

Sunni Versus Shiites – Political and/or Religious Anti-Semitism

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Received: 23 May 2022 ▪ Revised: 18 June 2022 ▪ Accepted: 24 June 2022

Abstract

This study aims to present political and/or religious anti-Semitism in Sunni vs Shiites. Anti-Semitism is probably the oldest hatred in history and has proven to be extremely adaptable to the times. It is “carved” and fueled by powerful precedents and inherited stereotypes. Anti-Semitism takes various forms to reflect the conditional fears and anxieties of an ever-changing world. Understood in this way, this is the modern manifestation of ancient prejudice – one that, according to some scholars, dates back to antiquity and medieval times. The main points in the article are: Anti-Semitism; Anti-Semitism in the Arab and Islamic world.

Keywords: Sunni, Shiites, political and/or religious anti-Semitism.

1. Introduction

Anti-Semitism is probably the oldest hatred in history and has proven to be extremely adaptable to the times. It is “carved” and fueled by powerful precedents and inherited stereotypes. Anti-Semitism takes various forms to reflect the conditional fears and anxieties of an ever-changing world. Understood in this way, this is the modern manifestation of ancient prejudice - one that, according to some scholars, dates back to antiquity and medieval times.

2. Anti-Semitism

The origin and depth of anti-Semitic terminology is gaining momentum in the verbal denial of the Moravian Orientalist Moritz Steinschneider (1816-1907) by Ernest Renan (1823-1892), a prominent French expert on the history of religion, philosopher and connoisseur of Semitic languages. As the biographer of Theodor Herzl, Alex Bain, writes: his derogation from the “Semites” as a race.¹ Israeli clinical psychologist Avner Falk shares a similar view. He argues that the German word antisemitisch was first used in 1860 by the Austrian Jewish scholar Moritz

¹ Bein, A., *The Jewish Question: Biography of a World problem*, Trans. By Harry Zohn, Associated University Presses, 1990, p. 594,
https://books.google.bg/books?id=cQOnoy8ENg4C&pg=PA594&redir_esc=y#v=onepage&q&f=false,
11.01.2021.

Steinschneider in the phrase *antisemitische Vorurteile* (anti-Semitic prejudice). Steinschneider used this phrase to disprove French Semitologist Ernest Renan's ideas about how "Semitic races" gave way to Aryan races² (see Bein, 1990).

The Prussian historian Heinrich von Treitschke had a special contribution to the spread of anti-Semitism in the second half of the 19th century. He is the author and popularized the phrase "Jews are our misfortune," which later became a Nazi slogan.³ Anti-Semitism is transformed into a special philosophical matter, from which individual authors see individual aspects (see Poliakov, 2003).

The anti-Semitic choir has been successfully reinforced by German journalist Wilhelm Marr. He plays a key role in adapting anti-Semitism to modernity. Externally, Mar is a secular man, completely turned to the modern world. Mar flatly rejects the baseless but ancient Christian claims long made against Jews, such as that Jews were involved in the ritual murder of Christian children. Instead, he turns to the genesis of the theories of the aforementioned French Semitologist Ernest Renan. Marr rests on Renan's thesis that history should be seen as a contest between Semitic Jews and Indo-European Aryans.

Thus, he developed the thesis of the Jewish danger to Germany, which is formed on a racial basis. Mar is of the opinion that it is caused by the unchanging and destructive nature of the Jews, by their "tribal features" and "extraterrestrial nature". Anti-Semites like Mar strive for intellectual formalism, denying any connection between their own modern, secular ideology and the irrational, superstitious fanaticism of the past.⁴ This is a tactic used by many modern anti-Semites who adhere to "anti-Zionism," an ideology whose exact definition is highly controversial. But this continuing hostility to Jews, which is shifting from pre-modern to modern times, is difficult to conceal in the views of a number of apologists for hatred of Jews.

In 1879, Mar published a pamphlet "Der Sieg des Judenthums über das Germanenthum" (The victory of the Jewish spirit over the German spirit. Observed from a non-religious perspective), from a non-confessional point of view. In his research, he uses the word Semitismus in an interchangeable/synonymous/semantic plane with the word Judentum to denote both "Judaism" (Jews as a collective) and "Judaism" / the quality of being a Jew or a Jewish spirit.⁵ This use of Semitismus was followed by the creation of the term "Antisemitismus", which was used to express the opposition of the Jews as a people and the opposition of the Jewish spirit in general.

Marr interprets it as a kind of expression of a process that penetrates and destroys German culture. His next brochure "Der Weg zum Siege des Germanenthums über das Judentum" (The Road to the Victory of the German Spirit over the Jewish Spirit), published in 1880, represents a further development of Mar's ideas. There, Mar expanded the already established term "anti-Semitism" to the point of recognition and expansion beyond recognition.

² Falk, A., *Anti-semitism: A History and Psychoanalysis of Contemporary Hated*, Praeger, 2008, p. 21, https://books.google.bg/books?id=VWL4ja2BbnEC&pg=PA21&redir_esc=y#v=onepage&q&f=false, 11.01.2021.

