophobia. The cooperation of government agencies with NGOs have paved way for implementing programs and compiling best practices for curbing antisemitism. Moreover, Netherlands introduced stricter instructions to prosecutors and the police in April 2003 to ensure proper attention to incidents of discrimination. The government's promotion of dialogue and support for initiatives has been instrumental in creating a better understanding between Jews and Muslims (U.S Department of State, 2005)

Notable programs, such as the Building Bridges for Combating Antisemitism Together (Bridges) and the European Network on Monitoring Antisemitism are aimed at monitoring and eliminating antisemitism. The European Union to Counter Antisemitism is an EU strategy published in October 2021 intended to prevent and combat all forms of antisemitism, protect and foster Jewish

life in the EU, and support education, research, and Holocaust remembrance (U.S Department of State, 2023). The Germany, Canadian, and Romanian initiatives, including Networks Overcoming Antisemitism (NOA) offers a pioneering approach to tackling the problem of rising antisemitism in Europe. Initiative: Appointment of Municipal Antisemitism Commissioner, Berlin Plan to Advance Antisemitism Prevention, Words into Action to Address Intolerance, and Province's Plan to Fight Racism, Hate, and Prejudice in the Classroom have been initiated to combat antisemitism by the Muslims.

Conclusions

The resurgence of antisemitism remains an unfolding factor of the twenty-first century at a time. Increased desire international relations that define nations' relationships with the West are also becoming the central discussions in the world of religion. Antisemitism remains a sensitive aspect of interest in research, policy, and practice despite it lacking an agreed upon definition. Literature shows that Jews' description in the Koran and Hadith reflects an intensified sense of Muslim antisemitism. Increasing incidents that depict antisemitism in the recent past has spurred reactions, especially considering that the Koran is the foundation of Islamic faith and its writings are tailored in a way that they extend antisemitism by giving Jews a negative outlook.

The Koran mentions that Jews are disallowed the good things that have been made lawful for them and for their hindering many people from Allah's way. A prominent element of the Koran's material on the Jews is accusations that the Jews were responsible for the killings of the prophets sent to them. Hadith supplement and elaborate the Koranic verses by providing examples of teachings and actions of Prophet Muhammad, thus, serving as a model for Muslims to follow. The plaguing of antisemitism in the world has caused significant disruption to lives, decimation of religious communities, creation of social and political cleavages, and complication of relations between countries as well as the work of international organizations.

Antisemitism has always been manifested through Jewish persecutions, genocides and pogroms, with some incidents being nonviolent. Despite the nature of antisemitism, it has far-reaching political, economic, and social negative effects on the Jewish communities. The study also showed that a complex interplay exists between religious understandings and geopolitical events that influence the emergence of Islamic violence in contemporary times. Due to this, several countries are making unprecedented efforts to address antisemitism in their endeavors to create a religious tolerance world.

Contribution to the Field of Antisemitism Studies

The current review has shown that there are mostly negative references to Jews in the Quran and Hadith, and that Islamic regimes treated Jews in degrading ways. Thus, it contributes to supporting the assertion that the Koranic verses mostly provide a basis for propagating antisemitism. Given that Muslims consider Hadiths as a major source of religious law and moral guidance, their propositions can potentially affect their attitudes towards the persons it speaks about.

Practical Implications

The study identified various Koranic and Hadithic passages that provide a basis for perpetuating antisemitism. There is need seeking audience with the Muslim terrorists to change their behavior and attitudes toward the Koran and Hadith concerning the Jews. Based on the study results,

insistence on clarifying the context of the Koran during which the verses and passages were developed. Due to the Koran's timely process of story-telling, some scholars argue that all references to Jews or other groups within the Quran refers to only certain populations at a certain point in history. Government authorities have recognized the need to collect and maintain information of anti-Semitic incidents and other hate crimes. Moreover, the study insists that while there have been several attempts to combat antisemitism, government efforts to limit or reprimand antisemitic expressions have been infrequent in the Middle East and North Africa region. Governments in the region may need to increase the efforts to promote anti-bias and tolerance education.

Limitations of the Study

The study relied mainly on published accounts of antisemitism. Given that antisemitism is a historical event, some data may have been published long time ago despite several changes having taken place in the recent past. The researcher attempted to filter the data sources and ensure only suitable sources are included; nevertheless, obsolescence and possible transfer of biased information may have occurred. The study also used quotes from the translated Koran and Hadiths. Messages may be distorted during translation due to word selection. Moreover, the study did not analyze modern interpretations of the Koran because the key aim of the study was to analyze the Koranic and Hadithic expressions that may contribute to the perpetuation of antisemitism in the Muslim community.

Recommendations for Future Research

Scholars who embark upon the path of studying anti-Semitism alongside or in comparison to other forms of hatred and racism may consider creating and implementing a new set of key concepts, basic questions, scholarly paradigms, research practices, and narrative strategies that can collectively liberate the study of anti-Jewish animus from contemporary political concerns, and in doing so, move it to an autonomous, protected academic space (Ury, 2018). Future research may focus on evaluating the global efforts to combat antisemitism. Existing literature only focuses on what activities that have been implemented so far but their success or failure and the extent to which they have influenced changes in antisemitism remains scarcely studied.

The discourse on Islamic violence and counterterrorism needs to be urgently studied given the numerous instances of violent Jihad in contemporary times (Venkatraman, 2007). The existence of a complex interplay between religious understandings and geopolitical events has remained the greatest influence of the emergence of Islamic violence in contemporary times. The interpretations of the Koran by informed Muslims have revealed that psychological and sociological factors intrinsic to the Jihadis influence the religious choices that cause violent Jihad. However, the ability to address these movements effectively requires studying them from all possible dimensions, especially from the cultural contexts from which they emanate. Adopting primary research to study the antisemitism phenomenon will help future researchers to generate more robust findings that will further inform theory, policy, and practice.

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Conflict of Interest Declaration

I, Dr. Zack Harvey, author of the study titled "*Antisemitism in the Muslim World: An Analytical Review of Middle Eastern Dimensions of Antisemitism and Political Impact on the West*", hereby declare that I have no financial, personal, or professional conflicts of interest related to the subject matter or materials discussed in this manuscript. I have not received any financial support, funding, or grants for this research from organizations that could be perceived to influence the conclusions or interpretations of the study.

All analyses, interpretations, and conclusions presented in this study are solely my own and are intended to provide an objective and balanced academic contribution to the topic.

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