

Author's Updated Preface

Andrew G. Bostom, M.D.

"Andrew Bostom has written and continues to write...I would say there is no one who is writing more scholarly, but accessible material about Islam in the world today, than Andrew Bostom"

—*Dennis Prager, author of *Why The Jews? The Reason For Antisemitism*, and *The Rational Bible: Exodus*, and syndicated columnist, and radio talk show host. Monday, August 22, 2016, *The Dennis Prager Show* <https://bit.ly/35wcXYG>

*"To understand and elucidate the 'something' that is the core of classical Islam has been the mission of Andrew Bostom's scholarship for well over a decade. A professor of medicine by education and training, Dr. Bostom has brought the uncompromising rigor of that discipline to the study of Islamic history and doctrine. It is the saddest of ironies that such rigor is sorely needed in an age of jihadist supremacism...In the best Western tradition, Bostom's quest for knowledge is rooted in reason, applied gimlet-eyed to an assemblage of evidence drawn painstakingly from the historical record. The contributions of this approach have already been immense. Most notably, Bostom has edited two essential compendia: *The Legacy of Jihad: Islamic Holy War And The Fate of Non-Muslims* (2005) And *The Legacy of Islamic Antisemitism: From Sacred Texts To Solemn History* (2008). These collections, featuring accounts of Islam in word and deed for over a millennium, as well as the critiques of scholars of Islam — Muslim and non-Muslim — over the centuries, put the lie to conventional wisdom. Jihad, despite assiduous efforts to reinterpret its meaning and bleach away its history, originated as the mission to spread Islam by forcible conquest. Strains of Jew hatred inhere in Islamic scripture and tradition — neither were they inculcated in Muslims by shameful antisemitic chapters in the history of Christendom, nor are they strictly a byproduct of Israel's modern establishment as a nation-state in the Promised Land inhabited by Jews for many centuries before the birth of Mohammed."*

—**Andrew C. McCarthy, author of *The Grand Jihad—How Islam and the Left Sabotage America*, and *Willful Blindness—A Memoir of the Jihad* **Sharia and Freedom." *The National Review Online*, Saturday, October 20, 2012 <https://bit.ly/2OUfUN8>

"...uses sacred texts and statements from authoritative Islamic scholars to show that anti-Semitism was present in the earliest stages of the religion and is not just a phenomenon of the past 60 years. By gathering these various resources, Bostom persuasively-almost overwhelmingly-demonstrates the anti-Semitic tendencies in Islam, presenting his case like a prosecuting attorney...Highly recommended for all libraries."

—*Library Journal*, 2008 <https://bit.ly/39Fl2gm>

Gustave Doré, “Sack of the Jewish Barrio”

(Tetúan, Morocco), 1860^a

GUSTAVE DORÉ



Sac du Barrio des Juifs (Tétuan).

“...[T]he Muslims understood that the city was not yet in the power of the Spaniards, and, slipping in the midst of darkness under the walls of Tétuan, they climbed them, spread among the Jews, and there began a massacre...[A] city in flames, whose streets are full of cutthroats and robbers wallowing in blood, looting, raping, slaughtering, tearing children from their mothers' wombs, defiling the (synagogue) altars and burning everything that did not increase their booty According to those that remained in the town that night, the sack of the Jewish barrio (ghetto) must have been an horrific carnage. Jewish women, surprised in their sleep, were seen to be wandering on the terraces of their homes, imploring an impossible help. The Kabyles (Berber Muslims) had nothing more to fear, since they no longer had any chiefs, and those that had not joined the khalifa had themselves urged them to plunder. The rage of their defeat (by the invading Spanish), their inveterate hate for Jews, plus the thirst for blood and pillage which drive these wild tribes, impelled them to loot the ghetto.”^b