³ Poliakov, L., *The History of Anti-Semitism, Vol. 3: From Voltaire to Wagner*. University of Pennsylvania Press. 2003, p. 404.

⁴ Philips., G., *Antisemitism: How the Origins of the Oldest Hatred Still Hold Sway Today*, The Conversation, <https://theconversation.com/antisemitism-how-the-origins-of-historys-oldest-hatred-still-hold-sway-today-87878>, 11.01.2021.

⁵ For more information see Marr, W., *The Victory of Judaism over Germanism, Viewed by nonreligious Point of View*, 11th Edition, trans. Gerhard Ruhringer, Bern, Rudolph Constenable, 1879, <http://www.kevinmacdonald.net/Marr-Text-English.pdfq>, 11.01.2021.

It inspires him with scientific potential that guarantees him immortality in a wide range of misanthropic theories.

3. Anti-Semitism in the Arab and Islamic world

Anti-Semitism in the Arab and Islamic worlds as a phenomenon and a subsequent process has been the subject of a long scientific debate. For example, there are many authors who argue that anti-Semitism is contraindicated for Islam. According to the commentator from Deutsche Welle, the German Christo Lazarevich, the proof of this is the reception in 1492 of the Jews from the Ottoman Empire, expelled from the Iberian Peninsula.⁶ There are many authors from the Arab intelligentsia who support the thesis that Arabs cannot be anti-Semites because they are Semites themselves. There was no logic in such a relationship. They argue that Europe is the “factory” of anti-Semitism, spreading its “intellectual” output around the world, including in the Arab world. Logically, they throw all the blame on Hitlerism and the Third Reich.⁷ The opinion of some rabbis on the issue is also interesting. For example, U.S. Rabbi Mark Schneier, who observes the life of Jewish communities in five Gulf states, says he feels much safer wearing a kiba (Jewish hat) in Bahrain than in Berlin.⁸

A sharp clash of moral and political values among the Arab-Muslim elite is the question of whether anti-Semitism should be equated with anti-Zionism. If the first concept receives a public denial, there is almost a consensus on the second. For example, at the official level, anti-Semitism is strongly condemned. The statement by the most influential Islamic non-governmental organization, the World Islamic League, condemning anti-Semitism and Holocaust denial is very telling. It is about the new, pro-Western line of the Kingdom of Saudi Arabia, under the leadership of Crown Prince Mohammed bin Salman.⁹ At the same time, by the authors of the Arab countries in which the Jewish state is at war, Zionism is perceived as an instrument and symbol of Israel, built as a racist ideology in a series of wars against their Arab neighbors and in pursuing a policy of genocide against the Palestinians.¹⁰ A similar thesis was developed in detail

⁶ Lazarevich, K., Wojciech an Nazar: Moadash himself auropa gairu mustaurida min al aalem al islami, Perspective, Anti-Semitism in Europe is not imported from the Islamic world, Deutsche Welle, 31.01.2018, <https://www.dw.com/ar/%D9%88>, 13.01.2021.

⁷ Khalil, F., Al Arab Samyun Moadun Lil Sam, Arabs - Semites, Anti-Semites, Al Watan, March 12, 2019, <https://alwatannews.net/article/820134/Opinion/%D8%A7%D9%>, 13.01.2021.

⁸ Medina arabia actor aminan lil khakhamat min Berlin, Arab city is safer for rabbis than Berlin, Arab Post, 04/15/2019, <https://arabicpost.net/%D8>, 16.01.2021.

⁹ The World Islamic League is undergoing radical changes in its role in the Islamic world. It was established in 1962 in Mecca by the Saudi government. From a highly conservative anti-Western organization, it has become an entity that promotes “dialogue of religions.” For more information see: Takrim al amin al aam li rabitaal aalem al islam li mokafatihi al moadat as himself, Tribute to the Secretary General of the World Islamic League for his fight against anti-Semitism, Al Hurra, <https://www.alhurra.com/saudi-arabia/2020/06/10/%D8%>, 13.01.2021.

¹⁰ A clear representative of this thesis is the Palestinian, former member of the Israeli Knesset Azmi Bashara. For more information, see: Bashara, A., A sahih inna moadash saohoniya hiya ahad al ashkal al hadita moadat as sama? Is it true that anti-Zionism is one of the modern types of anti-Semitism? ACRPS, <https://www.dohainstitute.org/ar/PoliticalStudies/Pages/Is-Anti-Zionism-a-Form-of-Anti-Semitism-Anti-Zionism-as-a-Jewish-Phenomenon.aspx>, 13.01.2021; A clear representative of this thesis is the Palestinian, former member of the Israeli Knesset Azmi Bashara. For more information, see: Bashara, A., A sahih inna moadash saohoniya hiya ahad al ashkal al hadita moadat as sama? Is it true that anti-Zionism is one of the modern types of anti-Semitism? ACRPSA clear representative of this thesis is the Palestinian, former member of the Israeli Knesset Azmi Bashara. For more information, see: Bashara, A., A sahih inna moadash saohoniya hiya ahad al ashkal al hadita moadat as sama? Is it true that anti-Zionism is one of the modern types of anti-Semitism? ACRPS, <https://daraj.com/10590/>, 13.01.2021.

