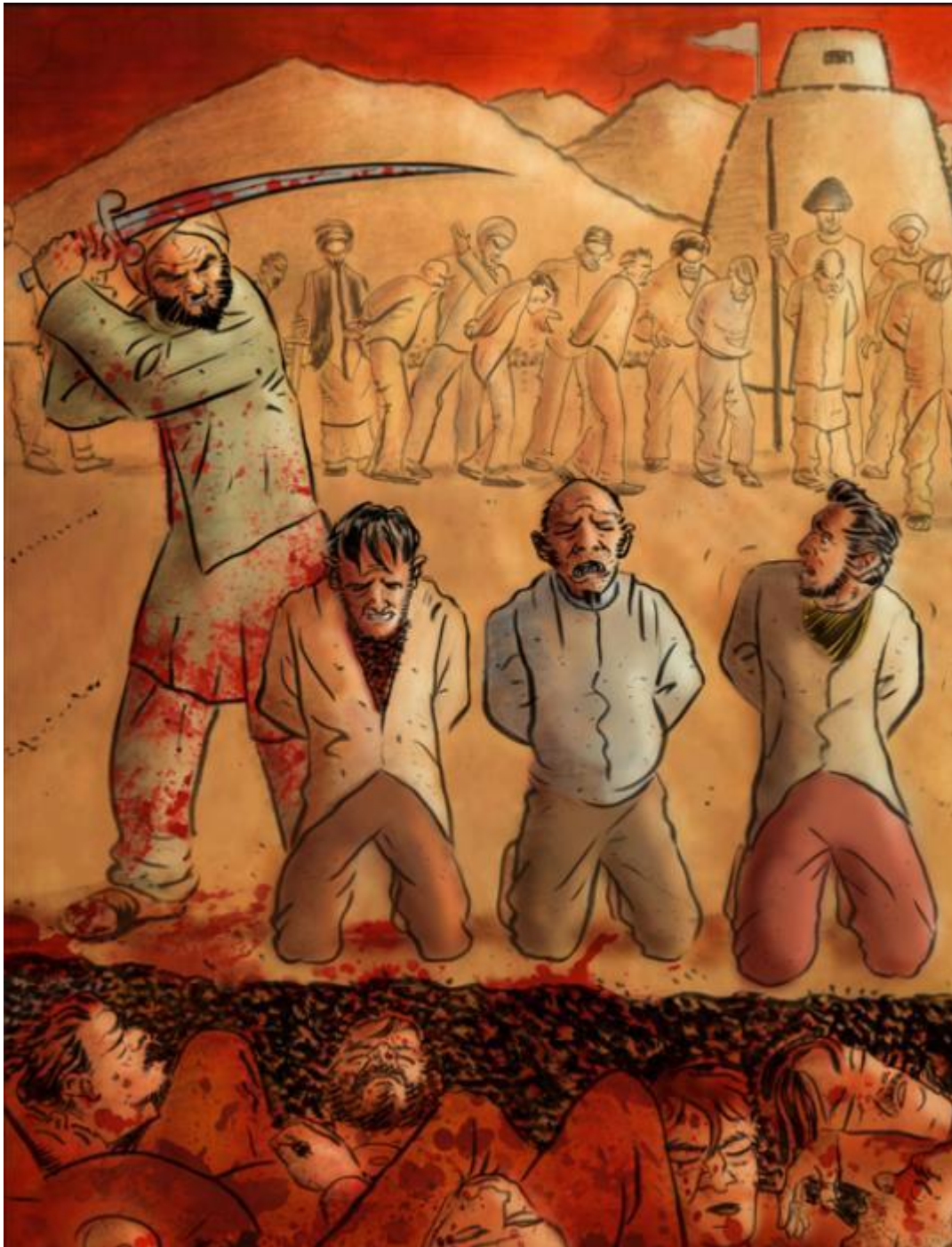


Islam, October 7, 2023, and the Pandemic of Muslim Jew-Hatred

Andrew G. Bostom, MD, MS



Muhammad executing the adult Jewish males of the Banu Qurayza, upon their surrender.
(depiction by Bosch Fawstin)

May 20, 2024

Table of Contents

Brief Introductory Summary.....	p. 3.
An Overview of the October 7, 2023 Jihad Carnage in Southern Israel.....	pp. 4-6.
“Antisemitism” is Jew-Hatred.....	p. 6.
Contemporary Jew-Hatred by the Numbers.....	pp. 6-9.
From Polling Data to Animating Islamic Religious Ideology.....	pp. 9-13.
Islam’s Jew-Hating Canon Per Authoritative Muslim and Non-Muslim Scholars...pp.	13-20.
Jihad and Jew-Hatred Sanctioned by Authoritative Islam After October 7, 2023...pp.	20-23.
Jihad and Jew-Hatred Preached Openly in U.S Mosques After October 7, 2023....pp.	23-24.
Can Islam Follow the Path of Those the Qur’an Claims* “Went Astray,” i.e., Christians?: A Nostre Aetate/Vatican II Model For Islam.....	pp. 24-26.
References.....	pp. 26-40.

Brief Introductory Summary

The truce-breaking October 7, 2023 jihad carnage inflicted by Hamas on predominantly (i.e., over 70%) non-combatant southern Israeli women, children, men, and the elderly, was the largest single day mass terror casualty event per capita in over 50-years, by 2.6-fold. Utilizing rigorous, population-based survey data compiled by expert non-Muslim and Muslim polling groups, from 2004, through early 2024, this study places the attacks within the context of what can only be characterized as a global pandemic of extreme Muslim Antisemitism, Jew-hatred. Copious materials are adduced from canonical Islamic texts—Qur'an, hadith, and sira—and their interpretations by leading classical and contemporary Muslim authorities, demonstrating the deep, mainstream religious roots animating this “sacralized” hatred and violence. A concluding section discusses the urgent need for non-Muslim religious and lay leaders, in particular Jews, to demand Nostre Aetate/Vatican II prototype wrenching reforms of institutional Islam's living jihadist, and Jew-hating doctrine.

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“Antisemitism can take many forms—from a mocking contemptuous ill-will to murderous pogroms. Antisemitism can be met with in the market and in the Presidium of the Academy of Sciences, in the soul of an old man and in the games children play in the yard. Antisemitism has been as strong in the age of atomic reactors and computers as in the age of oil-lamps, sailing boats, and spinning wheels. **Antisemitism is always a means rather than an end; it is a measure of the contradictions yet to be resolved. It is a mirror for the failings of individuals, social structures, and State systems. Tell me what you accuse Jews of—I’ll tell you what you’re guilty of.**”

Vasily Grossman [1]

“The support and cooperation that the Jews had manifested during this age, and which had helped them establish a country in Palestine is a temporary matter. This country (Israel) will not last long, but it will return to its Muslim people when they sincerely wage jihad and follow the precepts and teachings of their religion. Al Fakir al-Razi (the great Muslim theologian and Qur’anic scholar) mentioned the connection between this verse and that one that has come before it: the Almighty showed that those **Jews begrudge and reject Muhammad’s prophecy after providing evidence of its validity out of their envy, their love for money, prestige, and power.** Then, the Almighty showed that after they preferred this world to eternity, it was no wonder that just as He- the Almighty-denied them the happiness of religion, He likewise denied them happiness in the world. **His saying ‘Every time they kindled the fire of war [against you], Allah extinguished it’ means that whenever they waged a war against the Prophet (Muhammad) and the believers, and whenever they tried to sow the seeds of discord and animosity between them, Allah spoiled their plans, frustrated their cunningness, and cast horror in their hearts.** The expression entailed in this honorable verse was driven from what was customary for Arabs at the time, namely, when they planned to wage a war on others, they would light a fire which they termed the fire of war. The expression is therefore a metaphor here. The Almighty likened wars to fire since wars entail devastation and human massacres and such calamities that are likely to ensue from a consuming, raging and devastating fire. **His saying ‘And they strive throughout the land [causing] corruption, and Allah does not like corrupters’ is an appendix to confirm what had preceded concerning the despicable characteristics with which the Almighty had stamped the Jews.** The general meaning is: these **Jews save no effort to plot against Islam and its people, they surreptitiously strive to cause corruption throughout the land by inciting sedition, and strife and evoking animosity and envy among people.** Allah Almighty does not like corruptors; He hates even loathes them for they prefer perversity and going astray to the right and straight path, and they like evil more than they like good...**The verse also revealed some aspects of their vices and stubbornness. Likewise, it showed that the Almighty hates them for they corrupt the land rather than ameliorate and make it better.”**

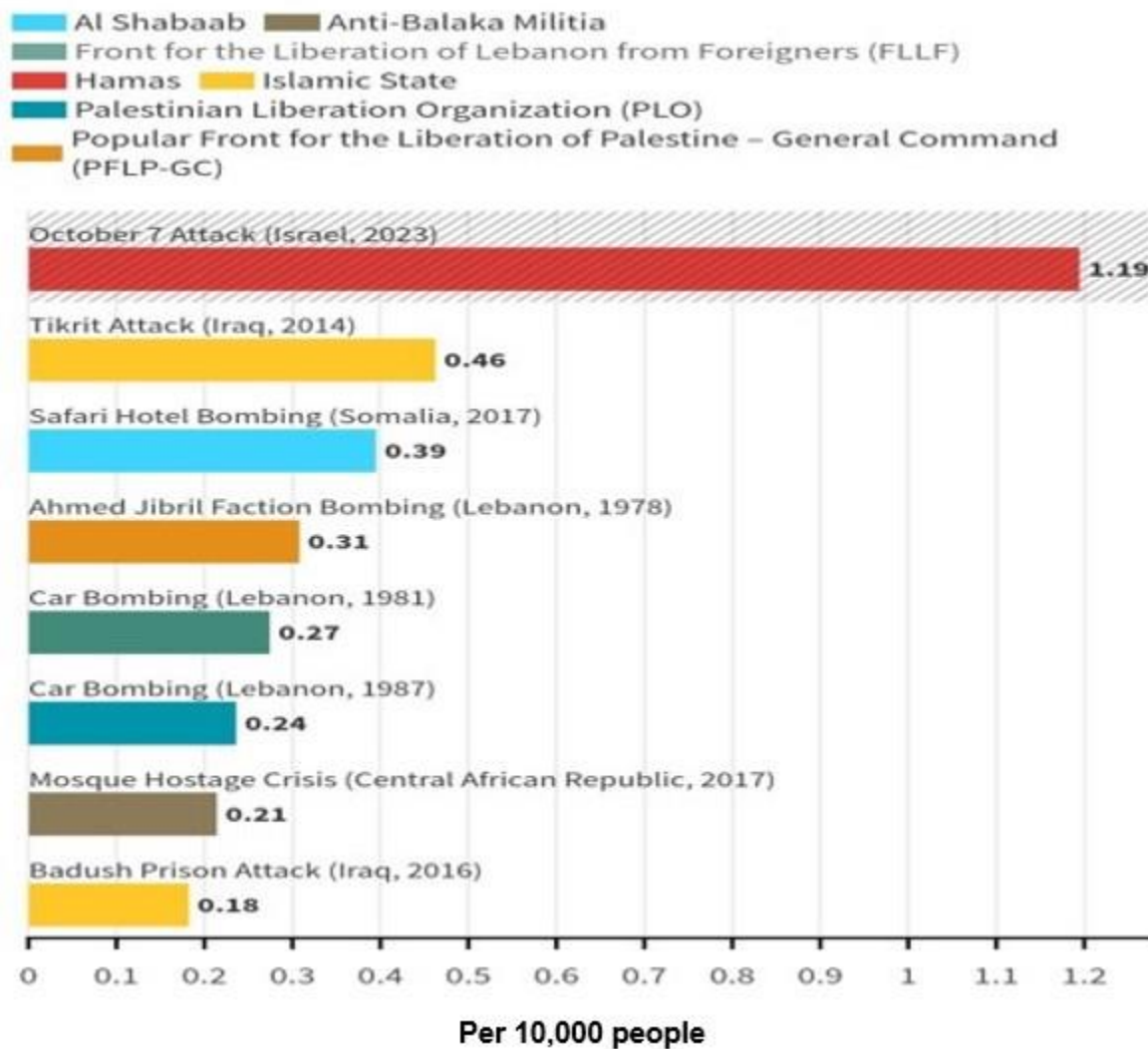
Gloss on Qur’an 5:64, Muhammad Sayyed Tantawi [2]

An Overview of the October 7, 2023 Jihad Carnage in Southern Israel

The carnage of October 7, 2023 in southern Israel was wrought by an unprovoked attack by the jihad terror organization Hamas, in conjunction with local Gazan Muslims. [3] Launched during an ostensible “truce,” the attack had apparently been planned since 2014 by Hamas leadership. [4] Some 1200 Israelis were murdered, the victims being disproportionately (i.e., > 70 percent) non-combatant children, women, men, and the elderly. [5] Hamas’ jihad carnage on October 7, 2023 was the largest mass killing terror attack, per capita (per 10,000 population), in over 50-years, and was ~2.6-fold more deadly than the next most lethal attack. [6] Moreover, atrocities committed against these largely non-combatant Israelis included, mutilation, torture, beheadings, and mass rape, followed by burning, with documentation in the jihadists’ own videos and oral testimony (of

captured jihadists), surveillance camera videos, surviving eyewitness testimony of the victims, and forensic pathology evidence. [7]

Figure 1. The Eight Deadliest Terrorist Attacks by Number of Fatalities, per Capita, 1970-2023



Sobering analyses of the similarities between the catastrophic Israeli military intelligence failures during the 1973 Yom Kippur War, and the Hamas October 7, 2023 jihad terror attacks, were provided by Drs. Uri Bar-Joseph, and Itai Shapira on January 26, 2024. [8] Both emphasized the shared and fixed belief in 1973, and again in 2023, that Egypt, and Hamas, respectively, were allegedly “deterred.” Dr. Shapira focused upon these specific features [9]:

“(Israeli Military Intelligence) did not pressure strongly enough the fact that Hamas wants to destroy Israel, and it will never give up its policy & strategy to destroy Israel. It (Hamas) is based, all its existence is based on the destruction of Israel. And when you don’t repeatedly say to the Prime Minister who wants to believe that Hamas doesn’t want to destroy Israel, or you can tame Hamas by providing it with money from Qatar, then you provide the Prime Minister with an intel estimate that comes closer to his political needs, and at the same time you diminish the level of alertness that should be among intel analysts with regard to what Hamas intends to do.”

Dr. Bar-Joseph emphasized Hamas' ideological motivation—it's raw determination to destroy Israel—and the self-fulfilling willful blindness to this obsession by both intelligence analysts, and Israeli Prime Minister Netanyahu [10]:

“[L]ack of intel about enemy capabilities (i.e., underestimation) to understand adversary strategy...That was a failure in 1973, and it might also have been a failure now (10/7/2023)...From an intelligence policy perspective, if Israeli intelligence in 2023 would have said that Hamas is capable of conducting a surprise military attack against Israel, and is not only capable, but intends to do that, this means, or would have meant, that the Israeli Defense Forces operation in 2021, ‘Guardian of the Walls,’ was not effective. This would have meant that the Israeli policy (allowing) Qatar to bring money (to Hamas), and so forth is not effective. And giving such an intel assessment to military commanders and to politicians is problematic.”

Neither Dr. Shapira nor Dr. Bar Joseph, in the end, ever elucidated, even in summary, Hamas' (and the much broader Palestinian Muslim populace's) animating “sacralized” Islamic jihadism, and Jew-hatred, which clearly underpin these annihilationist obsessions. [11] The remainder of this essay will elaborate on those themes by reviewing hard polling data, and authoritative contemporary Islamic pedagogy on the jihad against Israel, and the Jews.

“Antisemitism” is Jew-Hatred

The late Robert Wistrich [12] emphasized the problematic nature of the term “antisemitism,” derived from a group of cognate “Semitic” (i.e., stemming from the biblical Shem, one of Noah's three sons) languages—Hebrew, Aramaic, Arabic, Babylonian, Assyrian, and Ethiopic—and applied, inappropriately, to a pseudo-scientific racial designation by the German journalist Wilhelm Marr in the 1870s. Regardless, for over a century, as Wistrich noted [13],

the illogical term “antisemitism” . . . [w]hich never really meant hatred of “Semites” (for example, Arabs [emphasis added]) at all, but rather hatred of Jews, has come to be accepted in general usage as denoting all forms of hostility towards Jews and Judaism throughout history.