“Yesterday an unoffending Jew was publicly beheaded and burned in this city [Urmia, northwest Iran]. The enraged Mohammedans had, for two or three days, thronged the governor’s palace by thousands, demanding that the whole Jewish population of the city should be put to death to a man. And to appease the mob, the governor delivered up this individual. He was arraigned under the accusation of having murdered a Mohammedan child. The Mohammedans...cherish the belief, (or profess to cherish it,) that the Jews possess an instinctive thirst for human blood, as well as seek human victims for an annual sacrifice. In this instance, a Mohammedan infant was found dead, before the door of a Jew. The probability is that the child died a natural death and was thus exposed by interested persons, to rouse public indignation against the poor Jews; and so strong is the hatred of the Mohammedans towards the descendants of Israel, that the stratagem proved entirely successful, as is often the case in Mohammedan countries...The hostility cherished by Mohammedans towards the Jews is inconceivably more bitter than their hatred to Christians. The determined aversion which the Jews early manifested to the religion of the impostor [Muhammad] is still remembered and strongly resented by his followers”

—American Reverend, Justin Perkins¹, 1836

“In the Fatiha [the Koran’s opening chapter, i.e., 1:7], the words al-maghdub alayhim [‘those who earned Your (Allah’s) anger’] are supposed to refer to the Jews....Forgetting the Divine Dispensation, the Jews transgressed Allah’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)... The believers [Muslims] will find that they [the Jews] are their fiercest enemies (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 the poll-tax, as a mark of their humiliation (9:29)... The Jews extended their hatred of the Prophet to all Muslims...They became, in a way, the incarnation of evil.”

—Moshe Perlmann², 1940

...[T]he phrase in the daily prescribed prayers ‘Guide us to the straight path, to the path of those you have blessed, not of those who incurred [Your] wrath, nor of the misguided (al-Fatiha, 1:5-6-7.)’...mention two groups of people but do not say who they are. The Prophet [Muhammad] interpreted [in a canonical hadith] those who incurred Allah’s wrath as the Jews and the misguided as the Christians. The Jews, we are told [i.e., in both the Koran, and hadith] killed many of their prophets, and through their character and materialistic [2:96] tendencies have contributed much to moral corruption, social upheaval and sedition in the world [5:33; 5:64]...[T]hey were readily misled [9:30] and incurred both Allah’s wrath and ignominy [2:61; 3:112].”

—The Qur’an: An Encyclopedia³, 2005

“The prophet Muhammad warned us against these people. The Koran (5:82) says: ‘You shall find the people strongest in enmity towards the believers to be the Jews...’ Every Muslim should read this verse. Every Muslim should memorize it and carve it onto his mind and his heart... (Our) enmity toward the Jews will never end. It will continue until the Antichrist arrives and the Jews are annihilated in the Great Battle, which will take place in the Levant, in our own land, against the Jews. The enmity between us and the Jews will never cease because it is ideological...The regimes of the world can sign agreements and peace accords with the Jews, but the people curse the Jews whenever they recite the (opening) Al-Fatiha chapter (i.e., the 7th verse, 1:7) in the Koran.”

—Former Jordanian MP Muhammad Tu’mah Al-Qudah^{4a}, October 30, 2019

“The verse (Koran 7:166) appears on the screen with an image of macaque monkeys. [Imam]Mohamad Joban chants and the congregation repeats after him: ‘Then, when they [the Jews] rebelled against the commands to refrain, We said to them, ‘Be despicable apes.’...Allah said in another verse (Koran 5:60) Allah turned... Some of them became, what? A pig...Allah just wanted to tell us what Allah told you a long time ago that people turned into monkeys and that this is true. It is religion, look at them, some of them stayed apes and pigs”...

—Imam Mohamad Joban^{4b} of Redmond, Washington, December 15, 2019

Twelve years ago, the extensive historical, doctrinal, and socio-political materials introducing this book, concluded with data collected by the Anti-Defamation League (ADL), and analyzed by Yale statistician, Dr. Edward H. Kaplan. ⁵ The ADL questionnaire, administered during 2004 in the United Kingdom, France, Germany, Denmark, Belgium, the Netherlands, Austria, Italy, Spain, and Switzerland (reproduced as Table 1, below), was modified (Table 2), and employed globally during surveys whose results were reported between 2014, through 2017.⁶ 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. ⁷

Removing bias (“confounding” factors, for example age) from the 2004 Western European survey data with the use of statistical modeling of the unadjusted raw data (by multivariable logistic regression), demonstrated (Table 3.) that relative to Christianity (as the “referent” religion), *Islam conferred a nearly 8-fold increased risk* (quantified as an “odds ratio”) *for extreme Antisemitism!* ⁷

Table 1.