by Palestinian professor of modern Arab politics and intellectual history at Columbia University. He argues that anti-Semitism and pro-Zionism have always been linked.¹¹

Israeli research shows that anti-Semitism is on the rise in the Arab world. The successive waves are probably related to specific events that represent the constant Arab-Israeli antagonism. Modern anti-Semitism is reaching extreme levels after a series of historical events that characterized the creation and establishment of the state of Israel. Such is the intensified migration of the Jewish population in Palestine, which began actively in the 1930s, the creation of the state itself in 1948, the triple aggression in 1956 against Egypt, in which Israel participated along with France and Great Britain, especially the Six-Day War in 1967 (when Jerusalem was occupied), then the war in 1973, the siege of Beirut and the war in 2006 (Israel-Hezbollah).

There are different types of anti-Semitism. Basically, the latter can be divided into religious, cultural, economic, racial and political. Very often the individual species can complement each other, especially the generalization of religious and racial anti-Semitism. In this light, the relevant conclusions can be drawn about the dogmatic genesis of hatred of Jews, referring to Sharia sources. The Quran is composed of two parts, depending on the place where the individual suras “descend”. This is happening in Medina and Mecca, respectively.

The first group of suras, the Medes, reflects a situation in which the Prophet Muhammad must oppose his pagan relatives. He then established his community of followers and the foundation of a state in which the main opponents and open enemies were the non-believers of the three tribes of the Beni Quraysh, the Beni Nadir, and the Beni Kaynakaa, who professed Judaism.¹² The Arab scholar Mustafa Jumuah makes a detailed study of the attitude of the Prophet Muhammad towards the Jews in Medina, summarizing the conclusions of many hadiths and their interpretations on this issue. The question is important because the actions of the Prophet automatically become normative acts within the Sharia legal system. He distinguished the following actions of the Prophet Muhammad towards the Jewish Arabs in his coexistence with them in the first Islamic city, namely, restriction of their movement, expulsion, ignoring, captivity, detention and physical extermination. He concludes that these actions were justified, as the Jews always betrayed him when he fought with his pagan relatives in Mecca.¹³ Moreover, they constantly violated the treaty he made with the Jews before he came from Mecca to Medina.¹⁴

Islamic scholar Dr. Ibrahim ben Fahed expands the casuistry of the Prophet Muhammad’s relationship with the Jews by analyzing twenty proven different approaches of the Prophet to the Jews of Medina. In fact, he adds positive actions of the Prophet Muhammad during

¹¹ Massad, J., Pro-Zionism and Antisemitism are Inseparable, and always have been, MEE, May 15, 2019, <https://www.middleeasteye.net/opinion/pro-zionism-and-antisemitism-are-inseparable-and-always-have-been>, 13.01.2021.

¹² For the three Arab tribes in Medina, the Beni Qurayza, the Beni Nadir, and the Beni Kaynakaa, who profess Judaism and their relationship with the Prophet Muhammad, see: Tawzi al-Yahud fi al-aalem al-Arabi, The Spread of the Jews in the Arab World, Al Jazeera, <https://www.aljazeera.net/2004/12/20/%D8>, 16.01.2021.

¹³ Jumu’ah, M., Min Mawaqif ar Rusul Min al Yahud, From the Prophet’s Position to the Jews, Al Alukah, July 22, 2017, <https://www.alukah.net/sharia/o/118450/>, 16.01.2021.

¹⁴ Interestingly, the agreement between the Prophet Muhammad and the Jews of Medina became a Sharia act, which Saudi Arabia is currently expected to use as a Sharia argument for establishing diplomatic relations with the state of Israel. For more information see: Ash Shahuani, M., Atbia wa Uatikat al Madina, Establishing Relations with Israel and the Medina Document, Ash Shark, 19.08.2020, <https://al-sharq.com/opinion/19/08/2020/%D8>, 16.01.2021; 21, 21.07.2020, <https://arabi21.com/story/1287547>, Abu Aamer, A., Mustashrik Israel: Al Saudiyun Yastakhimun An Nabi Mohammed Li Sharaana Atbia, Israeli Orientalist: Saudis use the Prophet Muhammad to legitimize the establishment of relations with Israel, Arabs 16.01.2021.

his life together between Muslims and Jews, such as helping a child in need, participating in a Jewish ritual, and more. However, Ben Fahed also emphasizes the ingratitude, insidiousness and negativity of the Jews towards the Muslim prophet.¹⁵ In his lecture on the same subject, the theologian Mohsen al-Qazouini placed special emphasis on the constant verbal battles between the Prophet and the Jews. Very often they caused the latter to conspire against the Muslims.¹⁶