An expanded working definition of Jew-hatred/Antisemitism by the International Holocaust Remembrance Association from May 26, 2016, now includes denying the State of Israel's right to exist, *a priori* defining its existence as “racist,” and insisting Israel, alone, conform to unique standards of behavior relative to other democratic nations. [14]

Contemporary Jew-Hatred by the Numbers

Perversely, during the two-months immediately after the October 7th massacres, and accompanying atrocities, the Anti-Defamation League (ADL) documented an “unprecedented” increase in Jew-hating incidents within the United States, marking the “*highest number of incidents during any two-month period since ADL began tracking in 1979.*” ADL recorded a total of 2,031 antisemitic incidents between 10/7/23 and 12/7/23, “*up from 465 incidents during the same period in 2022, representing a 337% increase year-over-year.*” These incidents included 40 involving physical assault, 337 of vandalism, 749 of verbal or written harassment and “*905 rallies including antisemitic rhetoric, expressions of support for terrorism against the state of Israel and/or anti-Zionism.*” ADL noted that on average, “*over the 61 days from 10/7/23/ to 12/11/23, Jews in America experienced nearly 34 antisemitic incidents per day.*” Approximately 250 antisemitic incidents “*specifically targeted Jewish institutions such as synagogues and campus Hillels.*” ADL further recorded a total of 400 antisemitic incidents on college and university campuses, compared to only 33 incidents during the same period in 2022. Of the total incidents, “*at least*” 1,411 “*could be clearly linked to the Israel-Hamas war.*” ADL added, “*data includes one fatality that occurred at an anti-Israel protest in Los Angeles, where a Jewish man was killed after being hit in the head by a pro-Palestinian protester.*” [15] What ADL failed to note was that the “pro-Palestinian protester,” arrested and charged with involuntary manslaughter, was a devout Muslim

Computer Science lecturer at California State University-Northridge, whose social media profile expressed support for Hamas jihadists. [16]

The ADL has developed and validated simple questionnaires to gauge Jew-hatred, broadly, in population-based samples. Two closely related examples, from 2004, and 2014 through 2022-23, are depicted below. ADL's 2004 questionnaire, administered during 2004 in the United Kingdom, France, Germany, Denmark, Belgium, the Netherlands, Austria, Italy, Spain, and Switzerland, was modified, slightly, and employed globally during surveys whose results were reported between 2014, to 2022-23 [17,18]. Each iteration of the questionnaire was designed to capture the prevalence—occurrence, as a percentage—of extreme Antisemitism, defined as agreement with at least six of the eleven of the Antisemitic stereotypes queried.

2004 version.

- [1.] Jews don't care what happens to anyone but their own kind.
- [2.] Jews are more willing than others to use shady practices to get what they want.
- [3.] Jews are more loyal to Israel than to this country.
- [4.] Jews have too much power in the business world.
- [5.] Jews have lots of irritating faults.
- [6.] Jews stick together more than other citizens. (of respondent's country of residence)
- [7.] Jews always like to be at the head of things.
- [8.] Jews have too much power in international financial markets.
- [9.] Jews have too much power in our country today.
- [10.] Jewish business people are so shrewd that others do not have a fair chance to compete.
- [11.] Jews are just as honest as other business people.* (*frequency of respondents that disagreed with this)

2014-2022/23 version.

- [1.] Jews are more loyal to Israel than to (this country/the countries they live in).
- [2.] Jews have too much power in the business world.
- [3.] Jews have too much power in international financial markets.
- [4.] Jews don't care about what happens to anyone but their own kind.
- [5.] Jews have too much control over global affairs.
- [6.] People hate Jews because of the way Jews behave.
- [7.] Jews think they are better than other people.
- [8.] Jews have too much control over the United States government.
- [9.] Jews have too much control over the global media.
- [10.] Jews still talk too much about what happened to them in the Holocaust.
- [11.] Jews are responsible for most of the world's wars.

Attempted removal of “confounding” factors (or “bias”) from the 2004 Western European survey data — specifically, age, country of residence, religion, income, sex, contact with Jews, commonality with other races/religions, and attitudes toward immigrants—was accomplished with the use of statistical modeling of the unadjusted raw data by multivariable logistic regression. This analysis demonstrated that relative to Christianity, as the “referent” religion, Islam conferred a nearly 8-fold increased risk (quantified as an “odds ratio”) for extreme Antisemitism! [19]

By 2014, ADL was applying its slightly modified survey instrument, globally. These baleful findings, vis-à-vis, Muslim attitudes towards Jews, were reflected in the raw, unadjusted data [20]:

—The world's 16 most Antisemitic countries were all in the Muslim Middle East, where 74% to 93% of the overwhelmingly Muslim denizens of these nations exhibited extreme Antisemitism—Judea-Samaria/Gaza 93%; Iraq 92%; Yemen 88%; Algeria 87%; Libya 87%; Tunisia 86%; Kuwait 82%; Bahrain 81%; Jordan 81%; Morocco 80%; Qatar 80%; United Arab Emirates 80%; Lebanon 78%; Oman 76%; Egypt 75%; Saudi Arabia 74%.

—There was a 2 to 3-fold excess occurrence of extreme Muslim Antisemitism, globally, by religious affiliation—Muslim, 49%; Christian, 24%; No religion, 21%; Hindu, 19%; Buddhist, 17%.

A year later, in 2015, ADL published Western European data that included large Muslim population samples. The disproportionate occurrence of Muslim Jew-hatred was again apparent [21]:

—There was 2 to 4.5-fold excess prevalence of extreme Muslim Antisemitism in Western Europe—Belgium, 68% of Muslims vs. 21% of non-Muslims; Spain, 62% of Muslims vs. 29% of non-Muslims; Germany, 56% of Muslims vs. 16% of non-Muslims; Italy, 56% of Muslims vs. 29% of non-Muslims; United Kingdom, 54% of Muslims vs. 12% of non-Muslims; France, 49% of Muslims vs. 17% of non-Muslims.

In 2017, ADL published its first U.S. survey that included Muslim American data on extreme Antisemitism, demonstrating a 2.4-fold excess rate of extreme Muslim Antisemitism among American Muslims, i.e., 34%, relative to 14% in American non-Muslims [22]—consistent with global patterns ADL recorded during the prior decade. ADL released its 2019 survey data characterizing the prevalence of extreme Antisemitism within 18 countries assessed between April 15 and June 3, 2019. Six of these countries—Belgium, The United Kingdom, Germany, Spain, France, and Italy—again included a Muslim over-sample, allowing for a direct comparison of Muslims vs. Christians, those professing no religion, and the general populations. These findings confirmed the ongoing, disproportionate roughly 3-fold excess occurrence of extreme Antisemitism among Western Europe’s Muslims. [23]. Curiously, ADL’s 22pp. summary report of its most recent survey of 6 Western and 4 Eastern European countries (published May, 2023), makes no mention of extreme Muslim Antisemitism, whatsoever.[24] Elsewhere, ADL’s own raw 2023 tabulations of extreme Antisemitism for the only two countries where Muslim data are provided, i.e., France and Belgium, reveal the same nearly 20-year, repeated phenomenon: 62% of French Muslims exhibited extreme Antisemitism, vs. 15% of French Christians; for Belgium those numbers were 52% Muslims, 21% Christians.[25]

Independent validation of these ADL surveys was provided by European pollsters who reported their findings between 2005 and 2013. Data collected during the 2008 “Six Countries Study” (i.e., The Netherlands, Germany, France, Belgium, Austria, and Sweden) from ~9000 participants (3373 native Christians; 3344 Turkish Muslim immigrants; 2204 Moroccan Muslim immigrants) revealed that 45% of the Muslim immigrants, vs. 9% of native Christians, believed “Jews cannot be trusted.” While such hostility to Jews among “fundamentalist” Christians doubled to ~18%, over 70% of fundamentalist Muslims were hostile to Jews. [26] “Antisemitism in Brussels’ Schools,” a 426-pp. study, included data on the views within the young Belgian Muslim community, primarily, 12–18-year-olds, during 2011. [27] A 354-pp. follow-up study of Antwerp-Ghent youth was published in 2013. Thirty-two Dutch-speaking Brussels high schools were surveyed, including 2,837 students. Muslim respondents agreed with the following four statements—i.e., Antisemitic stereotypes—at disproportionate, 3.7-fold, to 7.0-fold, rates!: [I] “Jews want to dominate everything” (Muslims, 56.8%; non-Muslims, 10.5%); [II] “Most Jews think they’re better than others” (Muslims, 47.1%; non-Muslims, 12.9%); [III] “If you do business with Jews, you should be extra careful” (Muslims, 47.5%; non-Muslims, 12.9%); [IV] “Jews incite to war and blame others” (Muslims, 53.7%; non-Muslims, 7.7%). Antisemitic Muslim attitudes were unrelated to low educational level or social disadvantage. The 2013 study of 863 students from Ghent and Antwerp, including 346 Muslim students, confirmed these results. 45-50% of Muslim students evidenced Antisemitic attitudes, versus 10% of non-Muslims, consistent 4.5 to 5-fold excess rates.[28] Gunther Jikeli’s earlier 2005 to 2007 study yielded concordant results. [29] Jikeli, a Muslim convert [30], conducted 117 interviews with Muslims from Berlin, Paris, and London, whose mean age was 19 years old. Jikeli affirmed the centrality of Islam, “references to the Qur’an or the Hadith (traditions of Muhammad),” in shaping the Antisemitic views of young Muslim adults in Western Europe. [31] Finally, a lone study of its kind, assessing non-lethal violence and violent threats targeting Jews, was conducted by FRA – European Union for Fundamental Rights, in 2012. Uniquely, it queried Jewish victims about the identity of those who attacked them, or threatened them with violence, asking them to recall their past 5-year experiences: “Thinking about the incident where somebody attacked or threatened you in a way that frightened you because you are Jewish—who did this to you?” There was a gross 2.2-fold excess occurrence of non-lethal violence, or violent threats against Western European Jews, by Muslims, relative to non-Muslims, collectively, who held designated, “right-wing”, “left-wing”, or “Christian” views. [32]

Polling data obtained from Palestinian Muslims shortly before, and since October 7, 2023 [33], a massive survey of Muslims in the Middle East and North Africa (MENA) conducted after October 7, 2023 [34], and a survey with an oversample of American Muslims following October 7, 2023 [35], have all addressed sympathy with Hamas' jihad carnage. The extensive MENA survey further gauged Muslim willingness to recognize Israel's right to exist as a sovereign state in the aftermath of October 7, 2023. [35]

Three months prior to October 7, 2023, Palestinian polling data obtained by the Palestinian Center for Policy and Survey Research, (PCPSR) Bir Zeit University, Research from face-to-face interviews of 1270 adults, June 7th to 11th, 2023, confirmed the public preference for Hamas over Fatah: Hamas polled 10% higher than Fatah on the question of "deserving to represent the people," while Hamas leader Ismail Haniyeh was preferred by 23% more Palestinians than Fatah leader Mahmoud Abbas, to be President.[36]

A poll released Nov. 14, 2023 by the Arab World for Research & Development, surveyed 668 Palestinians polled (391 West Bank; 277 Gaza, asking: "How much do support the military operation carried out by the Palestinian resistance led by Hamas?" Seventy-five percent were extremely or somewhat supportive, 59.3% extremely; 15.7% somewhat. The survey also reported Hamas' favorability at 76%, but Palestinian Authority favorability was only 10%. Highest overall favorability occurred among designated military/jihad terror organizations: Al Qassam Brigades 89%; Islamic Jihad 84%; Al Aqsa Brigades 80%. [37] A PCPSR poll released December 13, 2023, interviewed 1231 adults face to face, 750 in the West Bank, and 481 in the Gaza Strip. Seventy-two percent (82% in the West Bank/57% in Gaza) affirmed the October 7th jihadist attack was the "correct decision". Satisfaction with the role of Hamas was the highest—72% (85% West Bank/ 52% Gaza) followed by the role played by Hamas leader Yahya Sinwar 69% (81% West Bank/ 52% Gaza), vs. only 14% for the Palestinian Authority (10% West Bank/21% Gaza), and 11% for Palestinian Authority /Fatah leader Mahmoud Abbas (7% West Bank/ 17% Gaza). Fifty-four percent believed that Hamas was the most deserving of representing and leading the Palestinian people, while 13% believed that Fatah under the leadership of Abbas was more deserving. For the Arab regional actors, the highest level of satisfaction went to Houthi-dominated Yemen 80% (89% West Bank/ 68% Gaza), followed by Qatar, 56%. [38]

A population-based sample of 8000 MENA Muslims (from Mauritania, Morocco, Algeria, Tunisia, Libya, Egypt, Sudan, Yemen, Oman, Qatar, Kuwait, Saudi Arabia, Iraq, Jordan, Lebanon, and the West Bank, Palestine [including Jerusalem]) were polled by the Doha, Qatar-based Arab Center for Research and Policy, between December 12, 2023, through January 5, 2024. The communities surveyed represented 95% of the population of MENA Muslims, including its far-flung regions, with 500 men and women sampled in each community. Eighty-nine percent of the respondents felt the October 7, 2023 jihad carnage by Hamas was "a legitimate resistance operation," 67%, unequivocally, 19%, believing the attack was "somewhat flawed, but legitimate," while 3% claimed the attack was "a legitimate resistance operation that involved criminal acts." An equivalent 89% of the sample refused to recognize Israel's right to exist as a sovereign state. [39]

Lastly, 58% of a United States Muslim oversample (total sample, n=2020) polled October 16-18, 2023 agreed Hamas' jihad carnage "was justified." [40]

From Polling Data to Animating Islamic Religious Ideology

In July, 2011, American pollster Stanley Greenberg reported the results from what was described as an *"intensive, face-to-face survey in Arabic of 1,010 Palestinian adults in the West Bank and the Gaza Strip."* [41] There were two salient, pathognomonic findings from this unique survey which directly queried the respondents about themes quoted from the Hamas Covenant [42]. One was that **73% of the Palestinian Muslims surveyed "agreed with a quote from the (Hamas) charter (Covenant), (article 7) and a hadith, or tradition ascribed to the prophet Muhammad, about the need to kill Jews hiding behind stones and trees,"** [43] i.e., the dictates of Islam's prophet Muhammad's canonical hadith of Jew-annihilation [44]. Eighty percent further agreed with *"a quote from the Hamas Charter about the need for battalions from the Arab and Islamic world to defeat the Jews,"* i.e., article 15 of the Hamas charter calling for the jihad destruction of the State of Israel by the world's Muslims. (44) Per the charter (45), this **"jihad becomes a personal duty of every Muslim...[I]t is necessary to raise the banner of jihad. This requires the propagation of Islamic**

consciousness among the masses, locally (in Palestine), **in the Arab world and in the Islamic world**", the same public admonition then Malaysian Prime Minister Mahathir Mohamad gave to the heads of all the nation states of the global Muslim umma at the 2003 Organization of the Islamic Conference meeting in Putrajaya.(46)

From January 1989, till his death in May, 2012 (47), historian David Littman's toiled ceaselessly to cajole the United Nations Human Rights Commission into condemning Hamas' "sacralized" Covenant of genocidal Islamic Jew-hatred. [48]

January 31, 1989, addressing the United Nations Human Rights Commission, less than 6-months after the Hamas Covenant was made public, Littman plaintively warned that the document was [49],

*"a blatant blueprint for genocide, undoubtedly inspired by its spiritual leader, Sheikh Ahmed Yassin. I have with me a copy of the Arabic text and an English translation. Its aims are clearly defined in article 8, under the title, "Slogan": "Allah is its target, the Prophet is its model, the Koran its constitution; **Jihad is its path**, and death for the sake of Allah is the loftiest of wishes." Article 13 declares: "There is no solution for the Palestinian question except through jihad." And article 28 does not beat about the bush: "Israel, Judaism, and Jews challenge Islam and the Muslim people: 'May the cowards never sleep.'"*

Littman concluded [50],

"These realities cannot be brushed aside simply because they are embarrassing, but should rather serve as a serious warning to the gullible for whom an appeasing, misguiding, 'peace in our time,' will-o'-the-wisp remains a constant obsession."

Focus on Hamas' covenant as a binding documentary record of the organization's specific beliefs and goals is required because it expresses, unabashedly, as I will demonstrate, the same conjoined jihadism and Jew-hatred mainstream Islam inculcates. This indoctrination—sanctioned by Islam's leading religious teaching institutions, and clerics—in turn animates, and unifies the global Muslim umma's relentless efforts to destroy Israel as an autonomous state by jihad, and return Israel to Sharia jurisdiction.

The very first statement of Hamas' foundational Covenant, before the document's pre-amble, features Qur'an 3:112. Here is the Sahih International translation of 3:112 [51]:

They have been put under humiliation [by Allah] wherever they are overtaken, except for a covenant from Allah and a rope from the Muslims. And they have drawn upon themselves anger from Allah and have been put under destitution. That is because they disbelieved in the verses of Allah and killed the prophets without right. That is because they disobeyed and [habitually] transgressed.