- [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)*

Table 2.

- [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.*

Table 3. Multifactor Logistic Model Predicting Extreme Antisemitism Controlling for Country of Residence, Age, Religion, Income, Gender, Contact with Jews, Commonality with Other Races/Religions, and Attitudes Toward Immigrants.

Religion (Relative to Christianity)	Odds ratio	95% Confidence Interval	
		Lower	Upper
Islam	7.80	4.69	12.98

ADL’s 2004 Western European survey foreshadowed the pandemic of Muslim Antisemitism revealed by its global survey reported a decade later in 2014,⁹ and both that survey’s 2015 follow-up “Muslim oversample” of Western Europe,¹⁰ and a U.S. survey ADL completed in 2016, and early 2017.¹¹

Extreme Antisemitism, again, defined as agreement with at least six of eleven Antisemitic stereotypes (Table 2), is 2- to 4.5-fold more common among Muslims, relative to non-Muslims, worldwide, and regionally, including within Muslim diaspora populations in Western Europe, and the United States, per the ADL’s 2014-2017 surveys:

- The world’s 16 most Antisemitic countries are all in the Muslim Middle East, where 74% to 93% of the overwhelmingly Muslim denizens of these nations exhibit 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%.¹²
- There is 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%.^{13,14}
- There is 2 to 4.5-fold excess occurrence 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.^{15,16}
- There is a 2.4-fold excess occurrence of extreme Muslim Antisemitism in the U.S., 34% of Muslims vs. 14% of the general population.¹⁷

Thursday November 21, 2019, the ADL released its 2019 survey data on the prevalence of EXTREME Antisemitism (as defined, above) 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.¹⁸ These most recent findings confirmed the ongoing, disproportionate roughly 3-fold excess occurrence of extreme Antisemitism among Western Europe’s Muslims.

Table 4. Disproportionate extreme Antisemitism in Western Europe by religious affiliation with Islam, 2019.¹⁹

Country	Muslims	Christians	None	Overall
Belgium	58%	22%	16%	24%
United Kingdom	54%	11%	8%	11%
Germany	49%	14%	12%	15%
Spain	46%	27%	25%	28%
France	45%	19%	11%	17%
Italy	43%	18%	20%	18%
Total Averages	49%	19%	15%	19%

Till now, the ADL’s 2014 through 2019 surveys have only been presented as raw, unadjusted percent prevalence data. Given Kaplan’s analyses of the unadjusted 2004 ADL survey data, alarming as the more recent 2014-2017 findings may be, regarding extreme Muslim Antisemitism, the current disproportionate nature of this specific strain of Jew-hatred may well be underestimated, pending similar multivariable-adjusted statistical modeling.²⁰

Probing what animates such intense Muslim Jew-hatred—whether the current pandemic,²¹ or regional historical examples²²—is not a new line of inquiry.²³ Just prior to submitting the final manuscript of the first edition of *The Legacy of Islamic Antisemitism*, I took a brief hiatus and posed the following two questions, based upon my research, to a cadre of academics, independent scholars, theologians, journalists, and activists who opine, in writing and speech, about Antisemitism, generally, and/or within the Muslim world, specifically.²⁴ I asked (via e-mail correspondence), *“In your opinion, would this quote (below) exemplify racial, or at least ethnic Antisemitism? Moreover would you please hazard a guess as to where and when it was written, based upon the contents?”*²⁵

Here is the quote: ²⁶

Our people [the Muslims] observing thus the occupations of the Jews and the Christians concluded that the religion of the Jews must compare unfavorably as do their professions, and that their unbelief must be the foulest of all, since they are the filthiest of all nations. Why the Christians, ugly as they are, are physically less repulsive than the Jews may be explained by the fact that the Jews, by not intermarrying, have intensified the offensiveness of their features. Exotic elements have not mingled with them; neither have males of alien races had intercourse with their women, nor have their men cohabited with females of a foreign stock. The Jewish race therefore has been denied high mental qualities, sound physique, and superior lactation. The same results obtain when horses, camels, donkeys, and pigeons are inbred.