The medical suras contain texts that definitely contain distrust, violence and hatred towards those whom the Prophet Muhammad accuses of treason and attempting to kill him. Such, for example, is the one hundred and twentieth verse of the surah "The Cow," namely, "And neither the Jews nor the Christians will be pleased with you until you follow their faith." Say: "Guidance from Allah is the only guidance." And if you follow their passions after the knowledge you have received, no one will protect you from Allah and deliver you.¹⁷

In unison is the sound of the sixty-fourth verse of the same surah, The Table, namely, "And the Jews said, 'The hand of Allah is clasped.' Let their hands be clasped and let them be cursed for what they have said. No, His Hands are open - He distributes as He wills. And in many of them, what your Lord has sent down to you increases their transgression and unbelief. And we cast enmity and hatred among them until the Day of Resurrection. Whenever they light a fire for war, Allah puts it out. And they strive on the earth for destruction, and Allah does not love those who sow corruption."^{18 19}

The second group of suras, namely the Meccan tone, is much calmer and more balanced. The Prophet Muhammad created his community, giving it clear religious and political horizons. This is how the eighty-second verse of the surah "The Table" sounds, for example, namely: love of believers are those who say, "We are Christians." This is because there are priests and monks among them, and because they are not proud."²⁰ In this light, we can divide the attitude towards the Ahl al-Kitab, the followers of the heavenly religions (Christians and Jews), reflected in the Qur'an as contradictory. Dominant versus expressing distrust and hatred towards non-Muslims following the monotheistic message. It is not just about the fatwas of such famous preachers as the former Chief Mufti of Saudi Arabia Abdel Aziz bin Baz (1912-1999),²¹ but also in-depth research such as that of Ali Shuhud, which lists a long list of negative qualities of the Ahl al-Kitab, followers of celestial religions toward Muslims.²² A special place is given to the Jews as bearers of a number of vices, among which are corruption, hypocrisy, cowardice, stinginess, betrayal and others. These "qualities" have been proven by various Quranic scholars by many Islamic scholars. One such is Abderahim al-Sharif in his dissertation *The Qualities of the Jews in*

¹⁵ Ben Fahed, I., *Ashrun moukifan min lil nabi sala lah alaihi wa sallam min al yahud*, Twenty Acts of the Prophet, peace be upon him, to the Jews, <https://ar.islamway.net/book/29679/%D8>, 16.01.2021.

¹⁶ Al-Kazwini, M., *Mohadarat at Tarih al-Islam - Mohadara 35-alaka maa al-Yahud*, Lectures on Islamic History - Lecture 35 - Relations with Jews, Ahl al-Bayt Mosque, <https://abu.edu.iq/islamic-sciences/courses/general-lessons/islamic-history/35>, 16.01.2021.

¹⁷ Teofanov, Tsv. Translation of the Holy Qur'an into Bulgarian, https://d1.islamhouse.com/data/bg/ih_books/single/bg_Translation_of_the_Meanings_Quran.pdf, 14.01.2021.

¹⁸ Teofanov, Tsv. Translation of the Holy Qur'an into Bulgarian, 14.01.2021

¹⁹ Teofanov, Tsv. Translation of the Holy Qur'an into Bulgarian, 14.01.2021

²⁰ Teofanov, Tsv. Translation of the Holy Qur'an into Bulgarian, 14.01.2021

²¹ Ben Baz, A., *Ujub adawa al yahud al mushrikin wa gairihim min al kufar*, Need for hostility to Gentile Jews and other infidels, I have ben Baz, <https://binbaz.org.sa/articles/56/%D9%88>, 14.01.2021.

²² Ash Shuhud, A., *Moukif al Quran al Karim min al Yahud wa Nasara*, The Attitude of the Holy Qur'an to Jews and Christians, Nur, <https://www.noor-book.com/%D9%89-pdf>, 14.01.2021.

the Quran”.²³ It is noteworthy that although Jews and Christians should be judged on identical dogmatic criteria, the interest in Jews is greater and, accordingly, saturated with a greater dose of negativity. In the Qur'an, the word “Jews” is used nine times, while “Christians” is used six times.²⁴

The opinion of various authors remains polarized in terms of Christian or Islamic environment is stronger anti-Semitism. The famous orientalist Bernard Lewis is of the opinion that in the vast Islamic world, hatred of Jews does not acquire constant value. It depends on the era and the specific national and regional situation.²⁵ According to him, the most common punishment is to obstruct Muslims from mingling with Jews. The main reason is the acceptance and imposition of a fish, interest, in the implementation of the transaction. Such was the case with the Sunni and Druze attacks in 1838 against Jewish property in the city of Safed, which is now in Israel.²⁶ The same can be said of the Baghdad pogrom of 1 June 1941, also known as the Fraud, expropriation. The reason for the attacks on the Jews is the coming to power in Iraq of the pro-Nazi government of Rashid al-Gilani.²⁷

Iraqi researcher Arif Maaruf is of the opinion that the attack has economic roots, as Christians and a small number of wealthier Muslims have been targeted alongside Jews. However, the fact that it was performed on the Jewish holiday of Shevuot (one of the three major Jewish holidays along with Passover and Sukkot) suggests that the context of the attackers was religiously racist, openly directed at the local Jewish community.