In classical and modern Qur'anic exegeses by seminal, authoritative Islamic theologians this central motif (repeated at Qur'an 2:61) is coupled to Qur'anic verses 5:60, and 5:78, which describe the Jews transformation into apes and swine (5:60), or simply apes, (i.e. verses 2:65 and 7:166), having been "...cursed by the tongue of David, and Jesus, Mary's son" (5:78). [52] Muhammad himself repeats this Qur'anic curse in a canonical tradition or hadith, *"He (Muhammad) then recited the verse (5:78): '...curses were pronounced on those among the children of Israel who rejected Faith, by the tongue of David and of Jesus the son of Mary'".* [53]

Salah al-Khalidi [54] made clear how these motifs of Qur'anic Jew-hatred **are interpreted by Hamas** in a manner that is entirely consistent with both classical, and modern authoritative exegeses. Extracts are provided below from Khalidi's major work *Haqa'iq Koraniyya al Qadiyya al-Filastinniya* ["Qur'anic Facts Regarding the Palestinian Issue"] **which was first published in 1991 by the Hamas Publishing House Manshūrāt Filastin al-Muslima**, and translated into Urdu, Hindi, Turkish, Russian, and English, due to its international popularity. [55]

*Humiliation is attached to the Jews for their entire lifetime: they were humiliated in Egypt, and when they arrived in [sic] Palestine, and when they were exiled from Palestine, and when they dispersed into the valleys of the earth. What concerns us here-in our discussion of the Jewish character-is to indicate that this humiliation is to be considered as an inveterate Jewish character trait, and a destructive Jewish perversion. Humiliation is one of their historical attributes, a fixed fact of their existence, and a qaa`ida, basis of their life... (Qur'an 3:112) The Jews are humiliated because they disbelieved in Allah, killed His prophets, disobeyed His emissaries, transgressed His prohibitions-all of this is humiliation. They are humiliated-and this is why they search out lustful indulgences, and have become their slaves. All of this is humiliation...It is impossible that the Jews could not be cursed. How could they not be accursed when they are attributed with such degenerate inveterate character traits, twenty of which we have demonstrated above. (Note: Khalidi earlier states, 'We have extracted from the Koran twenty Jewish traits. The Jews are: liars, perverters (of the Text), envious, tricky, fickle, mercurial, sardonic, treacherous, in error, causing others to be in error, merchants, fools, humiliated, dastards, misers, avid for (this) life, disloyal to their firm contracts, rush into sinful aggression, concealers of true evidence, corrupters in the earth, and obstructors in Allah's path.' **For specific Koranic citations confirming his litany see [56]**). They are worthy of eternal curse because of the villainous traits they display and the corrupt evils they have perpetrated...The Jews are in a condition of mal'ana, i.e. everyone pours out curses on them; Allah has cursed them, the angels have cursed them, their prophets have cursed them, the good people among them have cursed them, and everyone has cursed them. They are deserving of this eternal and continual damnation until the day of resurrection when they will encounter Allah's wrath, fury, and punishment. They were accordingly exiled from Allah's mercy, and kept afar from His goodness... Many Koranic verses were revealed emphasizing...the judgment upon them of cursed damnation, and exile from His mercy, e.g. Koran 5:13: "For breaking their covenant, We curse them, and have made their hearts hard." And Koran 5:60...And Koran 5:64...And Koran 5:78..."*

Annihilationist sentiments regarding Jews are also rooted in Islamic eschatology (end of times theology), and incorporated permanently into the foundational 1988 Hamas covenant. [57] As characterized in the hadith (the words, deeds, and even unspoken gestures of Muhammad as ostensibly recorded by his earliest pious Muslim companions), Muslim eschatology highlights the Jews' supreme hostility to Islam. Jews are described as adherents of the Dajjâl—the Muslim equivalent of the Anti-Christ—or according to other traditions, the Dajjâl is himself Jewish. At his appearance, some traditions maintain that the Dajjâl will be accompanied by 70,000 Jews from Isfahan wrapped in their robes, and armed with polished sabers, their heads covered with a sort of veil. [58] When the Dajjâl is defeated, his Jewish companions will be slaughtered—everything will deliver them up except for the so-called gharqad tree [59], as per the canonical hadith (Sahih Muslim, Book 41, Number 6985; [59]) included in the 1988 Hamas covenant (in article 7). This hadith is cited in the covenant as a sacralized, obligatory call for a Muslim genocide of the Jews [60]:

...the Islamic Resistance Movement aspires to realize the promise of Allah, no matter how long it takes. The Prophet, Allah's prayer and peace be upon him, says: "The hour of judgment shall not come until the Muslims fight the Jews and kill them, so that the Jews hide behind trees and stones, and each tree and stone will say: 'Oh Muslim, oh servant of Allah, there is a Jew behind me, come and kill him,' except for the Gharqad tree, for it is the tree of the Jews." (Sahih Muslim, Book 41, Number 6985)

Apropos to its longstanding Islamic relevance, Ibn Kathir's still widely used, authoritative 14th century Qur'anic commentary's gloss on verses 4:155 through 4:159—which discusses Isa's (the Muslim Jesus') role in defeating the Dajjal, and his Jewish minions—also invokes this same apocalyptic canonical hadith of Jew annihilation. [61] Such Judeo-centric Sunni eschatology has resonated, broadly, with an authoritative imprimatur, across Islamdom, for over a thousand years into the modern era, and even within the Muslim diaspora, before and since October 7, 2023. Hajj Amin El-Husseini, jihadist "Godfather" of the modern Palestinian Muslim movement, concluded his compendious 1937 discourse on Islam's canonical Jew-hatred by reproducing Sahih Muslim, Book 41, Number 6985, and reiterating how the destruction of the Jews is requisite for ushering in the messianic times. [62] The current Palestinian Authority Grand Mufti of Jerusalem, Muhammad Hussein [63] repeated this canonical tradition in a January 9, 2012 sermon. [64] Subsequently,

during a May 10, 2013 sermon at the mosque of Sunni Islam's Vatican equivalent, Al-Azhar University [65], Muhammad Al-Mahdi, a senior scholar and head of the Sharia association at Al-Azhar also proclaimed the same end of times Jew-annihilating hadith [66]. Such ignoble Jew-hating eschatological incitement by contemporary Palestinian and American clerics continued even in the aftermath of October 7, 2023. Less than 2-weeks following the October 7th massacres, the Palestinian Authority Ministry of Religious Affairs posted guidelines for mosques Wednesday, October 18, 2023, at its Facebook page. Muslim preachers were instructed to include Sahih Muslim, Book 41, Number 6985 in their upcoming Friday sermons. [67] Lastly, Colorado U.S. imam Karim Abu Zaid, is described as a "prolific author," and "dynamic leader" within his suburban Denver community, with "a steadfast dedication to scholarly pursuits," who is currently seeking a Ph.D. at The Islamic University of Minnesota. [68] Imam Abu Zaid, in a November 10, 2023 Friday sermon streamed live on the Facebook page of the Colorado Muslims Community Center, extolled murderous jihad martyrdom operations, and "modernized" the canonical hadith of Jew-annihilation, as follows: [69]

"Remember, one day Allah will give Muslims drones too – rocks. A rock, one day, will call upon the Muslim: 'Come, behind me there is [a Jew].' A drone, that is a drone. The rock will call a Muslim: 'Come, he is behind me.'

Returning to the Hamas covenant, Article 28, which is free of any eschatological references, clearly "widens the circle of hate" towards Jews, as David Littman observed [70], targeting *all* contemporary Jews: "Israel, Judaism and Jews challenge Islam and the Muslim people: 'May the cowards never sleep.'" Articles 22 and 32 invoke modern conspiratorial themes reminiscent of European (secular) antisemitic motifs, especially the latter (article 32), which makes explicit mention of the Czarist Russian forgery, *The Protocols of the Elders of Zion*. [71] However, even these articles are peppered with Qur'anic citations, including references in both articles 22 and 32 to Qur'an 5:64, a sort of ancient antecedent of *The Protocols*. (Sahih International translation, Qur'an 5:64: And the Jews say, "The hand of Allah is chained." Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills. And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. And We have cast among them animosity and hatred until the Day of Resurrection. Every time they kindled the fire of war [against you], Allah extinguished it. And they strive throughout the land [causing] corruption, and Allah does not like corrupters.) [72]

Jihad [73] is the other pillar of Hamas' foundational Jew-annihilationist ideology featured in the 1988 covenant. Once again, this is already suggested in the opening statement before the preamble which includes the following quote attributed to Hasan al-Banna, founder of the Egyptian Muslim Brotherhood: "Israel will exist, and will continue to exist, until Islam abolishes it, as it abolished that which was before it." Hamas, it should be noted, claims to be a wing of the International Muslim Brotherhood. Article 2 of the Hamas covenant, for example, states: "The Islamic Resistance Movement is one of the wings of Muslim Brotherhood in Palestine. The Muslim Brotherhood Movement is a universal organization which constitutes the largest Islamic movement in modern times." [74]

The body of the Hamas Covenant includes unequivocal statements of Hamas' irredentist commitment to the annihilation of Israel via jihad. Jihad martyrdom is lauded in article 8 "the Hamas slogan," which states, "Allah is its target, the Prophet is its model, the Qur'an its Constitution; Jihad is its path, and death for the sake of Allah is the loftiest of its wishes." Article 13 makes plain that Hamas' jihadism is completely incompatible with any meaningful Middle East peace settlement [75]:

Initiatives, and so-called peaceful solutions and international conferences, are in contradiction to the principles of the Islamic Resistance Movement. Abusing any part of Palestine is abuse against part of religion. Nationalism of the Islamic Resistance Movement is part of its religion. Its members have been fed on that... There is no solution to the Palestinian question except by Jihad. All initiatives, proposals, and International Conferences are a waste of time and vain endeavors.

Finally, article 15 (subtitled, “Jihad for the Liberation of Palestine is a Personal Duty”) elucidates classical jihadist theory, including murder “martyrdom” operations , as well as their practical modern application to the destruction of Israel by jihad [76]:

The day the enemies conquer some part of the Muslim land, jihad becomes a personal duty of every Muslim. In the face of the Jewish occupation of Palestine, it is necessary to raise the banner of jihad. This requires the propagation of Islamic consciousness among the masses, locally [in Palestine], in the Arab world and in the Islamic world. It is necessary to instill the spirit of jihad in the nation, engage the enemies and join the ranks of the jihad fighters. The indoctrination campaign must involve ulama, educators, teachers and information and media experts, as well as all intellectuals, especially the young people and the sheikhs of Islamic movements...It is necessary to establish in the minds of all the Muslim generations that the Palestinian issue is a religious issue, and that it must be dealt with as such, for [Palestine] contains Islamic holy places, [namely] the Al-Aqsa mosque, which is inseparably connected, for as long as heaven and earth shall endure, to the holy mosque of Mecca through the Prophet's nocturnal journey [from the mosque of Mecca to the Al-Aqsa mosque] and through his ascension to heaven thence. "Being stationed on the frontier for the sake of Allah for one day is better than this [entire] world and everything in it; and the place taken up in paradise by the [horseman's] whip of any one of you [jihad fighters] is better than this [entire] world and everything in it. Every evening [operation] and morning [operation] performed by Muslims for the sake of Allah is better than this [entire] world and everything in it." (Recorded in the Hadith collections of Bukhari, Muslim, Tirmidhi and Ibn Maja). "By the name of Him who holds Muhammad's soul in His hand, I wish to launch an attack for the sake of Allah and be killed and attack again and be killed and attack again and be killed." (Recorded in the Hadith collections of Bukhari and Muslim)

Islam's Jew-Hating Canon Per Authoritative Muslim and Non-Muslim Scholars

Although the Qur'an's basic organizing principle across 114 chapters (or “suras”), is simply longer duration chapters to shorter duration chapters, absent any chronological, orienting narrative, the terse fatiha, chapter 1, is a glaring exception to this order [77]. Pious Muslims repeat the fatiha a total of 17 times daily during their requisite five prayers sessions.[78]

Muslims are directed on their appropriate, righteous path as set forth in the fatiha's initial six verses, but they are cautioned, at concluding verse 7, to follow “the path of those upon whom You (Allah) have bestowed favor (Islam), not of those who have evoked (Your) anger or of those who are astray.” Islam's prophet Muhammad, in a canonical tradition (or hadith), clarified that it is the Jews who evoked Allah's anger and the Christians who went astray. [79] This clarifying interpretation is reinforced, with rare exceptions, by over 13 centuries of authoritative classical and modern Quranic commentaries which have glossed verse 1:7. [80]

“The Qur'an: An Encyclopedia,” is a modern compendium of analyses written by 43 Muslim and non-Muslim mainstream academic experts, edited by Oliver Leaman, and published by Routledge. These excerpts serve as a “summary verdict” on how Muslims and non-Muslims, both, are to understand the Fatiha's last verse: [81]

“The Prophet (Muhammad) interpreted those who incurred God's wrath as the Jews and the misguided as the Christians. The Jews, we are told killed many of their prophets and through their character and materialistic tendencies (usurious 2:275, 4:161; greedy/hedonistic 2:96; envious 2:109; hard-hearted 2:74; liars 2:78) have contributed much to moral corruption, social upheaval and sedition in the world (5:32–33; 5:64) ... [T]hey were readily misled and incurred both God's wrath and ignominy (2:61; 2:90; 3:112). As for the Christians ... over time they succumbed to the influence of those who had already deviated from the chosen path (5:77)”

As alluded to by the most authoritative glosses on Quran 1:7 [82], the Quran's overall discussion of the Jews is marked by a litany of their sins and punishments, as if part of a divine indictment, conviction, and punishment process [83]. The Jews wronged themselves (16:118) by losing faith (7:168) and breaking their covenant

(5:13). The Jews (echoing an ante-Nicaean, Marcionite polemic) are a nation that has passed away (2:134; repeated in 2:141). Twice Allah sent his instruments (the Assyrians/or Babylonians, and Romans) to punish this perverse people (17:4-5)—their dispersal over the earth is proof of Allah’s rejection (7:168). The Jews are further warned about both their arrogant claim that they remain Allah’s chosen people (62:6), and continued disobedience and “corruption” (5:32-33; 5:64). Other sins, some repeated, are enumerated: abuse, even killing of prophets (4:155; 2:91), including Isa (Jesus) (3:55; 4:157), is a consistent theme. The Jews ridiculed Muhammad as Ra’ina (the evil one, in 2:104; 4:46), and they are also accused of lack of faith, taking words out of context, disobedience, and distortion (4:46). Precious few of them are believers (also 4:46). These “perverse” creatures claim that Ezra is the messiah and they worship rabbis who defraud men of their possessions (9:30). Additional sins are described: the Jews are typified as an “envious” people (2:109), whose hearts are as hardened as rocks (2:74). They are further accused of confounding the truth (2:42), deliberately perverting scripture (2:75), and being liars (2:78). Ill-informed people of little faith (2:89), they pursue vague and wishful fancies (2:111). Other sins have contributed to their being stamped (see 2:61/ 3:112) with “wretchedness/abasement and humiliation,” including usury (2:275), sorcery (2:102), hedonism (2:96), and idol worship (2:53). More (and repeat) sins, are described: the Jews’ idol worship is again mentioned (4:51), then linked and followed by charges of other (often repeat) iniquities—the “tremendous calumny” against Mary (4:156), as well as usury and cheating (4:161). Most Jews are accused of being “evil-livers” / “transgressors” / “ungodly” (3:110), who, deceived by their own lies (3:24), try to turn Muslims from Islam (3:99). Jews are blind and deaf to the truth (5:71), and what they have not forgotten they have perverted. They mislead (3:69), confound the truth (3:71), twist tongues (3:79), and cheat Gentiles without remorse (3:75). Muslims are advised not to take the Jews as friends (5:51), and to beware of the inveterate hatred that Jews bear towards them (5:82). The Jews’ ultimate sin and punishment are made clear: they are the devil’s minions (4:60) cursed by Allah, their faces will be obliterated (4:47) if they do not accept the true faith of Islam. The Jews who understand their faith become Muslims (3:113). Otherwise, they will be made into apes (2:65/ 7:166), or apes and swine (5:60), and burn in the Hell fires (4:55, 5:29, 98:6, and 58:14-19). [84]

Already by the mid-9th century, the renowned Muslim polymath of the Abbasid (Baghdad) Caliphate, al-Jahiz (d. 869), observed that Qur’an 5:82 (“You will surely find the most intense of the people in animosity toward the believers [to be] the Jews...”) was the “most potent” cause of Muslim animus toward Jews, which greatly exceeded their hatred of Christians. [85]

This verse continues to shape Muslim attitudes towards Jews. Consider the modern glosses on Qur’an 5:82 by, arguably, the two most important Qur’anic commentators of our era, Shiite exegete Muhammad Husayn Tabatabai (1904-1981), [86] and his Sunni counterpart, Muhammad Sayyid Tantawi (1928-2010). [87] Allameh is an honorific title for great scholars of Islamic jurisprudence. [88] The mainstream Islamic Studies academy—both Western and Iranian—has designated Allameh Sayyid Muhammad Husayn Tabatabai the leading modern Shiite religious scholar and philosopher, dubbing him a “theosopher.” Tabatabai’s *al-Mizān fi tafsir al-Qur’ān* “The measure of balance/justly held scales in the interpretation of the Qur’an,” a 21-volume Arabic opus, is regarded as the most important contemporary Shiite Qur’anic commentary. [89] Allameh Tabatabai University, named in honor of this celebrated Shiite authority and “theosopher,” is the largest specialized state social sciences university in Iran and the Middle East, with 17,000 students and 500 full-time faculty members. [90] Affirming his continued lofty stature, and relevance, an Iranian national conference was held on May 3, 2012, in Qom, dedicated to “recognizing the interpretative methods and principles used by Allameh Tabatabaee [Tabatabai] in [his Koranic] exegesis.” [91]

Here is Tabatabai’s gloss on Qur’an 5:82—the central Qur’anic verse defining Islam’s eternal attitudes towards Jews and Judaism—from *al-Mizan*: [92]

“...the Jews, they had their own scholars, no doubt; but they behaved proudly, and their arrogance and stubbornness did not let them be prepared for accepting the truth...Jews, although they had the same alternatives as the Christians, and they could retain their religion with payment of the jizyah [Qur’anic poll tax, per verse 9:29], yet they continued in their haughtiness, became harder in their bigotry, and turned to double dealing and deception. They broke their covenants, eagerly waited calamities to befall the Muslims and dealt to them the bitterest deal...[T]he enmity of the Jews...toward the divine religion

[Islam] and their sustained arrogance and bigotry, have continued exactly in the same manner even after the Prophet... These unchanged characteristics...confirm what the Mighty Book [the Qur'an] had indicated."

Tabatabai further provides this general description of the Qur'anic portrayal of the Jews, beginning at Qur'an 2:40 to 2:44, and continuing for over a hundred verses thereafter: [93]

"Now begins the rebuking of the Jews that continues for more than a hundred verses. Allah reminds them of the bounties bestowed, of the honors given; contrasting it with their ingratitude and disobedience; showing how at every juncture they paid the favors of Allah with disregard of their covenant, open rebellion against divine commands and even with polytheism. The series reminds them of twelve events of their history — ... all of which shows how they were chosen to receive the especial favors of Allah. But their ingratitude runs parallel to it. They repeatedly broke the covenants made with Allah, committed capital sins, heinous crimes, and shameful deeds; more despicable was their spiritual poverty and moral bankruptcy — in open defiance to their book and total disregard for reason. It was all because their hearts were hardened, their souls lost and their endeavors worthless."