Islamic radicals such as Yusuf Kardawi and Abdul Rahman al-Sudais are probably the flagships of Sunni anti-Semitism. The two issued fatwas described Jews as “monkey and pig followers.” They are based on the sixty-fifth verse of the Qur'anic surah “The Cow,” namely, “And you knew the skin of you who transgressed on the Sabbath, and we told them, “Be despised apes!” and the sixtieth verse of the Surah Table, namely, “Say: ‘Shall I inform you of a greater evil than this – as retribution to Allah?’ servants of Satan – these are the most miserable in place and the most deviated from the right path.”²⁸

The two represent two different tendencies in radical Sunnism – the Muslim Brotherhood and Salafism. The al-Sudais fatwa was issued in 2002, and in 2017 the sheik of the Holy Mosque in Mecca and chairman of the influential Al Haramain Association, Sheikh al-Sudais, changed his mind and began praising the United States and then-US President Donald Trump. At a conference hosted by the World Islamic League in New York, the anti-Semite noted the importance of US contacts with the Islamic world and interreligious dialogue.²⁹

²³ Ash Sharif, A., Sifat al Yahud fi al Qur'an al-Karim, The Qualities of the Jews in the Holy Qur'an, Ijaz al Qur'an wa as Sunnah, <https://quran-m.com/%D8%B5>, 14.01.2021.

²⁴ A distinction must be made between Yahud, Jews, Beni Israel, the sons of Israel (Israelites) and the Companions as Sabbath, the Sabbath-keepers. For more information see: Muhammad, Z., Al-Farak Beyna al-Yahud wa Beni Israel Phil Qur'an, The Difference between Jews and Israelis in the Qur'an, Al Ahbar, 10.08.2019, <https://al-akhbar.com/Kalimat/274839>, 14.01.2021; Fadlla, D., Al Yahud fi Nazra al Korunia, The Jews in the Qur'anic View, the site of Sheikh Hussein Fadlalla,, <http://arabic.bayynat.org/ArticlePage.aspx?id=25999>, 14.01.2021.

²⁵ Lewis, B., The Jews of Islam, Princeton University Press, Jun 1, 1987, pp. 25-26.

²⁶ For more information see: Mo'az, M., Studies on Palestine during the Ottoman Period, Jerusalem: Magnes Press, 1975, p. 67-70.

²⁷ Maaruf, A., Farhud al Yahud hal madbahha kanat onsoriya ?, Farhud, / expropriation / of the Jews was the massacre racist ?, Al Badil al Iraqi, <http://www.albadeeliraq.com/ar/node/1427>, 15.01.2021.

²⁸ Teofanov, Tsv. Translation of the Holy Qur'an into Bulgarian...,15.01.2021.

²⁹ Al Jundi, A., As Sudais yamtadih America Hakada Radda 'alaihi wa sallam, As Sudais praises America so the activists replied, Al Arabi 21,

The “evaporated” anti-Semitism of al-Sudais is due primarily to the tough policies of Crown Prince Mohammed bin Salman, who in 2020 advocated the signing of peace treaties and the establishment of diplomatic relations between the Arab countries of the Persian Gulf and Israel. All those Saudi officials who do not agree with the new line of the Saudi government have been sent to prison.

Part of the process of “opening” the conservative Saudi kingdom to the world after 2016, stimulating interfaith dialogue, including allowing the first Christian prayer in the homeland of Islam in 2018 is the gradual implementation of full control over those three thousand influential ulemas in Saudi Arabia, which to date have been the most common source of aggressive anti-Semitism.³⁰

If we have to look for any difference between anti-Semitism in Sunni and Shiite states, then by doing an in-depth analysis, we can find nuances between them. This is primarily due to the status of the denominational community in the large family of Islam, on the one hand, but also a consequence of the formed ethnopsychology of the two denominations in relation to the Jews, on the other. This feature develops over time and depends on the degree of Arab-centrism applied in different parts of the vast Sunni-dominated territory. Geographically, the outskirts of Sunnistan (the former caliphate) are much more “friendly” to Jews than its center, the Arabian Peninsula. This statement sounds in line with the prophetic hadith that “Al Jazeera, i.e., the Arab semi-creature is Ard al-Islam, the land of Islam. This is perceived with the elaboration and application of the Sharia norm that there can be no other religion in this territory than the Islamic one. In this regard, despite Saudi Arabia’s “opening” to “interreligious dialogue” after 2016, it is unlikely that a local monarch with the title of Khadim al-Harameini al-Sharifein, a minister of the two shrines, will ever allow a temple of non-Islamic religion to be built-in within the historical borders of the Arabian Peninsula. The expulsion of the three Arab Jewish tribes from Medina, as well as the de-Judaization of Yemen, is part of this logic. Arabocentrism and the pure, normative Hanbalist school of law are the constant filters against foreign religious influences in the homeland of Islam.

One of these peripheries is the Maghreb, where in the VI century BC. the Jews arrive with the ships of the ancient Phoenician colonizers. Studies by the famous Arab scholar Ibn Khaldun, as well as a number of European scholars such as Michael Maas, Martin Gilbert, Eugene Albertini and others, describe in detail the adoption of Judaism by the Amazons in North Africa, especially in today’s Morocco, Algeria, Tunisia and Libya.³¹ The lack of strong Arab-centric power

17.09.2017, <https://web.archive.org/web/20190410141326/https://arabi21.com/story/1035028/AF>,
15.01.2021.

³⁰ On December 2, 2018, the first Christian prayer took place in Saudi Arabia. It is historic because the religious event is officially authorized by the kingdom's authorities. Coptic Metropolitan Ava Marcus of the Egyptian city of Shabra al-Khaima, who led the prayer, is in Saudi Arabia at the invitation of Crown Prince Mohammed bin Salman. It is in response to the latter's visit to Cairo a few days ago, on his way to Buenos Aires, to the G20 summit and the meeting there with the Coptic pope and patriarch of Alexandria, Theodoros II.

The Coptic priest was allowed to carry with him all the attributes necessary for the conduct of prayer. It was held in Riyadh, the house of one of the Egyptian Christians living in the kingdom. For more information see: The Foreign Insider, 6.12.2018, <https://www.facebook.com/foreigninsider>, 15.01.2021.

³¹ In front of the Israeli newspaper Israel Today, Israeli citizen Hueta Braun claims that she is the sister of the grandmother of the last leader of the Libyan Jamahiriya, Moammar Gadhafi. The latter converted to Islam and married a Libyan wealthy man, while Brown emigrated to the Jewish state. For more information see: Asma al hukam al arab min usul al yahudiya ... The names of Arab rulers of Jewish descent Al Jaras, <https://aljaras.wordpress.com/2012/10/04/%D8%A84/>, 15.01.2021; Al Yahud al Amazing, The Jews Amazingi., https://www.marefa.org/%D8%A7%D9%84%D9%8A%D9%87%D9%88%D8%AF_%D8%A7%D9%84%D8%A3%D9%85%D8%A7%D8%B2%D9%8A%D8%BA#cite_note-3, 15.01.2021.

allows this territory far from Mecca and Medina to become a favorite place for the existence of all kinds of Islamic and non-Islamic unorthodox currents and even quasi-states. An example in this regard is the Jewish settlement of Erriad on the Tunisian island of Djerba, whose synagogue Al Griba is believed to have been built in the 6th century.³²

The same favorable conditions for the large presence of a local Jewish community provide the historical features of the development of society, the religious situation and the statist establishment in Persia. This hypothesis is very valid, especially before the victory of the Islamic Revolution in Iran in 1979. The remoteness, the historical competition with the Arab dogmatic center, the minority nature of the Shiite denomination in which there are unrecognized unorthodox remnants, mostly from Zoroastrianism, become favorable prerequisites for the reception and tolerance of religious beliefs, which do not threaten the established Iranian theocratic state.

Universal Sunni anti-Semitism is conceptual nonsense. It cannot be of the same type, rectilinear and with a permanent profile. The reason for this statement is that the view and assessment of more than one billion and two hundred million followers towards the Jews and Israel cannot be gathered in one matrix. Moreover, they are organized in different types of state models, often professing competing, or complementary/legal dogmatic schools, even though they are in the same denomination. Sunni groups form a distinct social people's psychology, their nations are characterized by different ethnic compositions and degrees of external (often European) influence. If we have to summarize, the Sunni periphery (following the example of the Maghreb and Turkey) is one step closer to the Shiite one than that of the Sunni center – the Arabian Peninsula. The periphery generates anti-Semitism, which we can define as basic, ethnic, or in other words, close to dogmatic-cultural. Hatred of Jews is fueled by personal competition and envy, which grows into a strong sense of denial and disregard for the whole community.

The most convincing argument for the genesis of anti-Semitism is the pace of de-Judaization of the country. There were 265,000 Jews in Morocco in 1948 and 2,100 in 2019.³³ In Tunisia in 1948 there were 105,000, and in 2019 – 1,000 people.³⁴ In Iraq in 1948 and 10 in 2019.³⁵ In Yemen, home to one of the oldest Jewish communities, there were 55,000 in 1948 and 50 in 2019.³⁶ In Algeria, in 1948 the Jewish community numbered 140,000, and in 2019 – 200 people.³⁷ In Lebanon, in 1948 the local Jewish community was 20,000.³⁸ The picture is interesting in Egypt and Syria, where there is a significant Jewish minority when Israel's independence is declared. The first Arab state was home to 75,000 and the second to 40,000. By 2019, the remaining local

³²Tunisia - Alaf al Yahud Min Mokhtalih Arjaa al Aalam Yakhtafilun Fi Djerba, Tunisia - Thousands of Jews from all over the world celebrate in Djerba, Deutsche Welle , <https://www.dw.com/ar/%D8%AA%9/a-43646581>, 15.01.2021.