The late Grand Imam of Al-Azhar University—Papal equivalent of Sunni Islam's Vatican—Muhammad Sayyid Tantawi (d. 2010), was one of the most revered modern authorities on Qur'anic exegesis having edited a magnum opus 15-volume modern Qur'anic commentary, and helped create the largest online website of such analyses. [94] Tantawi gloss on Qur'an 5:82 from this authoritative work, comports with Tabatabai's [95]:

"The Almighty's (Allah's) words, 'You will surely find the most intense of the people in animosity toward the believers to be the Jews'...is a statement that serves, in continuation, to reinforce other verses that preceded it, verses that documented the many despicable characteristics, and crooked and cunning ways of the Jews. The Almighty asserted—through linguistic devices—the content of the message entailed in the statement, and the addressee is the Prophet (Muhammad), and it can also be anyone who is entitled to preach to warn that their (the Jews) condition is no secret to anyone. Their enmity is rooted in envy, spite, stubbornness, and pride. Once these vices overcome the soul, it will not be able to find the way to the righteous path and the true religion (Islam)...The first object to His (Allah's) saying 'You will surely find,' is 'the most intense of the people.' The second object is 'the Jews.' Al-Alusi [96] said that it is apparently the Jews in general that are meant here. That is to say, those who were in the presence of the Apostle (Muhammad) from the Jews of Medina, and others. This view is supported by the Apostle who said, 'Whenever a Jew is alone with a Muslim, he (the Jew) will strive to kill him (the Muslim).' [97]...It was said that one of the doctrines of the Jews is to cause harm to those who disagree with them in matters of religion by any means possible. Mentioning Jews before those who associate others with Allah is a declaration that they are more intense and far surpass the other group in their animosity (toward Muslims)."

Tantawi's earlier Ph.D. thesis, published originally in 1968 as *Banū Isrā'īl fī al-Qur'ān wa-al-Sunnah* ("The Children of Israel (Jews) in the Qur'an and Traditions"), provided this summary gloss on the Qur'anic depiction of Jews, emphasizing its timeless relevance, and denouncing Jews who rejected Islam as "maleficent deniers," even granting Muslims license to commit violence against them, to extirpate Jewish "evil" [98]:

"(The) Qur'an describes the Jews with their own particular degenerate characteristics, i.e. killing the prophets of Allah (2:61/ 3:112), corrupting His words by putting them in the wrong places (4:46) , consuming the people's wealth frivolously (4:161), refusal to distance themselves from the evil they do (3:120; 5:79), and other ugly characteristics caused by their deep-rooted (lascivious) envy (2:109)...only a minority of the Jews keep their word...All Jews are not the same. The good ones become Muslims (3:113), the bad ones do not...[T]he Jews always remain maleficent deniers...they should desist from their negative denial...some Jews went way overboard in their denying hostility, so gentle persuasion can do no good with them, **so use force with them** and treat them in the way you see as effective **in ridding them of their evil**. One may go so far as to ban their religion, their persons, their wealth, and their villages."

Some 30-years later, when he became Grand Imam of Al-Azhar University, Tantawi introduced the 1997 re-publication of his Ph.D. thesis by making plain his “updated” perspective was unchanged [99]:

“We Muslims have been harmed a great deal by the Jews... It was the Jews who fought the Islamic call with every possible weapon. They were the ones who usurped- with the help of the countries of the infidels- part of our holy land- Palestine- and established a country for them there in 1948. Against this historical background, writers have written hundreds of books and articles and did a lot of research on the Jews and Palestine. However, most of what has been written concentrates on political, historical, economic, and military aspects. Religious aspects and perspectives are still in dire need of sound scientific writings that base their delineation of the Jews on the Book of Almighty Allah (the Qur’an) and the Sunna (sayings) of His Messenger...My main goal for choosing the topic of my dissertation “The Children of Israel in the Qur’an and the Traditions” is to reveal- to Moslem youth in particular and to the rational, reasonable, and fair-minded people in general the state of the Children of Israel, their history, ethics, lies, depravity, and immorality, relying on what has been mentioned about them in the Holy Qur’an, the Sunna, and the correct and unequivocal historical facts.”

Islam conjoins such theological Jew-hatred—as expressed by Qur’an 5:82, its authoritative gloss, and myriad other Qur’anic verses, and related hateful motifs in the traditions of Islam’s prophet Muhammad, and their interpretations (to be summarized later)—with the animus of the perpetual jihad war against Jews (and Christians/“scriptuaries”), to be waged (and renewed) until their complete submission to an Islamic, Sharia-based order. [100] Qur’an 9:29 elucidates this eternal jihad mandate, succinctly: [101]

“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 (Islam) from those who were given the Scripture (Jews/other ‘scriptuaries’) - [fight] until they give the jizya (Koranic poll-tax, in lieu of being slain) willingly while they are humbled (such as the humiliating jizya collection ‘rituals’, blows, mock beheadings, etc.).”

Again, we can turn to the pre-eminent modern Qur’anic exegetes, Tabatabai and Tantawi, for definitive instruction on how Muslims are to understand Qur’an 9:29, today. These glosses on Qur’an 9:29, extracted, below, reiterate an overarching principle, established across a millennium of uniform commentary on this verse:[102] Jews (and other “scriptuaries,” or “People of the Book,” including Christians, and perhaps Zoroastrians) must be fought, subdued, and humbled because they constitute a chronic danger to an Islamic, Sharia-based society, and its mores. Tabatabai emphasizes the Jews/scriptuaries’ corrupting “lunacies” in the corporeal world, while Tantawi’s gloss adds a comment on their “excruciatingly painful” punishment in the hereafter: [103]

(Tabatabai) “Regarding their characteristics that necessitate fighting them, as mentioned in the beginning of the verse, followed by them giving the jizya to uphold their protection [i.e., from renewal of the jihad war against them!], it informs [us] that the purpose of humiliating them is their submission to an Islamic lifestyle and to a righteous religious government within an Islamic society. They shall not be equal to Muslims nor stand out against with them as an independent identity, free to express anything their souls feel like, nor to publicize the doctrines and activities invented by their lunacies that corrupt human societies. This all relates to them handing over money from their hands out of a contemptible position. So the meaning of the verse (and Allah knows best) is: Fight the People of the Book who do not [truly] believe in Allah or in the Last Day, with a faith that is acceptable and uncorrupted from being proper, and who do not forbid what is forbidden in Islam namely those [crimes] that, when committed, corrupt human society, and who do not abide by a religion that conforms with the divine creation. Fight them and persist in fighting them until they are humbled among you, and submit to your rule.”

(Tantawi) “The reasons for the order to fight them are: they do not believe in Allah and the Last Day, they do not prohibit what Allah and His Messenger [Muhammad] have prohibited, and they do not adopt

the religion of truth (Islam)...The meaning is fight those who have these attributes from among the People of the Scripture until they pay the jizya willingly and submissively (while) they are humbled, humiliated and subservient to your rule over them...Taking the jizya from them...is also a way of contributing to the advancement and prosperity of the Islamic state...It is an acknowledgement on their behalf to submit to the instructions of this state...Those who do not believe in Allah and the Last Day, those who do not prohibit what Allah and His Apostle [Muhammad] have prohibited, and who do not adopt the religion of truth (i.e., Islam) as their religion deserve this humiliation and ignominy in this world. As for the afterlife, their torture would be excruciatingly painful and everlasting."

Seminal analyses by non-Muslim scholars published in 1940, 1937, and the mid-1880s, anticipated the subsequent, independent conclusions of Muslim religious authorities Tabatabai and Tantawi. [104]

Professor Moshe Perlmann (1905-2001) was a meticulous scholar of Arabic and Islam, whose research focus was the Medieval religious polemic, especially Islam's anti-Jewish and anti-Christian tracts. [105] Perlmann rejected the fatuous notion—still regnant today—that Arab Muslim Antisemitism was somehow a modern European export to the Islamic Middle East (and Islamdom, more broadly). Here is his rather understated debunking of that meme, written in 1955 [106]:

..."neither the popular attitude nor the Arab literary heritage are exactly favorable to the Jew. **A goodly layer of derogatory notions, contempt and misgivings antedates the penetration of Western Jew-baiting.** The sunnah foundations (i.e., traditions of Muhammad and the nascent Muslim community, which, along with the Koran, formed the basis for Islamic law) may have 'clearly defined' the infidel's position (i.e., as debased, and humiliated but at least 'protected' from a resumption of jihad war)...However, this definition never deterred the people and the legislators throughout the centuries from questioning again and again the rights of the infidel to buildings for worship, the holding of office, amenities of everyday life. **In agitated times sunnah could not prevent Jew-baiting riots; in normal or static periods to eliminate either its own outlook—social disqualification and humiliation for the infidel—or the masses' guarded, suspicious, and negative attitude.**"

But it was Perlmann's compendious discussion of Islam's theological animus towards Jews which may be his most remarkable contribution. He wrote a chapter entitled, "The Jews in the Koran and the Traditions," within his 1940 PhD thesis, "A Study of Muslim Polemics Directed Against Jews," which stands as a permanent testament to his informed intellectual honesty. Here are key extracts from that discussion: [107]

Jews in the Koran

"Forgetting the Divine Dispensation, the Jews transgressed God's commandments and flouted the prophets, and even slew them (3:181). Therefore, many punishments fell upon them (2:61); e.g., some of them were turned into apes for desecrating the sabbath (2:65; 7:166). Muhammad came to confirm their scriptures (3:3; 4:51), but they did not accept him. They concealed the revelation (2:42; 3:71), or did not understand it (2:78); they tried to mislead people (3:69; 3:99), having no compunction about deceiving the pagan Arabs (3:69). Therefore, although they knew from their books all about Muhammad 'as they knew their own children,' (2:146), they made false statements about the scriptures (4:51; 5:49) distorting the texts. In contradiction to them, the Prophet declares that Ibrahim [Abraham] and Ismail [Ishmael] were Muslim prophets (2:124; 3:67; 3:68), who built the Meccan temple (2:125; 3:97) before the revelation of Musa [Moses], to which the Jews refer. Thus, Islam is the original revelation. This cuts the ground from under the feet of the unbelievers. They make blasphemous statements: That God's hand is chained up (5:64); that Uzair [Ezra] is the son of God (9:30). At the same time, they are stubborn in their opposition to the true prophet. They must be regarded as enemies (3:28; 5:51; 5:57). The believers will find that they are their fiercest enemies, the Christians being much more friendly (5:82). Therefore, after they had rejected many friendly overtures (2:59; 5:81), it was decided that they must be fought against, made tributaries, and compelled to pay poll-tax, as a mark of their humiliation (9:29)...In the Fatiha [i.e., 1:7], the words al-maghdub alayhim ('those who earned Your (Allah's) anger') are supposed to refer to the Jews."

Jews in the Traditions

“Persisting in their obduracy, they did not shrink from plotting, practicing sorcery and poisoning, until they were finally crushed and driven out of Arabia. The Jews extended their hatred of the Prophet to all Muslims. They mispronounced the usual “Peace be unto you”, so that it came to mean: “Poison be upon you”; for which reason it is wiser and safer to reply with a mere: “The same to you”...They always try to trick the unsuspecting Muslim. To imitate them is positively forbidden...**They became, in a way, the incarnation of evil.** No wonder that, when the world comes to an end, and when Dajjal [the Muslim Antichrist] threatens to destroy those of the true faith, the Jews will be betrayed in their hiding-places even by the crying of the rock: ‘Here is a Jew behind me. Kill him.’ (Sahih Muslim, Book 41, Number 6985)”

Georges Vajda (1908-1981) was considered the “dean of European scholars of Judaica,” who dedicated a considerable part of his scholarly activities to the study of the relationships between Islam and Judaism. [108] Vajda’s 70pp. 1937 essay “Juifs et Musulmans Selon Le Hadit” (“Jews and Muslims According to the Hadith”), was a singularly comprehensive, defining study of the subject. [109] Vajda demonstrated that stubborn malevolence is the Jews defining worldly characteristic in these traditions. Rejecting Muhammad and refusing to convert to Islam out of jealousy, envy, and even selfish personal interest, lead them to acts of treachery, in keeping with their inveterate nature: “...**sorcery, poisoning, assassination held no scruples for them.**” These archetypes sanction Muslim hatred towards the Jews, and the admonition to at best, “**subject [the Jews] to Muslim domination**”—Jewish dhimmis, treated “with contempt,” under certain “humiliating arrangements.” [110] As alluded to earlier[111], Vajda’s research on the hadith described how Sunni Muslim eschatology highlighted Jewish hatred toward Islam. Jews are adherents of the Dajjâl—the Muslim equivalent of the Antichrist, and the Dajjâl, per other traditions, is identified as Jewish. When the Dajjâl is defeated, his Jewish companions will be slaughtered—everything will reveal them to the Muslims except for the so-called gharqad tree. Thus, according to several canonical hadith, Muhammad himself reportedly declared if a Jew seeks refuge under a tree or a stone, these objects will be able to speak to tell a Muslim: “There is a Jew behind me; come and kill him!” Vajda also emphasizes how the notion of jihad war “ransom” extends even into Islamic eschatology [112]:

“Not only are the Jews vanquished in the eschatological war, but they will serve as ransom for the Muslims in the fires of hell. The sins of certain Muslims will weigh on them like mountains, but on the day of resurrection, these sins will be lifted and laid upon the Jews.”

Hartwig Hirschfeld (1854-1934) was a renowned scholar of Semitic languages, the Qur’an, Hebrew-Arabic literature, and the relationship between Jewish and Arab culture. [113] Hirschfeld’s detailed analysis of Muhammad’s interactions with the Jews, “Essai sur l’histoire des Juifs de Medine” (“Essay on the History of the Jews of Medina”), includes this opening summary of the “mutual disappointment” that characterized their encounters, and the predictably disastrous results for the Jews. [114]

“The Jews, for their part, were singularly disappointed in their expectations. The way in which Muhammad understood revelation, his ignorance, and his clumsiness in religious questions in no way encouraged them to greet him as their Messiah. He tried at first to win them over to his teachings by sweetness and persuasion; they replied by posing once again the questions that they had already asked him; his answers, filled with gross errors, provoked their laughter and mockery. From this, of course, resulted a deep hostility between Muhammad and the Jews, whose only crime was to pass a severe judgment on the enterprise of this Arab who styled himself “God’s prophet” and to find his conduct ridiculous, his knowledge false, and his regulations thoughtless. This judgment, which was well founded, was nevertheless politically incorrect (une faute politique), and the consequences thereof inevitably would prove to be disastrous for a minority that lacked direction or cohesion.”

Georges Vajda, in turn, reminded us of the theological animus which motivated Muhammad’s political subjugation of the Jews, specifically, and became an indelible part of Muslim attitudes toward Jews across space and time. [115.]

“The more Muhammed advanced his career in Medina, the more his resentment against Jews grew. This evolution was rather natural since the Jews, not content with disappointing his expectations of seeing them rally unreservedly to his cause, riddled him with sarcasm, cast doubt on the authenticity of his prophetic mission, and lastly had the fault of possessing vast resources in chattels and land, which the prophet could not do without in order to secure his domination in Medina and the execution of vast projects of religious and political conquest.”

Two Muslim canonical source examples from the earliest pious Muslim biographies of Muhammad, the sira of Ibn Ishaq (d. 761) and Ibn Saad (d. 845) [116], illustrate the dark themes summarized by Vajda and Hirschfeld.

According to these sira, Muhammad used the Qur’anic epithets “apes/monkeys,” and/or “pigs” (per Qur’an 2:65, **7:166**, 5:60) to characterize the Qurayza tribe Jewish victims of his jihadist campaign (allegedly in 627), whose males Muhammad himself subsequently beheaded. Just prior to orchestrating the en masse execution of the adult males from the besieged Medinan Jewish tribe (and distributing their women, children, and possessions as slave “booty” for the Muslims), Muhammad, per his earliest Muslim biographer, Ibn Ishaq addressed these Jews with menacing, hateful derision [117]: “*You brothers of monkeys, has Allah disgraced you and brought His vengeance upon you?*” Ibn Sa’d [d. 845], reported [118] that Muhammad stated, “*brothers of monkeys and pigs, fear me, fear me!*” Here is Ibn Ishaq’s description of Muhammad’s mass beheading of the surrendered Banu Qurayza males: [119]

“When they (the men, including post-pubescent boys, of the Jewish tribe) surrendered, **and the apostle (Muhammad) confined them in Medina** in the quarter of d. al-Harith, a woman of B. Al-Najjar. **Then the apostle went out to the market of Medina (which is still its market today) and dug trenches in it. Then he sent for them and struck off their heads in those trenches as they were brought out to him in batches.** Among them was the enemy of Allah Huyayy b. Akhtab and Ka’b b. Asad their chief. There were 600 or 700 in all, though some put the figure as high as 800 or 900. As they were being taken out in batches to the apostle they asked Ka’b what he thought would be done with them. He replied, ‘Will you never understand? Don’t you see that the summoner never stops and those who are taken away do not return? By Allah it is death!’ **This went on until the apostle made an end of them.**”

Muhammad beheading the surrendered Jewish males of the Banu Qurayza [120]



As recounted by the venerated early 20th century scholar of Islam's origins, David Margoliouth, within a year after the massacre of the Banu Qurayza, Muhammad waited for some act of aggression on the part of the Jews of Khaybar, whose fertile lands and villages he had destined for his followers, to furnish an excuse for an attack. But no such opportunity offering, he resolved in the autumn of that year (i.e., 628), on a sudden and unprovoked invasion of their territory. Ali (later, the fourth "Rightly Guided Caliph", and especially revered by Shiite Muslims) asked Muhammad why the Jews of Khaybar were being attacked, since they were peaceful farmers, tending their oasis, and was told by Muhammad he must compel them to submit to Islamic Law. Thus, Margoliouth, observed aptly [121],

"Now the fact that a community was idolatrous, or Jewish, or anything but Mohammedan, warranted a murderous attack upon it."

In the aftermath of Muhammad's murderous jihad conquest of Khaybar's Jews, Ibn Sa'd's sira recorded the ostensible "Jewish conspiracy"—orchestrated by the surviving prototype Jewish dhimmis—resulting in Muhammad's poisoning, protracted illness, and eventual death several years later. Per Ibn Sa'd's "approved version" of events: [122]

"When the Apostle of Allah, may Allah bless him, conquered Khaybar...Zaynab Bint al-Harith...inquired: Which part of the goat is liked by Muhammad? They said: The foreleg. Then she slaughtered one from her goats and roasted it (the meat). Then she wanted a poison which could not fail. The Jews discussed about poisons and became united on one poison. She poisoned the she-goat, putting more poison on the forelegs and shoulder. When the sun had set and the Apostle of Allah, may Allah bless him, returned after leading the people in Maghrib (sunset) prayers, she sat by his feet...She said, ...'here is a present which I wish to for you...The Prophet ordered it to be taken. It was served to him and his Companions who were present...The Apostle of Allah took the foreleg, a piece of which he put into his mouth...Then the Apostle of Allah said: 'Hold back your hands!' 'Because this foreleg,' and according to another version, 'the shoulder of the goat has informed me that it was poisoned.'... The Apostle of Allah sent for Zaynab Bint al-Harith and said to her: 'What induced you to do what you have done?' She replied: 'What you have done to my people. You have killed my father, my uncle, and my husband, so I said to myself: If you are a prophet, the foreleg will inform you; and others have said: If you are a king we will get rid of you.'...He (Ibn Sa'd) said: 'The Apostle of Allah, may Allah bless him, handed her over to the heirs of Bishr ibn al-Barra (who was also poisoned, and died), who put her to death... The Apostle of Allah, lived three years after this, till as a consequence of his pain, he passed away. During his illness he used to say: I did not cease to find the effect of the (poisoned) morsel I took at Khaybar, and I suffered several times (from its effect)..."

Jihad and Jew-Hatred Sanctioned by Authoritative Islam After October 7, 2023

Beginning mere hours after the October 7, 2023 attacks, Al-Azhar University—its Grand Imam Ahmed al-Tayyeb, leading ancillary clerics, and formal "Fatwa (religious edict) Committee"—sanctioned and celebrated Hamas' jihad carnage, on Al-Azhar's social media platforms. [123] During October 7th itself, ignoring Hamas' precipitating murderous atrocities, which were not mentioned at all, and well before the Israel Defense Forces' counter-offensive in Gaza, Al-Azhar, with al-Tayeb's imprimatur, declared officially: [124]

"Al-Azhar salutes with utmost pride the resistance efforts of the proud Palestinian people...Al-Azhar supports the hearts and hands of the proud Palestinian people who have imbued us with spirit and faith and restored us to life, after we thought that would never happen, and prays that Allah grant them steadfastness, peace of mind and strength."

Muhammad Omar Al-Qady, dean of the Faculty for Islamic and Arabic Studies at Al-Azhar University, addressed Hamas' October 7th attacks in posts on his personal Facebook account October 17 and 18, 2023. He praised the Hamas attackers and longed for the liquidation of the Jews, whom he called "the descendants of apes and pigs (Qur'an 5:60)." Al-Qady's October 17, 2023 post intoned [125]:

“[When I say] resistance I mean the jihad fighters in Palestine, who defend their honor and land, those who fight against their enemy and ours, namely the Jews... I ask Allah to strengthen His soldiers and His camp and grant our brothers in Gaza, in Palestine and in the rest of the Muslim countries victory over their enemy and ours, the enemy of Allah and humanity, the cursed descendants of apes and pigs [i.e., the Jews].”

Referencing additional Qur’anic condemnations of Jews, Al-Qady wrote on October 18, 2023: [126]

"Allah, bring perdition upon the cursed (Qur’an 5:78) and treacherous (Jews), the murderers of prophets (Qur’an 2:61, 3:112)..."

Abbas Shuman, current inspector general of Al-Azhar's Fatwa committees, at his Facebook account, October 7, 2023, expressed support for Hamas' terror attack earlier that day, and on October 18, 2023 “rejoiced” over “the demise of the descendants of apes and pigs.” [127]

October 18-19, 2023, Al-Azhar's "Global Center for Online Fatwas" issued a formal religious ruling declaring that all Israelis, including non-combatants, were legitimate targets of jihad terror. Specifically, it claimed, "the term ‘civilians’ does not apply to the Zionist settlers of the occupied land." [128] This sentiment is entirely consistent with the Islamic legal logic of Al Azhar fatwas, or the resolutions of Al-Azhar Conference Proceedings, issued since immediately after the 1947 United Nations Partition Plan, during Israel's 1948 War of Independence, prior to the 1956 Sinai War, before the 1967 Six-Day War, and at The Fourth Conference of the Academy of Islamic Research, September, 1968. [129] That “Islamic legal logic” has always been rooted in jihad, and sacralized Islamic Jew-hatred. Consider, briefly, complementary fatwas issued in January, 1956, by Egypt's then Grand Mufti, and the heads of Al-Azhar's four schools of Islamic jurisprudence, as well as the six key resolutions from Al-Azhar's 1968 Fourth Conference of the Academy of Islamic Research.

The two 1956 fatwas were written January 5, 1956, by Egyptian Grand Mufti Sheikh Hasan Mamoun, and January 9, 1956, by the leading members of the Fatwa Committee of Al Azhar, representing all four Sunni Islamic schools of jurisprudence. These rulings elaborated the following key initial point: that **all of historical Palestine**—modern Jordan, Israel, and the disputed territories of Judea and Samaria, as well as Gaza—having been conquered by jihad, was a permanent possession of the global Muslim *umma* (community)—“fay territory,” booty or spoils—to be governed eternally by Islamic law. This jihad ideology was conjoined to conspiratorial Muslim Jew-hatred [130]:

“Muslims cannot conclude peace with those Jews who have usurped the territory of Palestine and attacked its people and their property in any manner which allows the Jews to continue as a state in that sacred Muslim territory. **[As] Jews have taken a part of Palestine and there established their non-Islamic government and have also evacuated from that part most of its Muslim inhabitants. . . . Jihad . . . to restore the country to its people . . . is the duty of all Muslims,** not just those who can undertake it. And since all Islamic countries constitute the abode of every Muslim, the Jihad is imperative for both the Muslims inhabiting the territory attacked, and Muslims everywhere else because even though some sections have not been attacked directly, the attack nevertheless took place on a part of the Muslim territory which is a legitimate residence for any Muslim... **Everyone knows that from the early days of Islam to the present day the Jews have been plotting against Islam and Muslims and the Islamic homeland.** They do not propose to be content with the attack they made on Palestine and Al Aqsa Mosque, but they plan for the possession of all Islamic territories from the Nile to the Euphrates.”

A year after Israel's decisive victory during the 1967 war [131], Al-Azhar convened the 4th Conference of the Academy of Islamic Research in Cairo, which assembled prominent Muslim theologians not only from the Middle East, but Asia, Africa, and Europe. [132] This seminal Conference, marked the formal abandonment of pseudo-secular “Arab Nationalism” [133] as a guiding ideological rationale for the simmering conflict with Israel. Published in English as a 935pp. tome in 1970, the Conference Proceedings were the subject of

historian David Littman's pioneering analysis, in 1971. Littman summarized the Conference's six key "recurring themes," as follows: [134]

- 1) "Jews are frequently denoted as the 'Enemies of Allah'"
- 2) "Jews manifest in themselves an historical continuity of evil qualities...as described in the Qur'an"
- 3) "The Jews do not constitute a true people or nation"
- 4) "The State of Israel is the culmination of the historical and cultural depravity of the Jews...It has to be destroyed by a Jihad"
- 5) "The superiority of Islam over all other religions is brandished as a guarantee that the Arabs will ultimately triumph"
- 6) "It is outrageous for the Jews, traditionally kept by Arab Islam in a humiliated, inferior status, and characterized as cowardly, to defeat the Arabs, have their own State, and cause the contraction of the 'abode of Islam'"

Littman concluded plaintively, over 50 years ago, Al Azhar was then promoting ideas which, [135]

"...lead to the urge to liquidate Israel, politicide, and the Jews, genocide. If the evil of the Jews is immutable and permanent, transcending time and circumstances, and impervious to all hopes of reform, there is only one way to cleanse the world of them—by their complete annihilation."

Current Al-Azhar Grand Imam Ahmed al-Tayyeb embodies that living legacy of annihilationist Jew-hatred. [136]

Each year, The Royal Islamic Strategic Studies Center (RISSC)—a pre-eminent avatar of interfaith dialogue, and mainstream, "moderate Islam," issues its annual rankings of "The World's 500 Most Influential Muslims." Al-Tayyeb, was the number 1 ranked Muslim figure for 2017 in "The Muslim 500". His "The Muslim 500" profile stated, [137]

"Influence: Highest scholarly authority for the majority of Sunni Muslims, runs the foremost and largest Sunni Islamic university. School of Thought: Traditional Sunni"

Notwithstanding his 2017 lionization by the RISSC, as Egypt's Grand Mufti, and since 2010, till now, Al Azhar Grand Imam, Al-Tayyeb has sanctioned homicide bombing murder of Israeli Jews, including non-combatants, [138] and twice publicly condemned Jews, eternally, while invoking Qur'an 5:82—a central Antisemitic verse—for causing "Muslim distress...since the inception of Islam 1400 years ago." [139] He has also accused "Global Zionism" (Jews) of midwifing ISIS, and related jihad terror groups, to "destroy the Middle East," [140] and claimed the "Zionist entity," i.e., Israel, was plotting to "march on the Kaaba (in Mecca) and on the Prophet's Mosque (in Medina). This is on their minds and in their hearts." [141]

The RISSC's top ranking for 2024 was bestowed upon Yemeni theologian Habib Umar bin Hafiz, "one of the foremost scholars, spiritual guides, and preachers within the Islamic tradition today," whose direct influence extends to "hundreds of millions of Muslims around the globe." [142]

October 10, 2023, ignoring the precipitating murderous brutality wrought by Hamas just 3-days earlier, and anticipating Israel's understandable defensive response, bin Hafiz launched into a diatribe against Jews employing standard Qur'anic motifs of sacralized Jew-hatred, "spreading corruption" (5:33; 5:64), and "propagating falsehood" (3:75; 5:41). He further invoked Qur'an 41:15 condemning Israel's/the Jews' "arrogance", "without right", and threatening Allah's retribution. Illustrating Islam's religious supersession and negation of Judaism (and Christianity), bin Hafiz intoned, "They do not belong to our Master Moses, nor our master Jesus, nor our master Muhammad. They have falsely claimed a connection to Moses." Habib Umar bin Hafiz concluded his diatribe with a genocidal declaration, repeating the canonical tradition of Jew-annihilation featured in Hamas' Covenant, article 7: "When one of them seeks refuge under a tree and stone, the trees and the stones will cry out, 'Oh Muslim, Oh servant of Allah! Behind me is a Jew, come and kill him.' This was repeated by the most truthful of people. No doubt that day will surely come." [143]

In follow-up pronouncements issued 10/21/23 and 11/1/23, bin Hafiz denied there was any evidence Palestinian Muslims killed Israeli children on October 7th (notwithstanding gruesome video and forensic findings, confirmed by captured Hamas jihadists), contended the Jews were “even more debased than insects and animals (2:26; 98:6),” reiterated the Jews/“*Zionist oppressors*” sought only “*corruption on earth* (5:33; 5:64),” and claimed those among them who died, like (the ancient Egyptian) Pharoah and his minions, are burning in Hell (40:46). [144]

Finally, bin Hafiz’s later, lengthier pronouncement (on 12/15/23) repeated the charge that Jews/Zionists fuel discord and corruption, and claimed they lie and deceive in a manner that “is more disgusting and foul than people realize,” before insisting all Muslims have always been the target of the Jews’ conspiratorial treachery: [145]

“The war they wage is the same type of war from the very beginning [of Islam]. It is a war born of hatred (5:82)...You are their target. Your religion [Islam] is their target. Their aim is to destroy the Islamic laws! Their aim is to claim the earth is theirs! It is hostility towards Muhammad...It is hatred toward his divine message and revelation...It is hatred towards companions, pure family, and his Ummah (entire Muslim community). It is hatred towards the laws of the religion [Islam]...[The Jews are] the leadership of disbelief on the earth! ‘If they attack your faith, fight the leaders of disbelief. They never honor their oaths, so fight them (9:12).’...They killed prophets (2:61; 2:91: 3:112; 3:181). They have been doing this from the very beginning...So what do you expect from them? ‘Hatred has become evident from their mouths (3:118)’...‘If good befalls you it grieves them, and if harm afflicts you, they rejoice (3:120).’”

Jihad and Jew-Hatred Preached Openly in U.S Mosques After October 7, 2023

Mansour Al-Hadj is Director of the Middle East Research Institute Project for Reform in the Arab and Muslim World. Despite his own apologetic interpretation of canonical Islam, after studying “hundreds of Friday mosque sermons” across the U.S. since October 7, 2023 he acknowledged [145a]

...“almost all the sermons seemed to share similar themes in their framing of the attack, amplifying a single narrative which justifies Hamas's attack as a legitimate act that is based on the command of Allah and the teachings of the prophet Muhammad. Therefore, they did not condemn or hold Hamas responsible for killing and abducting civilians, including children and the elderly, and sexually assaulting several women. They did not condemn Hamas for starting a war, miscalculating Israel's response, using the Gazans as human shields, or causing the death of thousands of Palestinians and the destruction of large areas of Gaza. Instead, in their sermons, these preachers and imams focused on highlighting the similarities between Hamas' attack and the wars fought by the prophet and his companions, demonizing Israel, narrating historical antisemitic stories attributed to the prophet Muhammad, founder of Islam, such as the hadith about the stones and the Gharqad Tree, and citing verses from the Qur'an that characterized Jews as corrupt, treacherous, untrustworthy, and the killers of prophets.”

Three examples of this preaching are presented in summary, and chronological order.

Gambian born Imam Alhagie Jallow, completed his memorization of the Qur'an while studying in Senegal, and later studied at the Islamic University of Imam Muhammad bin Saud in Riyadh, Saudi Arabia. He became the Imam of the Masjid Us-Sunnah shortly after his visit to Madison, Wisconsin, in 2009. Less than a week after October 7th (on 10/13/23), he delivered this annihilationist diatribe during a sermon: [146]

“The only thing that can bring glory to this Islamic nation is the Jihad, which is mentioned in the Quran and the hadiths (traditions) of the Prophet Muhammad. The only thing that can bring honor and glory to this nation is Jihad... Oh Jews, you unjust, criminal, corrupt oppressors – stop! You will all most definitely be killed. The Jews, the aggressors, the evil... You describe them, what they do. By Allah, all

of them [Jews] will be killed by Muslims. They all will be executed by Muslims. They will all be killed, this is a divine promise (likely referencing the hadith in the Hamas Covenant, article 7) that will inevitably be fulfilled. This is a promise from Allah and it is going to happen. They will all be killed. They will all be killed, and on that day, the believers will rejoice in Allah's victory."

Imam Umar Mitchell of Masjid Umar Ibn Al-Khattab in Aurora, Colorado taught a Qur'anic lesson to primary school age children at the Colorado Muslims Community Center, October 22, 2023, outlining for his young audience central indelible, pejorative characteristics of the Jews as depicted in the Qur'an. He intoned that the Jews are inveterate liars (Qur'an 2:10; 3:75) who never abide their contracts and covenants (2:61; 3:112; 4:155; 5:13), murdered their prophets (2:61; 3:112; 3:181; 4:155), and even attempted to murder Jesus (actually "Isa," a decidedly non-Christian "Muslim Jesus," 4:157). Imam Mitchell also recounted the Qur'anic story of Jewish fishermen who were allegedly transformed by Allah into "literal physical monkeys" for fishing on Saturday (2:65; but elaborated in 7:163, 7:164; 7:165; 7:166; again, verse 5:60 refers to the Jews as "apes and pigs"). The good imam concluded that not all Jews are as despicable as their portrayal in the Qur'an but consistent with Qur'an 3:113, he asserted only "a couple of them" aren't. [147]

Finally, during a Friday sermon in suburban Dallas, Texas, on 12/29/23, Ghaith Arodaki, an entrepreneur and recent graduate of San Jose State University, declared, [148]

"Every single day, we recite the Al-Fatiha (opening) chapter of the Qur'an five times a day, and at the end (Qur'an 1:7), we recite: 'Guide us along the Straight Path, the Path of those You have blessed—not those who have incurred Your wrath, or those who were misguided.' The interpreters explained this verse to mean three categories of people: 'Those who You have blessed,' and they said it means the Muslims. **'Those who have incurred Your wrath.'** **'Those that You have cursed,' they said it [is] meant to be the Jews.** 'Those who were misguided,' and it was said to be the Christians."