³³ Jews in Islamic Countries: Morocco, Jewish Virtual Library, <https://www.jewishvirtuallibrary.org/jews-of-morocco>, 16.01.2021.

³⁴ Jews in Islamic Countries: Tunisia, Jewish Virtual Library, <https://www.jewishvirtuallibrary.org/jews-of-tunisia>, 16.01.2021.

³⁵ Jews in Islamic Countries: Iraq, Jewish Virtual Library, <https://www.jewishvirtuallibrary.org/jews-of-iraq>, 16.01.2021.

³⁶ Jews in Islamic Countries: Yemen, Jewish Virtual Library, <https://www.jewishvirtuallibrary.org/jews-of-yemen>, 16.01.2021.

³⁷ Jews in Islamic Countries: Algeria, Jewish Virtual Library, <https://www.jewishvirtuallibrary.org/jews-of-algeria>, 16.01.2021.

³⁸ Jews in Islamic Countries: Lebanon, Jewish Virtual Library, <https://www.jewishvirtuallibrary.org/jews-of-lebanon>, 16.01.2021.

Jews in these two Arab countries are several.³⁹ The neighborhoods in which they lived no longer exist. Countries such as Libya, Sudan, Oman, Jordan and Saudi Arabia are in the same situation. Statistics show that there is not a single registered local citizen who professes Judaism.⁴⁰

Anti-Semitism in Iran is purely political. If we have to look for a dogmatic expression of the object of the hatred of the leadership of the Islamic Republic, it would be Beni Israel, the sons of Israel, the Israelis, not al Yahud, the Jews. This is due to several factors that we can summarize schematically through the following hypotheses:

- Shiites and Jews profess minority religious doctrines. Similar group status strengthens internal cohesion and solidarity with denominations that have a similar group status.
- The Ja'farites contain unorthodox religious components typical of the pre-Islamic period of the Persians. The Iranian constitution officially recognizes Zoroastrianism, which is not a heavenly religion. This religious group has the right to one member of parliament, along with Jews, and Christians (divided into different denominations). Proof is the infallibility of the leader – I have the strong charisma of the leader. This feature again stems from the minority status of the religious group. The difference between the imam and the caliph has already been discussed.
- Arabs and Jews belong to the same ethnic group / here it is raising the question of whether Jews are an ethnicity or a denomination that we leave open. The vast majority of Arabs are Sunnis and hence they are predominantly perceived as part of the same (Summit) ethnic group. Shiites are predominantly Persians. The latter are Aryans, whose language and culture are perceived as Indo-European. Ethnic differences within one country contribute to the basic acceptance of the other if the latter has no political aspirations.⁴¹ These aspirations can be regulated, as is the case in the Islamic Republic. However, if this ethnic group creates a strong state (Israel), which is a competitor for regional leadership, then tolerance becomes intolerance. It is transformed into fierce hatred and a desire to destroy the state.

The history of Judaism in this Central Asian country has very deep roots. There are many studies on Iranian Jews. A particularly valuable source is the book “Jews and Iranians” by Esther Parisi in French in 2019. There the author makes not only a serious historical retrospective, outlining the special relations between Persians and Jews. According to him, the establishment of the Jews in Persia took place more than twenty-seven centuries ago. In 539, the great military leader and founder of the Achaemenid Persian dynasty, Cyrus the Great (559-530), conquered Babylon and freed the local Jewish population from slavery. They are leaving for today's territory of the state of Israel. The origins of the Jewish community living in Iran today are believed to fall into this category. This is how the great Jewish communities in Hamadan and Susa were formed. King Darius I (521-468) of the same dynasty was tolerant of religious minorities. The rise of the Jews in Iran was particularly sensitive during the reign of the Qajar dynasty, which controlled Persia from 1779 to 1925. the new Muslims. “New Islam” is an Iranian term that refers to people who have recently joined the ranks of Islam. This name refers to the so-called. “Hidden Jews” who converted to Islam in Iran in the 17th and 18th centuries. These are those who are officially Muslims but continue to profess Judaism internally. Proof that the community did not allow mixed marriages, but wanted to stay “pure”. The term specifically referred to members of the Jewish community in the city of Mashhad who converted to Islam in 1839. It remained relatively

³⁹ For more information on Jews in Arab countries, see: Jews in Islamic Countries: Syria, Jewish Virtual Library, <https://www.jewishvirtuallibrary.org/jews-of-syria>, 16.01.2021.

⁴⁰ Jewish Virtual Library, <https://www.jewishvirtuallibrary.org/>, 16.01.2021.

⁴¹ Al Gadami, A., Nahnu wa Iran. Al hala al iraniya wa al asilya allyati ..., We and Iran. The Iranian case and the issues that <https://books.google.bg/books?id=f=false>, 17.01.2021.

compact until 1890, when part of it emigrated to Jerusalem. According to the website Ad darar as suniya, by the end of the 1940s the group already had serious economic positions in the country. The rise of the Jews continued in the era of Shah Mohammed Reza Pahlavi (1925-1979). He turned them into full citizens, and even some began to call themselves Iranian nationalists. Thus, gradually, some local Jews, thanks to their economic positions, became close to the country's political circles.