As described earlier, Arodaki's interpretation of Qur'an 1:7 is in accord with the gloss of Islam's prophet Muhammad, from a canonical tradition (at-Tirmidhi, Vol. 5, Book 44, Hadith 2954), and the formal exegeses of 90% of classical and modern authoritative Qur'anic commentaries, Sunni & Shiite alike. [149]

Can Islam Follow the Path of Those the Qur'an Claims* "Went Astray," i.e., Christians?: A Nostre Aetate/Vatican II Model For Islam

Ignoring his own public fulminations espousing blatant Jew-hatred, present Al Azhar Grand Imam Ahmed al-Tayyeb, in 2018, denied the very existence of antisemitism, claiming, "the issue of antisemitism is a lie that continues to deceive nations to this day." The context of this denial was even more bitterly ironic. Al-Tayyeb's comments were made in concert with his vehement rejection of an appeal from French public intellectuals, following two brutal murders of elderly French Jewish women by Jew-hating French Muslims, that [150]

"Qur'anic verses calling to kill and punish Jews, Christians and non-believers be declared obsolete by the theological authorities – just as the inconsistencies of the Bible and Catholic antisemitism were abolished by the Second Vatican Council (in 1962-1965) – so that no believer can rely on a sacred text to commit a crime."

Over the long term, Islam must undergo Vatican II analogous reforms, and that process should begin immediately.

During 1947, in the aftermath of World War II and the Holocaust, the International Emergency Conference on Antisemitism took place in Seelisberg, Switzerland. Its aim was to combat the roots of the antisemitism still rampant in many countries despite the fall of National Socialist (Nazi) rule. Its objective, within this context, was also to address Christian anti-Judaism and help establish a new relationship between Christianity and Judaism. [150a] At Seelisberg, the French Jewish historian and Holocaust survivor, Jules Isaac, admonished his contemporaries to confront Christianity's antisemitic New Testament theology—especially what the leading

New Testament commentaries, and commentators glossed—circulating his book manuscript *Jésus et Israël* (*Jesus and Israel*), [151] Isaac argued that, [152]

“In the Christian’s eyes, the Gospels are inspired texts. They are nonetheless texts set down by the hand of man, and for that reason necessarily subject to the laws of criticism, textual, literary, historical, which no exegesis, even the most orthodox, may evade.”

The 21 propositions, around which Isaac had organized his book, directly inspired the Ten Points of Seelisberg. This statement adjured Christians to recall that Jesus and his first disciples were Jewish, and that Christ’s directive to love one’s neighbor applied to all peoples, including Jews. Christians must therefore refrain from speaking of Jews collectively as “enemies of Christ,” killers of Christ, or accursed by God as punishment for deicide. Isaac, working with willing Christian colleagues (including direct appeals to Pope Pius XII and Pope John XXIII), thus helped catalyze a movement culminating in the Second Vatican Council, whose deliberations begot the declaration *Nostra Aetate* (1965), an unprecedented, mea culpa-based document text that would entirely alter Christian-Jewish relations. [153]

Vatican II/*Nostra Aetate*, as illustrated by a sentence from the pronouncement issued October 28, 1965, unambiguously condemned antisemitism, from The Church’s perspective: [154]

“Moreover, mindful of her common patrimony with the Jews, and motivated by the gospel’s spiritual love and by no political considerations, she deplores the hatred, persecution, and displays of antisemitism directed against the Jews at any time, and from any source.”

Catholic Theologian John T. Pawlikowski, observed in 1996 (from the essay collection, appositely entitled, “Removing Anti-Judaism from the Pulpit”), that the noble ideals articulated in the October 28, 1965 pronouncement were only advanced when The Vatican Council, [155]

...“formally launched the process of uprooting the classic theology of Jewish displacement from the covenant in light of the Christ event and replaced it with a theological work based on the notion of the ongoing validity of the Jewish covenant to which Christians have been joined.”

The “Phase I cleansing” stage in this overall process, as Dr. Pawlikowski characterized it, involved, [156]

“... the removal from mainline Christian educational texts of the charge that Jews collectively were responsible for the death of Jesus, that the Pharisees were the arch enemies of Jesus and spiritually soulless, that Jews had been displaced by Christians in the covenantal relationship with God as a result of refusal to accept Jesus as the Messiah, that the Old Testament was totally inferior to the New and that Jewish faith was rooted in legalism while the Christian religion was based on grace.”

Indeed by 1995, current St. Joseph’s University Professor Philip Cunningham’s study “Education for Shalom: Religion Textbooks and the Enhancement of the Catholic-Jewish Relationship,” noted that, [157]

“... the elements of the patristic anti-Judaic theological system had pretty much been eliminated from the textbooks.”

Judging from the angry rejection of the inchoate 2018 French appeal to authoritative Islam to eliminate Qur’anic Jew-, and other non-Muslim hatred, invoking *Nostra Aetate*/Vatican II, there is no cause, at present, for any optimism that Islam’s major religious teaching centers will soon begin their own desperately needed process to remove canonical Islamic antisemitism from the minbar. [158] However, we must still hope that non-Muslim religious and civic leaders, notably Jews, will redouble their efforts, overcome their timorous, stifling cultural relativism, and demand such a momentous Islamic initiative as Jules Isaac did of the Catholic Church.

Isaac, it must be remembered, refused to be dissuaded by the mealy-mouthed “nonconfrontational” arguments of his era: [159]

“I am told that I would do better to devote myself to some constructive task: rather than denounce the teaching of contempt, why not initiate the teaching of respect? But the two ends are inseparable. It is impossible to combat the teaching of contempt and its modern survivals, without thereby laying the foundations for the teaching of respect; and, conversely, it is impossible to establish the teaching of respect, without first destroying the remnants of contempt. Truth cannot be built upon error.”

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2:78 <https://corpus.quran.com/translation.jsp?chapter=2&verse=78>;

5:32 <https://corpus.quran.com/translation.jsp?chapter=5&verse=32>;

5:33 <https://corpus.quran.com/translation.jsp?chapter=5&verse=33>;

5:64 <https://corpus.quran.com/translation.jsp?chapter=5&verse=64>;

2:61 <https://corpus.quran.com/translation.jsp?chapter=2&verse=61>;

2:90 <https://corpus.quran.com/translation.jsp?chapter=2&verse=90>;

3:112 <https://corpus.quran.com/translation.jsp?chapter=3&verse=112>;

5:77 <https://corpus.quran.com/translation.jsp?chapter=5&verse=77>

[82.] al-Deeb, “The Fatiha and the Culture of Hate”; Bostom, “The Opening Salvo of ‘Calming’ Qur’anic Jew-Hatred”.

[83.] Bostom, “The Legacy of Islamic Antisemitism,” 2020, pp. 33-38;

See also within “The Legacy of Islamic Antisemitism,” Haggai Ben-Shammai, “Jew-Hatred in the Islamic Tradition and the Koranic (Qur’anic) Exegesis,” pp. 221-225.

[84.] Ibid; Note: Below will be the last series of full The Qur’anic Arabic Corpus links to individual verses

16:118 <https://corpus.quran.com/translation.jsp?chapter=16&verse=118>;

7:168 <https://corpus.quran.com/translation.jsp?chapter=7&verse=168>;

5:13 <https://corpus.quran.com/translation.jsp?chapter=5&verse=13>;

2:134 <https://corpus.quran.com/translation.jsp?chapter=2&verse=134>;
2:141 <https://corpus.quran.com/translation.jsp?chapter=2&verse=141>;
17:4 <https://corpus.quran.com/translation.jsp?chapter=17&verse=4>;
17:5 <https://corpus.quran.com/translation.jsp?chapter=17&verse=5>;
7:168 <https://corpus.quran.com/translation.jsp?chapter=7&verse=168>;
62:6 <https://corpus.quran.com/translation.jsp?chapter=62&verse=6>;
5:32 <https://corpus.quran.com/translation.jsp?chapter=5&verse=32>;
5:64 <https://corpus.quran.com/translation.jsp?chapter=5&verse=64>;
4:155 <https://corpus.quran.com/translation.jsp?chapter=4&verse=155>;
2:91 <https://corpus.quran.com/translation.jsp?chapter=2&verse=91>;
3:55 <https://corpus.quran.com/translation.jsp?chapter=3&verse=55>;
4:157 <https://corpus.quran.com/translation.jsp?chapter=4&verse=157>;
2:104 <https://corpus.quran.com/translation.jsp?chapter=2&verse=104>;
4:46 <https://corpus.quran.com/translation.jsp?chapter=4&verse=46>;
9:30 <https://corpus.quran.com/translation.jsp?chapter=9&verse=30>;
2:109 <https://corpus.quran.com/translation.jsp?chapter=2&verse=109>;
2:74 <https://corpus.quran.com/translation.jsp?chapter=2&verse=74>;
2:75 <https://corpus.quran.com/translation.jsp?chapter=2&verse=75>;
2:78 <https://corpus.quran.com/translation.jsp?chapter=2&verse=78>;
2:89 <https://corpus.quran.com/translation.jsp?chapter=2&verse=89>;
2:111 <https://corpus.quran.com/translation.jsp?chapter=2&verse=111>;
2:61 <https://corpus.quran.com/translation.jsp?chapter=2&verse=61>;
3:112 <https://corpus.quran.com/translation.jsp?chapter=3&verse=112>;
2:275 <https://corpus.quran.com/translation.jsp?chapter=2&verse=275>;
2:109 <https://corpus.quran.com/translation.jsp?chapter=2&verse=109>;
2:96 <https://corpus.quran.com/translation.jsp?chapter=2&verse=96>;
2:53 <https://corpus.quran.com/translation.jsp?chapter=2&verse=53>;
4:51 <https://corpus.quran.com/translation.jsp?chapter=4&verse=51>;
4:156 <https://corpus.quran.com/translation.jsp?chapter=4&verse=156>;
4:161 <https://corpus.quran.com/translation.jsp?chapter=4&verse=161>;
3:110 <https://corpus.quran.com/translation.jsp?chapter=3&verse=110>;
3:24 <https://corpus.quran.com/translation.jsp?chapter=3&verse=24>;
3:99 <https://corpus.quran.com/translation.jsp?chapter=3&verse=99>;
5:71 <https://corpus.quran.com/translation.jsp?chapter=5&verse=71>;
3:69 <https://corpus.quran.com/translation.jsp?chapter=3&verse=69>;
3:71 <https://corpus.quran.com/translation.jsp?chapter=3&verse=71>;
3:79 <https://corpus.quran.com/translation.jsp?chapter=3&verse=79>;
3:75 <https://corpus.quran.com/translation.jsp?chapter=3&verse=75>;
5:51 <https://corpus.quran.com/translation.jsp?chapter=5&verse=51>;
5:82 <https://corpus.quran.com/translation.jsp?chapter=5&verse=82>;
4:47 <https://corpus.quran.com/translation.jsp?chapter=4&verse=47>;
3:113 <https://corpus.quran.com/translation.jsp?chapter=3&verse=113>;
2:65 <https://corpus.quran.com/translation.jsp?chapter=2&verse=65>;
7:166 <https://corpus.quran.com/translation.jsp?chapter=7&verse=166>;
5:60 <https://corpus.quran.com/translation.jsp?chapter=5&verse=60>;
4:55 <https://corpus.quran.com/translation.jsp?chapter=4&verse=55>;
5:29 <https://corpus.quran.com/translation.jsp?chapter=5&verse=29>;
98:6 <https://corpus.quran.com/translation.jsp?chapter=98&verse=6>;
58:14 <https://corpus.quran.com/translation.jsp?chapter=58&verse=14>;
58:15 <https://corpus.quran.com/translation.jsp?chapter=58&verse=15>;
58:16 <https://corpus.quran.com/translation.jsp?chapter=58&verse=16>;
58:17 <https://corpus.quran.com/translation.jsp?chapter=58&verse=17>;
58:18 <https://corpus.quran.com/translation.jsp?chapter=58&verse=18>;
58:18 <https://corpus.quran.com/translation.jsp?chapter=58&verse=19>

[85.] “A Risala of Al-Jahiz,” translated by Joshua Finkel. *Journal of the American Oriental Society* 1927; Vol. 47: 311–34, p.324; Sahih International translation of Qur’an 5:82, “You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah;...”
<https://corpus.quran.com/translation.jsp?chapter=5&verse=82>

[86.] Hamid Algar. “Muhammad Ḥusayn Ṭabāṭabā’ī: Philosopher, Exegete, And Gnostic,” *Journal of Islamic Studies* 2006. Vol. 17, no. 3, pp. 326-51. <https://bit.ly/36utM6M>; Louis Medoff, “ṬABĀṬABĀ’Ī, MOḤAMMAD-ḤOSAYN,” *Encyclopædia Iranica*, online edition, 2016. <https://bit.ly/36qUm0s>

[87.] M. Sayyid Ṭanṭāwī, 1992. 15 volumes. *al-Tafsīr al-wasīṭ lil-Qur’ān al-karīm*. (“Interpretation of the holy Qur’an”) al-Qāhirah: Dār al-Ma’ārif.; Johanna Pink. “Tradition, Authority and Innovation in Contemporary Sunnī tafsīr: Towards a Typology of Qur’an Commentaries from the Arab World, Indonesia and Turkey.” *Journal of Qur’anic Studies* 2010; Vol. 12, pp. 56-82 <https://bit.ly/2EaiPen>; Johanna Pink. “Tradition and Ideology in Contemporary Sunnite Qur’ānic Exegesis: Qur’ānic Commentaries from the Arab World, Turkey and Indonesia and their Interpretation of Q 5:51.” *Die Welt des Islams* 2010. Vol. 50, pp. 3-59. <https://bit.ly/2Edqc4R>; The Grand Imams of Al-Azhar. Shuyukhul AZHAR. *Shaykh Muhammad Sayyid Tantawi (1928-2010)* https://web.archive.org/web/20110609223139/https://sunnah.org/history/Scholars/mashaykh_azhar.htm; Tantawi helped supervise the creation of the largest online resource for Koranic commentary, *Al-Tafsir.com*: “The whole project is supervised by a higher committee, which includes the Shaykh of the Azhar Seyyed Mohammad Tantawi, Ayatollah Taskhiri and the Mufti of the Sultanate of Oman.” <https://bit.ly/2RVZRiZ>; Dr. Pink, in her 2010 “Tradition and Ideology in Contemporary Sunnite Qur’ānic Exegesis,” p.12, observes, “*Altafsir.com [is] a website operated by the Jordanian Al al-Bayt Foundation for Islamic Thought that is probably the most comprehensive tafsir site currently in existence.*”

[88.] Merzad Boroujerdi. “Iranian Intellectuals and the West: The Tormented Triumph of Nativism,” 1996, Syracuse University Press, p. 217

[89.] Algar, “Allāma Sayyid Muḥammad Ḥusayn Ṭabāṭabā’ī: Philosopher, Exegete, And Gnostic.”; Medoff, “Ṭabāṭabā’ī, Moḥammad-Ḥosayn.”; Ṭabāṭabā’ī. *al-Mizān fī tafsīr al-Qur’ān*; Medoff’s *Encyclopædia Iranica* biography of Tabatabai provides this description of Al-Mizan’s seminal stature: “Ṭabāṭabā’ī’s magnum opus is *al-Mizān fī tafsīr al-Qur’ān*, a twenty-volume exegesis written in Arabic between 1955 and 1972. *Tafsīr al-Mizān*, as it is commonly known, is not only Ṭabāṭabā’ī’s masterpiece, but arguably also the most significant Shi’ite exegesis authored in modern times.” Jane Dammen McCauliffe, an internationally recognized scholar of Koranic exegesis, is editor of the six volume *Encyclopaedia of the Qur’an*, and *The Cambridge Companion to the Qur’an*. Noting Tabatabai’s Koranic commentary, “included with some frequency...excerpts from hadith collections and from previous commentaries, particularly those of al-Ayyashi (d. 932), al-Qummi (d. 939), and al-Tabarsi (d. 1153).” McCauliffe concluded that the massive work, “... testifies to his [Tabatabai’s] broad scholarly background and abiding interest in comparative religion and philosophy. In addition to etymological and grammatical discussions, it combines his own thoughts and elucidations of the passage under consideration with discourses on its moral implications or mystical-philosophical ramifications. [emphasis added]”. (McCauliffe cited in Bostom, “Iran’s Final Solution For Israel,” p. 81); Renowned Iranian Professor of Islamic Studies at Georgetown University, and prominent contemporary Muslim philosopher, Seyyed Hossein Nasr, translated and wrote the preface to Tabatabai’s treatise, *Shi’ite Islam*. Professor Nasr referred to Tabatabai as, “a man who has devoted his whole life to the study of religion, in whom humility and the power of intellectual analysis are combined,” and a “celebrated Shi’ite authority,” who produced the “monumental Quranic commentary, *al-Mizan*.” Nasr reverently summarized Tabatabai’s purported unique combination of scholarship and spirituality, as follows: “Allamah Tabatabai represents that central and intellectually dominating class of Shi’ite ulama who have combined interest in jurisprudence and Quranic commentary with philosophy, theosophy, and Sufism and who represent a more universal interpretation of the Shi’ite point of view. Within the class of the traditional ulama, Allamah Tabatabai possesses the distinction of being a master of both the Shari’ite and esoteric sciences and at the same time he is an outstanding hakim or traditional Islamic philosopher (or more exactly, ‘theosopher’).” (Nasr cited in Bostom, “Iran’s Final Solution For Israel,” p. 81)

[90.] Allameh Tabatabai University website <https://web.archive.org/web/20161221225253/https://en.atu.ac.ir/?fkeyid=&siteid=2&pageid=167>; Allameh Tabatabai University dedication to its namesake: “The late Allameh Mohammed Husyan Tabatabai (1904-1981) was a great twentieth century Iranian sage and philosopher from whom Allameh Tabatabai University takes its name. He revitalized the Shiite Wisdom, Philosophy, and Exegesis.”

<https://web.archive.org/web/20161222014337/https://en.atu.ac.ir/index.aspx?siteid=2&fkeyid=&siteid=2&pageid=172>

[91.] “Allameh Tabatabaei’s Interpretive Methods and Principles,” Nat’l Congress to be Held. International Quran News Agency, May 1, 2012. <https://iqna.ir/en/news/2315112/allameh-tabatabaee%E2%80%99s-interpretive-methods-and-principles-nat%E2%80%99l-congress-to-be-held>

[92.] Tabatabai’s original Arabic gloss on 5:82 from al-Mizan at Al-Tafsir.com: <https://bit.ly/34nVP6w>; Extracts of Tabatabai’s gloss on 5:82 in English translation, from: Sayyid Muhammad Husayn at-Tabataba’i, “Al-Mizan fe Tafsir al-Quran,” translated by Sayyid Saeed Akhtar Rizvi, 1982, vol. 11, pp. 96-97, 99

<https://wofis.com/pdfs/books/42/AL-MIZAN%20An%20Exegesis%20of%20the%20Qur%E2%80%99an%20Vol.%2011.pdf>

[93.] “Al-Mizan,” (translated by Rizvi), 1983, Vol. 1, p. 256 <https://www.wofis.com/pdfs/books/32/AL-MIZAN%20An%20Exegesis%20of%20the%20Qur%E2%80%99an%20Vol.%201.pdf>

[94.] 50 Malika C. Zeghal, Mary Elston “Al-Azhar” *Oxford Bibliographies*. June 27, 2018.

<https://www.oxfordbibliographies.com/display/document/obo-9780195390155/obo-9780195390155-0011.xml>:

“The university-mosque of al-Azhar, situated in Cairo, Egypt, is the foremost center of Sunni religious learning in the Muslim world and plays a significant religious, intellectual, and political role in Egypt and beyond.”;

Richard Owen, “Imam’s historic visit to synagogue in Rome cancelled,” Times (London) Online, Jan 22, 2008

<http://web.archive.org/web/20080214155635/http://www.timesonline.co.uk/tol/comment/faith/article3230397.ece>

“An historic visit by the imam of Rome’s mosque, Ala Eldin Mohammed Ismail al-Ghobashy, to the Rome synagogue tomorrow has been called off at the last moment on instructions from Muslim authorities in Cairo. Abdullah Redouane, secretary of the Rome Islamic Cultural Centre, who was to have accompanied the imam, claimed the cancellation was for ‘organisational reasons’. However Italian reports quoted Abdul Fattah Allam, spokesman for Sheikh Mohammed Sayed Tantawi, head of Al Azhar University in Cairo, as saying the sheikh had ordered the imam not to meet Rome’s Jews... Corriere della Sera (one of Italy’s most widely read daily newspapers <https://www.primaonline.it/2014/02/07/178569/>) said the cancellation of what would have been the first ever visit to Rome’s synagogue by a senior Muslim cleric was proof that ‘even so called Muslim moderates share the ideology of hate, violence and death towards the Jewish state’. It said Al Azhar, which in the absence of a central Muslim authority constituted a ‘Vatican of Sunni Islam,’ had in effect issued ‘a kind of fatwah.’ The paper said that ‘What the Cairo statement really means is that Muslim dialogue with Jews in Italy is only possible once Israel has been eliminated’”;

“Sheik Mohammed Tantawi dead at age 82”. UPI March 10, 2010. https://www.upi.com/Top_News/World-News/2010/03/10/Sheik-Mohammed-Tantawi-dead-at-age-82/86381268233756/:

“Sheik Mohammed Tantawi, a top Egyptian religious leader, died Wednesday of a heart attack in Riyadh, Saudi Arabia, authorities said. Tantawi, 82, suffered the attack at the King Khaled International Airport in Riyadh while waiting for a flight to Cairo, MENA, the Middle East News Agency, in Egypt, reported... Tantawi was grand sheik of al-Azhar University and grand imam of al-Azhar Mosque in Cairo. Born in the Upper Egyptian governorate of Suhag, Tantawi held a doctorate in the interpretation of the Koran and was named grand mufti of Egypt in 1986 and grand sheik of al-Azhar in 1996.”

[95.] Tantawi’s gloss on Qur’an 5:82 in al-Tafsīr al-wasīl lil-Qur’ān al-karīm, was translated by Dr. Atef Ghobrial from the original Arabic at Al-Tafsir.com, which can be found here

<https://www.altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=57&tSoraNo=5&tAyahNo=82&tDisplay=yes&UserProfile=0&Languageld=1>

[96.] Author of a monumental 19th century Qur’anic commentary, Ruh al-Maani (“The Spirit of Meaning[s]”).

See: Basheer M. Nafi. “Abu al-Thana’ al-Alusi: An Alim, Ottoman Mufti, and Exegete of the Qur’an.”

International Journal of Middle East Studies. 2002; Vol. 34; pp. 465-494 <https://www.jstor.org/stable/3879672>

[97.] See: Ghazi al-Wasiti, “Anti-Jewish Anecdotes from an Anti-Dhimmi Treatise,” in Bostom, “The Legacy of Islamic Antisemitism,” p. 327

[98.] “Banū Isrā’īl fī al-Qur’ān wa-al-Sunnah,” “The Children of Israel (Jews) in the Qur’an and Traditions,” al-Qāhirah, 1968-69 <https://search.worldcat.org/title/23499492>; These extracts were translated by Dr. Michael Schub, and published, originally, in Bostom, “The Legacy of Islamic Antisemitism,” p. 394.

[99.] From Tantawi’s introduction to “Banū Isrā’īl fī al-Qur’ān wa-al-Sunnah,” “The Children of Israel (Jews) in the Qur’an and Traditions,” al-Qāhirah, 1997, 1968 <https://search.worldcat.org/title/488748850>, dated May 29, 1997, translated by Dr. Atef Ghobrial

[100.] Bostom, “The Legacy of Jihad,” pp. 24-37; 125-250.

- [101.] Qur'an 9:29, <https://corpus.quran.com/translation.jsp?chapter=9&verse=29>
- [102.] "Classical and Modern Qur'anic Commentators on Qur'an 9:29," in Bostom, "The Legacy of Jihad," pp. 127-135.
- [103.] Tabatabai's gloss on Qur'an 9:29 from "Al-Mizan," at Al-Tafsir.com, <https://www.altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=56&tSoraNo=9&tAyahNo=29&tDisplay=yes&UserProfile=0&LanguageId=1>, translated by Prof. Sijmon den Hollander <https://hunter-cuny.academia.edu/SijmonDenHollander/CurriculumVitae>; Tantawi's gloss on Qur'an 9:29 from "al-Tafsīr al-wasīl lil-Qur'ān al-karīm," at Al-Tafsir.com, <https://www.altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=57&tSoraNo=9&tAyahNo=29&tDisplay=yes&UserProfile=0&LanguageId=1>, was translated by Dr. Atef Ghobrial.
- [104.] Moshe Perlmann. "The Jews in the Koran and the Traditions," in "A Study of Muslim Polemics Directed Against Jews," Thesis submitted to the University of London for the degree of Ph.D. (Internal) in History, Faculty of Arts. September 1940 <https://eprints.soas.ac.uk/29128/1/10731223.pdf>.; Georges Vajda. "Juifs et Musulmans Selon Le Hadit" ("Jews and Christians According to the Hadith"), Journal Asiatique, 1937, Vol. 229, pp. 57-127 <https://gallica.bnf.fr/ark:/12148/bpt6k933293/f59.item>. A first time English translation of this essay, in full, is provided in Bostom, "The Legacy of Islamic Antisemitism," pp. 235-260.; Hartwig Hirschfeld, "Essai sur l'histoire des Juifs de Medine" ("Essay on the History of the Jews of Medina"), Revue Des Etude Juives 7 (1883): pp. 167–93 https://www.persee.fr/doc/rjuiv_0484-8616_1883_num_7_14_6499; 10 (1885): pp. 10–31 https://www.persee.fr/doc/rjuiv_0484-8616_1885_num_10_19_6532. A first time English translation of these essays, in full, is provided in Bostom, "The Legacy of Islamic Antisemitism," pp. 299-312.
- [105.] "Moshe Perlmann, Near Eastern Languages and Cultures: Los Angeles" [http://texts.cdlib.org/view?docId=hb987008v1&doc.view=frames&chunk.id=div00059&toc.depth=1&toc.id=](http://texts.cdlib.org/view?docId=hb987008v1&doc.view=frames&chunk.id=div00059&toc.depth=1&toc.id=;); Moshe Perlmann. "Abd al-Ḥaḳḳ al-Islāmī, a Jewish Convert," The Jewish Quarterly Review, Vol. 31, No. 2 (Oct., 1940), pp. 171-191 <https://www.jstor.org/stable/1452603?origin=crossref>; Moshe Perlmann. "Samau'al al-Maghribī Iḥām Al-Yahūd: Silencing the Jews," Proceedings of the American Academy for Jewish Research, Vol. 32, (1964), 234pp. <https://www.jstor.org/stable/3622414?origin=crossref>; Moshe Perlmann. "Notes on Anti-Christian Propaganda in the Mamlūk Empire," Bulletin of the School of Oriental and African Studies, University of London, Vol. 10, No. 4 (1942), pp. 843-861 <https://www.jstor.org/stable/609129>;
- Aḥmad ibn 'Abd al-Mun'im Damanhūrī, Moshe Perlmann (Translator). "Shaykh Damanhūrī on the churches of Cairo (1739)," University of California Press, Berkeley, 1975, 87 pp. <https://search.worldcat.org/title/1583677>
- [106.] Moshe Perlmann. "Arabic Antisemitic Literature: Comment on Sylvia G. Haim's Article," Jewish Social Studies, Vol. 17, No. 4 (Oct., 1955), pp. 313-314 <https://www.jstor.org/stable/4465373>
- [107.] Perlmann, "The Jews in the Koran and the Traditions," pp. 5-7.
- [108.] "Georges Vajda Dead at 73," The Jewish Telegraphic Agency, October 21, 1981. <https://www.jta.org/archive/georges-vajda-dead-at-73>; "Vajda, Georges, (Budapest, 1908—Paris, 1981," in Francois Pouillon (Editor). "Dictionnaire des Orientalistes de Langue Française, Paris, 2008, p. 947.
- [109.] Vajda, "Jews and Christians According to the Hadith," in Bostom, "The Legacy of Islamic Antisemitism," pp. 235-260.
- [110.] Ibid.
- [111.] See reference [55.]
- [112.] Vajda, "Jews and Christians According to the Hadith," in Bostom, "The Legacy of Islamic Antisemitism," pp. 235-260.
- [113.] Hartwig Hirschfeld Obituary. Journal of the Royal Asiatic Society, Volume 67 , Issue 1 , January 1935 , pp. 229 – 230 <https://www.cambridge.org/core/journals/journal-of-the-royal-asiatic-society/article/dr-hartwig-hirschfeld/DE2B4A21E51E091A5754A79B0D97AFE8>; Rubinstein, William D.; Jolles, Michael A.; Rubinstein, Hillary L., eds. (2011). "The Palgrave Dictionary of Anglo-Jewish History," London: Palgrave Macmillan. p. 429.
- [114.] Hirschfeld, "Essay on the History of the Jews of Medina," in Bostom, "The Legacy of Islamic Antisemitism," p. 299.
- [115.] Vajda, "Jews and Christians According to the Hadith," in Bostom, "The Legacy of Islamic Antisemitism," p. 240.

[116.] "The Life of Muhammad," a translation of Ishaq's "Sirat Rasul Allah" with an introduction and notes by Alfred Guillaume, The Oxford University Press, first published London 1955, Karachi 1967.
<https://archive.org/details/GuillaumeTheLifeOfMuhammad/mode/2up>;

Ibn Sa'd, "Kitab Al-Tabaqat Al-Kabir," vol. 2 (New Delhi: 1993), pp. 31–33, 35–39, 68–71, 91–96, 131–46, 244–52. English translation by S. Moinul Haq and H. K. Ghazanfar. Reproduced in Bostom, "The Legacy of Islamic Antisemitism," pp. 283-295.

[117.] Ishaq, "The Life of Muhammad," p. 461.

[118.] Ibn Sa'd, "Kitab Al-Tabaqat Al-Kabir," in Bostom, "The Legacy of Islamic Antisemitism," p. 287. The original translation used the word "boars" instead of "pigs".

[119.] Ishaq, "The Life of Muhammad," p. 464.

[120.] Illustration by artist Bosch Fawstin <https://www.boschfawstin.com/>

[121.] D. S. Margoliouth. "Mohammed and the Rise of Islam," London, 1905, (reprint New Delhi: 1985), pp. 362–63.; Obituary Prof. D. S. Margoliouth, F.B.A. *Nature* **145**, 542 (1940). <https://doi.org/10.1038/145542a0>: "Margoliouth's knowledge of the Arabic language and literature was universally recognized as unrivalled in either Europe or the East. His unremitting activity in this branch of Oriental studies was devoted to the editing and elucidation of the more difficult and obscure of classical Arabic texts... His profound knowledge of the early development of Islamic belief is to be observed in some degree in his Hibbert Lectures delivered in 1913 and in the two books which appeal to a wider audience, 'Mohammed and the Rise of Islam,' and 'Mohammedanism'..."; For background on Ali, see: Manouchehri, F. H., Melvin-Koushki, T. b. M., Bulookbashi, A. A., Negahban, T. b. F., Waley, T. b. M. I., Alizadeh, M., Gholami, Y., Shah-Kazemi, R., Bahramian, A., Pakatchi, A., Tareh, M., Brown, T. b. K., Reza Jozi, M., Sajjadi, S., & Gholami, T. b. R. (2015). "Alī b. Abī Ṭālib," In W. Madelung and F. Daftary (eds.), "Encyclopaedia Islamica Online," Brill, https://doi.org/10.1163/1875-9831_isla_COM_0252

[122.] "Kitab Al-Tabaqat Al-Kabir," in Bostom, "The Legacy of Islamic Antisemitism," pp. 294, 295.; For Khaybar's Jews as the prototypical dhimmis, see Bostom, "The Legacy of Jihad," pp. 73, 140.

[123.] "Egypt's Al-Azhar Salutes Hamas Terror Attack In Which Over 600 Israelis Were Killed, Over 100 Were Kidnapped, And Over 2,000 Were Wounded," The Middle East Media Research Institute, October 8, 2023, Special Dispatch No. 10834 <https://www.memri.org/reports/egypts-al-azhar-salutes-hamas-terror-attack-which-over-600-israelis-were-killed-over-100>;

Al-Azhar Fatwa Center: "The classification of "civilians" does not apply to Zionist settlers (i.e., all Israelis, since all are considered 'Zionist settlers')," October 19, 2023 <https://www.youm7.com/6344848>;

"Virulent Incitement By Al-Azhar: Praise For Palestinian Jihad Fighters; Israel Is Destined To Perish; U.S. Is The Greatest Satan; Jews Are Descendants Of Apes And Pigs," The Middle East Media Research Institute, November 10, 2023, Special Dispatch No. 10952 <https://www.memri.org/reports/virulent-incitement-al-azhar-praise-palestinian-jihad-fighters-israel-destined-perish-us>;

"UN Secretary-General Antonio Guterres Praises Al-Azhar Sheikh Ahmad Al-Tayyeb, Who Glorified Hamas' October 7 Massacre: 'His Permanent Engagement To Foster Peace And Solidarity Must Be An Example To All'," The Middle East Media Research Institute, April 11, 2024, Special Dispatch No. 11269 https://www.memri.org/reports/un-secretary-general-antonio-guterres-praises-al-azhar-sheikh-ahmad-al-tayyeb-who-glorified#_edn14

[124.] "Egypt's Al-Azhar Salutes Hamas Terror Attack"

[125.] "UN Secretary-General Antonio Guterres Praises Al-Azhar Sheikh Ahmad Al-Tayyeb, Who Glorified Hamas' October 7 Massacre"

[126.] Ibid.