Esther Parisi is of the opinion that, in general, the creation of Israel in 1948 had a strong impact on the major waves of immigration from Jewish communities around the world. The situation of the Jewish community in Iran was different. This was due not only to the active contact between the authorities in Tehran and Tel Aviv but also to the high standard of living of the minority in Iran.⁴²

Despite the great change in the status of Jews in Iran since the 1979 Islamic Revolution, there has been some momentum from the legacy of past political regimes that have benefited this religious minority in the country. In the first place, according to Iran's constitution, he is officially credited as a member of the local parliament, a situation that does not exist in any other Islamic country. It complained that Jews have much better conditions for practicing technical religion than they do. According to unconfirmed information, there are 25 synagogues in Tehran and 75 across the country. At the same time, there are no Sunni mosques in the capital. According to a Kurdish opposition leader in Iran, in 2012 Sunnis must go to the Saudi or Pakistani embassy to pray.⁴³

The inertia of the past is great, but over time, Iranian Jews have had to become heavily Iranianized and sealed in order to continue to enjoy some of their privileges. For example, in an interview, Iran's Grand Rabbi Yahuda Karame said that "his country has complete freedom to practice the Jewish religion." Despite official statistics on the availability of 8,800 Jews in the Islamic Republic, he claims that they are many times more. Karame is of the opinion that there are 20,000 and 25,000 people. At the same time, his thesis that "General Kasem Suleymani is a national hero who defeated ISIS" is impressive."⁴⁴

This type of statement can be explained by the adoption of a specialized law by the Iranian parliament. The legal norm adopted in 2020 shows the strengthening of the political anti-Semitism of the Islamic Republic and its gradual transformation into a dogmatic-racial one, which is typical for the Sunni Arab countries. Journalist Meir Javendarvar told the Monitor newspaper that the new legal norm aims to cut off communication between Jewish families divided between Israel and Iran, criminalizing any contact between them. The punishment includes imprisonment, from six months to two years, or 31-74 lashes, or a fine of 20-80 million tons (about 1,200-4,800 dollars). Additional penalties are imposed, including deprivation of the accused of social benefits, state pensions and state education, for a period of between six months and five years.⁴⁵

⁴² Parisi, E., *Les juifs et iraniens*, L'Harmatan, 2019, pp. 35-61.

⁴³ Bill fidio loan kurdi irani moarid: la masjid lil suna fi taharan, Through video iranian, kurdish opposition leader: There are no Sunni mosques in Tehran, Al Anba, <https://www.alanba.com.kw/ar/arabic-international-news/319837/26-08-2012-%D8%A8%D8>, 17.01.2021.

⁴⁴ Goldman, M., *Al Khaqham al Kabir Lil Yahud Fi Iran: Al Farik Suleimani Batal Kaumi Hazama Daesh, The Grand Rabbi of Iran: General Kasem Suleimani is a National Hero Who Defeated ISIS*, translated by H. Mazahim, Al Monitor, 22.06.20 <https://www.almayadeen.net/news/politics/1405766/%>, 17.01.2021.

⁴⁵ Javendarfar, M., *New Law Cuts Contacts for Families Split between Iran, Israel*, May 25, 2020, <https://www.al-monitor.com/pulse/originals/2020/05/iran-new-law-israel-break-up-families-connections.html>, 17.01.2021.

4. Conclusion

The strong escalation of tensions in the Middle East region after 2018 also radicalizes the Islamic Republic's hatred of Israel. Unfortunately, since 2020, there has been a process of change in Shiite anti-Semitism, which is beginning to penetrate increasingly into the bowels of Iranian society.

Anti-Semitism and anti-Westernism, divided into Sunni and Shiite, have long been subject to the following interdependence: Iranian society has traditionally favored the Western leader, the United States, unlike the ruling radicalized clergy and its state structures. This was definitely true for the generation that remembers the reign of Shah Mohammed Reza Pahlavi. The same hypothesis, but in inverse form, is valid for the symbol of conservative Sunnism - Saudi Arabia. Saudi society has traditionally been hostile to the Western leader, the United States, unlike the ruling dynasty. Times and politics are changing, influenced to a very large extent by the nature of power in the White House. In Tehran and Riyadh, the messages are clearly heard and decoded by the non-religious Barak Obama, the sympathizer of the strong evangelical current, Donald Trump, and the Catholic, Joe Biden. In practice, a kind of confessional "Rubik's cube" is obtained, in which the combinations of the individual squares are adjusted and a time of stabilization in the region is obtained. Unfortunately, a non-working combination may come out, which is nothing more than a highly explosive mixture for the region.

Acknowledgements

This research did not receive any specific grant from funding agencies in the public commercial, or not-for-profit sectors.

The author declares no competing interests.

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