[127.] "Virulent Incitement By Al-Azhar; Jews Are Descendants Of Apes And Pigs"

[128.] Al-Azhar Fatwa Center: "The classification of "civilians" does not apply to Zionist settlers"; See also, "Virulent Incitement By Al-Azhar; Jews Are Descendants Of Apes And Pigs"

[129.] For an overview, see: Andrew Bostom. "Al-Azhar's Ongoing 75-Year Annihilationist Jihad Against the Jews of Israel," www.andrewbostom.org, November 9, 2023. <https://www.andrewbostom.org/2023/11/al-azhars-ongoing-75-year-annihilationist-jihad-against-the-jews-of-israel/>;

Kermit Roosevelt. "Will the Arabs Fight?", The Saturday Evening Post, December 27, 1947, pp. 20, 21, 55, 56. https://ia902302.us.archive.org/1/items/sim_saturday-evening-post_1947-12-27_220_26/sim_saturday-evening-post_1947-12-27_220_26.pdf; Roosevelt warned, "The danger is a jihad, a holy war, preached from the mosques in every village. If a jihad is proclaimed, its scope and ending are unpredictable. The Arab

governments might, in time, have to recognize it and join in.” His concerns were promptly realized. See, “Al-Azhar University calls for jihad against the Jews of nascent Israel in 1947 after the UN partition plan was announced, and after Israel’s declaration of independence in 1948” <https://www.andrewbostom.org/2023/11/al-azhar-university-calls-for-jihad-against-the-jews-of-nascent-israel-in-1947-after-the-un-partition-plan-was-announced-and-after-israels-declaration-of-independence-in-1948/>;

See also, Benny Morris. “1948—A History of the First Arab Israeli-War,” Yale University Press, New Haven, 2008, pp. 65, 232, 395.

https://dn790004.ca.archive.org/0/items/islamichistory_201406/1948.%20A%20History%20of%20the%20First%20Arab-Israeli%20War.pdf;

For the 1956 fatwas, see, “Document declassified and released under the Nazi War Crimes Disclosure Act, 2006, PL105-246 State Department Telegram 1763/Embassy (Cairo) Telegram 1256 D441214,” English translation (by the U.S. embassy) of two fatwas written by the Grand Mufti of Egypt, Sheikh Hasan Ma’moun, January 5, 1956, and another dated January 9, 1956, signed by the leading members of the Fatwa Committee of Al Azhar, that is, its chairman and ex-mufti of Egypt, and major representatives of all four Islamic schools of jurisprudence, the ex-sheikh of the Shari’a College (Shafi’i sect), Mahmoud Shaltout (Hanafi sect), the director of Religious Guidance (Maliki Sect), and the director of the Azhar Inspectorate (Hanbali sect), and published the following days in the Egyptian newspaper, Al Ahram. The redundant extracts from each fatwa were pooled for simplicity. The expression “fay” is found in Koran 59: 6-10, which describes Muhammad’s attack upon the Jewish tribe Banu Nadir. In the traditional Muslim interpretation of these verses the theocratic conception of property rights is confirmed, as voiced by the Prophet—“Allah returns to the Believers the possessions of His foes, what is properly His.” See Leone Caetani, “Annali dell’Islam,” Milan: 1905–1926, vol. 5, p. 332.;

“The fourth conference of the Academy of Islamic Research, Rajab 1388, September 1968,” Cairo, 1970, 935pp. <https://search.worldcat.org/title/680594625>

[130.] 1956 fatwas, “State Department Telegram 1763/Embassy (Cairo) Telegram 1256 D44121”

[131.] Michael B. Oren. “Six Days of War—June 1967 and the Making of the Modern Middle East,” Oxford University Press, 2002, 446pp. <https://archive.org/details/sixdaysofwarjune0000oren>

[132.] “The fourth conference of the Academy of Islamic Research”

[133.] Sylvia Haim. “Islam and the Theory of Arab Nationalism,” Die Welt Des Islams, Vol. 4, Issue 2/3, 1955, pp. 124–49. Haim, a renowned expert on the Arab national movement, identified its Islamic jihad quintessence at the conclusion her 1955 essay, p. 149: “Another feature of the modern doctrine which fits in with the Muslim past is the emphasis which both of them lay on communal solidarity, discipline, and cooperation. **The umma in Islam is a solidary entity, and its foremost duty is to answer the call of the jihad.** [emphasis added] This brings us to the third feature which both modern and ancient systems have in common, to wit the glorification of one’s own group. The traditional attitude of the Muslims to the outside world is one of superiority, and the distinction between the Dar al-harb, Dar al-Islam, and Dar as-sulh, is an ever present one in the mind of the Muslim jurist. It may therefore be said in conclusion of this modern doctrine of nationalism, that although it introduces into Islam features which may not accord with strict orthodoxy, **it is the least incompatible perhaps of modern European doctrines with the political thought and political experience of Sunni Islam** [emphasis added].”

[134.] David Littman, with Yehoshafat Harkabi (“D.F. Green”). “Arab Theologians on Jews and Israel—Extracts from the proceedings of The Fourth Conference of the Academy of Islamic Research,” 1971, 1976, 2011, pp. 8-9 https://www.centerforsecuritypolicy.org/wp-content/uploads/2011/08/Arab-Theologians-on-Jews-and-Israel-4th_Ed_082011.pdf

[135.] Ibid, p. 9

[136.] For an overview see, Andrew Bostom, “Ahmed al-Tayeb, Sunni Islam’s Jew-Hating Papal Equivalent, In His Own Words,” www.andrewbostom.org, April 19, 2019. <https://www.andrewbostom.org/2019/04/ahmed-al-tayeb-sunni-islams-jew-hating-papal-equivalent-in-his-own-words/>; “Ahmad Al-Tayyib (Tayyeb), Al-Azhar University President and Former Mufti of Egypt, Justifies Palestinian Suicide Bombings,” The Middle East Media Research Institute, October 10, 2007, #1622 <https://www.memri.org/tv/ahmad-al-tayyib-al-azhar-university-president-and-former-mufti-egypt-justifies-palestinian>; “Sheik of Al-Azhar Ahmad Al-Tayeb Justifies Antisemitism on the Basis of the Koran,” The Middle East Media Research Institute, October 25, 2013, #4048 <https://www.memri.org/tv/sheik-al-azhar-ahmad-al-tayeb-justifies-antisemitism-basis-koran>; “Sheikh of Al-Azhar on Jewish-Muslim Animosity: The Jews Started It,” The Middle East Media Research Institute, May 4, 2017, #6019 <https://www.memri.org/tv/sheikh-al-azhar-jewish-muslim-animosity-jews-started-it>; “Sheik of Al-Azhar:

Global Zionism Behind Islamist Terror Organizations,” The Middle East Media Research Institute, September 8, 2014, #4488 <https://www.memri.org/tv/sheik-al-azhar-global-zionism-behind-islamist-terror-organizations>;

“Sheikh of Al-Azhar Ahmed Al-Tayeb: People Blame Us for Terrorism, But If Not for Israel, There Would Be No Problem, the Region Would Have Prospered,” The Middle East Media Research Institute, January 26, 2018, #6438 <https://www.memri.org/tv/sheikh-al-azhar-people-blame-us-for-terrorism-if-not-for-israel-there-would-be-no-problem>

[137.] [Mackenzie R. Poust](#). “‘Made’ in Jordan: Assessing the Legacy of the Amman Message,” Berkley Forum, September 15, 2022 <https://berkleycenter.georgetown.edu/posts/made-in-jordan-assessing-the-legacy-of-the-amman-message>; See multiple examples of “The Muslim 500” here: <https://themuslim500.com/download/> See “The Muslim 500” 2017, here: <https://www.themuslim500.com/wp-content/uploads/2018/05/TheMuslim500-2017-low.pdf>

[138.] “Ahmad Al-Tayyib (Tayyeb), Al-Azhar University President and Former Mufti of Egypt, Justifies Palestinian Suicide Bombings”

[139.] “Sheik of Al-Azhar Ahmad Al-Tayeb Justifies Antisemitism on the Basis of the Koran”; “Sheikh of Al-Azhar on Jewish-Muslim Animosity: The Jews Started It”

[140.] “Sheik of Al-Azhar: Global Zionism Behind Islamist Terror Organizations”

[141.] “Sheikh of Al-Azhar Ahmed Al-Tayeb: People Blame Us for Terrorism, But If Not for Israel, There Would Be No Problem, the Region Would Have Prospered”

[142.] “The Muslim 500” 2024, <https://themuslim500.com/wp-content/uploads/2023/10/The-Muslim-500-2024-Free.pdf>

[143.] Habib Umar bin Hafiz. “Palestine Will Be Free!” (English subtitles), October 10, 2023 <https://www.youtube.com/watch?v=ejHM0vHHXAM>;

Qur’an 41:15 <https://corpus.quran.com/translation.jsp?chapter=41&verse=15>;

See, “The Covenant of the Islamic Resistance Movement—Hamas,” article 7

[144.] Habib Umar bin Hafiz. “Palestinian Oppression!” (English subtitles), October 21, 2023 <https://www.youtube.com/watch?v=2HaFQHUIDo8>, and “The Oppressors of Gaza!” (English subtitles), November 1, 2023 <https://www.youtube.com/watch?v=gND7EgcwvLA>; Carrie Keller-Lynn. “IDF shows foreign press Hamas bodycam videos, photos of murder, torture, decapitation,” The Times of Israel, October 23, 2023 <https://www.timesofisrael.com/idf-shows-foreign-press-raw-hamas-bodycam-videos-of-murder-torture-decapitation/>; Elana Kirsh. “Trained to analyze ancient carnage, archaeologists locate victims among kibbutz ashes,” The Times of Israel, November 7, 2023 <https://www.timesofisrael.com/trained-to-analyze-ancient-carnage-archaeologists-locate-victims-among-kibbutz-ashes/>; “Kill, behead, rape: Interrogated Hamas members detail atrocities against civilians,” The Times of Israel, October 24, 2023 <https://www.timesofisrael.com/kill-behead-rape-interrogated-hamas-members-detail-atrocities-against-civilians/>; Qur’an 2:26 <https://corpus.quran.com/translation.jsp?chapter=2&verse=26>; Qur’an 98:6 <https://corpus.quran.com/translation.jsp?chapter=98&verse=6>; Qur’an 40:46 <https://corpus.quran.com/translation.jsp?chapter=40&verse=46>

[145.] Habib Umar bin Hafiz. “The Zionist Goal!” (English subtitles), December 15, 2023 <https://www.youtube.com/watch?v=TbkqnFSbf8>;

Qur’an 9:12 <https://corpus.quran.com/translation.jsp?chapter=9&verse=12>;

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Qur’an 3:120 <https://corpus.quran.com/translation.jsp?chapter=3&verse=120>

[145a.] Mansour Al-Hadj. “Challenging The Dominant Radical Narrative Preached In Mosques Across The U.S. Regarding The Israel-Hamas War,” The Middle East Media Research Institute, April 3, 2024, MEMRI Daily Brief No. 589. <https://www.memri.org/reports/challenging-dominant-radical-narrative-preached-mosques-across-us-regarding-israel-hamas-war>

[146.] “About Imam Alhagie Jallow” <https://madisonmuslims.org/imam-alhagie/>; “Madison, Wisconsin Friday Sermon By Imam Alhagie Jallow Following October 7 Attack: Our Brothers In Gaza Are Heroes; Only Jihad Can Bring Glory And Victory To The Muslims; The Jews Will Be Killed, Executed By The Muslims,” The Middle East Media Research Institute, October 13, 2023, #10799 <https://www.memri.org/tv/madison-wisconsin-friday-sermon-imam-alhagie-jallow-october-7-brothers-gaza-heroes-jihad-jews-killed-executed>

[147.] “Colorado Imam Teaches Children At Mosque: Jews Cannot Be Trusted; Allah Turned Jewish Fishermen Into Monkeys; The Jews Killed Their Prophets, Tried To Kill Jesus,” The Middle East Media Research Institute, October 22, 2023, #10565 <https://www.memri.org/tv/colorado-imam-children-jews-not->

[trusted-allah-fishermen-monkeys-killed-prophet-jesus](#); Qur'an 2:10
<https://corpus.quran.com/translation.jsp?chapter=2&verse=10>; Qur'an 4:155
<https://corpus.quran.com/translation.jsp?chapter=4&verse=155>; Qur'an 5:13
<https://corpus.quran.com/translation.jsp?chapter=5&verse=13>; Qur'an 3:181
<https://corpus.quran.com/translation.jsp?chapter=3&verse=181>; Dr Mark Durie. "Isa, the Muslim Jesus," Answering Islam—A Christian Muslim Dialogue," https://www.answering-islam.org/authors/durie/islamic_jesus.html

[148.] "Friday Sermon At Islamic Center Of Frisco, Texas, By Ghaith Arodaki: This Did Not Start On October 7 — The Jews Are Cursed By Allah; They Control The Media, Financial, Political, Social Systems, Spread Corruption, Fornication, Murder," The Middle East Media Research Institute, December 29, 2023, #10776 <https://www.memri.org/tv/friday-sermon-islamic-center-frisco-texas-october-seven-jews-cursed-control-media-finance-politics-spread-corruption>

[149.] For exegeses of Qur'an 1:7, see canonical hadith of Muhammad <https://sunnah.com/urn/639380>, and previous references 79, 80, and 81.

[150.] * Qur'an 1:7 and 5:77; See reference 136, above, and Y. Graff. "French Manifesto Calling To 'Declare Obsolete' Violent Quranic Verses Sparks Fury From Islamic Religious Establishment, Writers In Arab Media," The Middle East Media Research Institute, August 20, 2018, Inquiry & Analysis Series, No. 1413 https://www.memri.org/reports/muslims-furious-over-french-manifesto-on-quran#_edn3; "Manifeste 'contre le nouvel Antisémisme'" ("Manifesto 'against the new Antisemitism'"), Le Parisien, May 2, 2018 <https://www.leparisien.fr/societe/manifeste-contre-le-nouvel-antisemitisme-21-04-2018-7676787.php>; Michel Gurfinkel. "Sarah Halimi: Beaten, tortured and killed — yet France turned a blind eye," The Jewish Chronicle, August 24, 2017 <https://www.thejc.com/news/features/sarah-halimi-beaten-tortured-and-killed-yet-france-turned-a-blind-eye-o80r0ddx>; "Killer of French Holocaust survivor Mireille Knoll sentenced to life in prison," France 24, November 10, 2021 <https://www.france24.com/en/europe/20211110-killer-of-french-holocaust-survivor-mireille-knoll-sentenced-to-life-in-prison>

[150a.] Christian Rutishauser. "The 1947 Seelisberg Conference: The Foundation of the Jewish-Christian Dialogue", Studies in Christian-Jewish Relations, 2007; vol. 2, pp. 34-53. https://www.prchiz.pl/storage/app/media/pliki/Seelisberg_70.pdf

[151.] Norman C. Tobias. *Jewish Conscience of The Church—Jules Isaac and the Second Vatican Council*, 2017, Palgrave MacMillan, Switzerland, 307pp.; p. xxi, of the book's Prologue includes Isaac's own January, 1960 mini-biography composed for Rev. James Parkes, to accompany the publication in English translation of a December 15, 1959 lecture Isaac had delivered at the Sorbonne: "Of a Jewish family and Alsacien-Lorrainer, through Rennes, Brittany (1877). Son and grandson of soldiers, Jules Isaac was a professor and historian, cut from a combative cloth. He never ceased to fight for truth, for liberty, and for peace. In his youth, during the Dreyfus Affair, he was the friend and companion-in-arms of the great writer (Charles) Péguy... In his adulthood, by his Cours d'Histoires ("Storytelling Course") (Hachette), he taught the majority of French youth, and he continues to do so. Combatant in the Great War (1914-18); wounded at Verdun, decorated with Croix de Guerre, he made efforts to prevent a new French-German conflict, proposing a Locarno Pact of a moral nature (1936), provoking first meetings between French and German historians, and publishing principally two books: 1914, *Le problème des origins de la guerre* ("The problem of the origins of the war") (Rieder, 1933), and *Paradoxes sur la science homicide et autres hérésies* ("Paradoxes about the science of homicide and other heresies") (Rieder, 1935). From 1934, he was an active member of the Comité de Vigilance des intellectuels antifascistes ("Vigilance Committee of Antifascist Intellectuals"). After the disaster of 1940, Vichy legislation stripped him of his high office as Inspecteur Générale de l'Education Nationale. While a refugee in Aix, he wrote under the pseudonym of Junius, *Les Oligarches*, essai d'histoire partiale for les Éditions de Minuit. He then turned his attention to the fight against antisemitism, principally in the religious context, and began to write *Jésus et Israël*. It was during that time that drama took place, a Gestapo raid that he avoided by mere happenstance, the majority of his family arrested and deported. From that moment forward, that in which he was engaged took on the character of a sacred mission. Continued from safe house to safe house, *Jésus et Israël* was published in 1948. At the International Jewish-Christian Congress of Seelisberg (1947), Jules Isaac contributed to the adoption of a program of rectification of Christian teaching in ten points. In France, he was a founder and facilitator of the Amitié Judéo-Chrétienne, of which (in 1960) he is, together with Jacques Maritain, president d'honneur. He gave to *Jésus et Israël* an addendum: *Genèse de l'antisemitisme* (Calmann-Levy, 1956). His last effort (1960) was to obtain from the leader of the Catholic Church, Pope John XXIII, a position

in favor of the rectification of Catholic teaching concerning the Jews. The [papal] reception gave him cause for hope. In France, both in Catholic and Protestant circles, a purifying tendency is making its way with ever more strength." See also, Edward H. Flannery. "Jesus, Israel, and Christian Renewal," *Journal of Ecumenical Studies*, 1972, vol. 9 (Winter), pp. 74-92, especially p. 80, and the discussion of Isaac's use of New Testament commentaries.

[152] Jules Isaac, "Jésus et Israël," 1948, Paris, Albin Michel, p. 178. English translation in Tobias, "Jewish Conscience of The Church," p. 98.

[153] Tobias, "Jewish Conscience of The Church," p. 100ff. and p. 104ff.

[154] "DECLARATION ON THE RELATION OF THE CHURCH TO NON-CHRISTIAN RELIGIONS, NOSTRA AETATE, PROCLAIMED BY HIS HOLINESS POPE PAUL VI, ON OCTOBER 28, 1965"

https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html

[155] John T. Pawlikowski. "Accomplishments and Challenges in the Contemporary Jewish-Christian Encounter", in "Removing Anti-Judaism from the Pulpit," edited by Howard Clark Kee and Irwin J. Borowsky, New York, Continuum Publishing, 1996, p. 29.

[156] Ibid, pp. 29-30.

[157] Philip A. Cunningham. "Education for Shalom—Religion Textbooks and the Enhancement of the Catholic and Jewish Relationship," American Interfaith Institute, Philadelphia, 1995, p. 134.

[158] See reference 150, above.

[159] Jules Isaac. "The Teaching of Contempt: Christian Roots of Antisemitism," Translated by Helen Weaver. Biographical Introduction by Claire Huchet Bishop. New York, 1964; Author's Foreword, p. 18. (Published in France under the title, "L'Enseignement du Mépris," 1962.)