Not surprisingly, the replies of my correspondents reflected the conventional academic (and journalistic) wisdom which continues to assert Muslim Jew-hatred is only a recent phenomenon that began in the late 19th or early 20th centuries, and is a mere by-product of the advent of the Zionist movement, and the protracted Arab-Israeli conflict over the lands comprising the original 1922 Mandate for historical Palestine (i.e., modern Israel, Jordan, Judea, Samaria, and Gaza). Such thinking also contends that this strain of Jew hatred is a loose amalgam of re-cycled medieval Christian Judeophobic motifs, calumnies from the Czarist Russia “Protocols of the Elders of Zion,” and standard European racist, or Fascist/Nazi propaganda.²⁷

The contemporary pervasiveness of such flawed understanding was again manifested in the responses of my interlocutors. A representative sample of their comments demonstrates this phenomenon:²⁸

"Of course it's Antisemitism of the most vile racist stripe—which leads me to think it likely dates from the 19th century, at the earliest. It also sounds like the sort of thing one would read in the Antisemitic popular literature of the Edwardian period. So, my guess would be somewhere between 1830 and the 1920s."

"I imagine this was written under the influence of modern theories of racial inferiority."

"If I had to hazard a guess, I would say this is from a sermon in a Gaza mosque this past Friday..."

"Could be any mosque in the Muslim world, or Nazi Germany if it weren't for the first line. Definitely racial..."

"How about current Wahhabi establishment?"

"I have no idea who said it but I'll hazard a guess just for sport: the Mufti of Jerusalem, circa 1940?"

"Probably last week from one of the mullahs in the UK."

"Yes, racist to the point of being Nazi-like. I would say, the Mufti of Jerusalem or some other Islamofascist, or maybe contemporary Wahhabi."

"...it's the usual (modern) boiler plate from the Middle East."

The quote in fact derives from a remarkable essay by the polymath Arabic writer al-Jahiz (d. 869),²⁹ illustrating the anti-Jewish attitudes prevalent within an important early Islamic society, and composed over a millennium earlier than suspected by these interlocutors. It is also worth noting that al-Jahiz (described as a "skeptic," who harbored "indifferent views toward religion in general")³⁰ included sociological observations—the quote cited above—which reveal the interface between indigenous ethnic/racial discriminatory, and Islamic religious (i.e., the essay's major emphasis, described below) attitudes towards Jews, expressed a thousand years before any secular Western European Antisemitic ideologies would be exported to the Muslim Near East.

Al-Jahiz's full essay was actually an anti-Christian polemic believed to have been commissioned by the Abbasid Caliph al-Mutawakkil (d. 861),³¹ who inaugurated a literary campaign against the Christians. The author examines why the Muslim masses prefer the Christians to the Jews. This empirical preference (although decried by the author) is acknowledged by al-Jahiz from the outset:³²

I shall begin to enumerate the causes which made the Christians more liked by the masses than the Magians [Zoroastrians], and made men consider them more sincere than the Jews, more endeared, less treacherous, less unbelieving, and less deserving of punishment. For all this there are manifold and evident causes.

Al-Jahiz offers two primary explanations for this abiding hostility of the Muslim rank and file towards the Jews. First was the "rancorous" relationship between the early Muslim community, exiles from Mecca, relocated among Jewish neighbors in Medina.³³

When the [Muslim] Emigrants [from Mecca] became the neighbors of the Jews [in Medina]...the Jews began to envy the Muslims the blessings of their new faith, and the union which resulted after dissension. They proceeded to undermine the belief of our [i.e., the Muslim] masses, and to lead them astray. They aided our enemies and those envious of us. From mere misleading speech and stinging words they plunged into an open declaration of enmity, so that the Muslims mobilized their forces, exerting themselves morally and materially to banish the Jews and destroy them. Their strife became long-drawn and widespread, so that it worked itself up into a rage, and created yet greater animosity and more intensified rancor. The Christians, however, because of their remoteness from Mecca and Medina, did not have to put up with religious controversies, and did not have occasion to stir up trouble, and be involved in war. That was the first cause of our dislike of the Jews, and our partiality toward the Christians.

However, al-Jahiz then identifies as "the most potent cause" of this particular animus towards the Jews, Koran 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; and you will find the nearest of them in affection to the believers those who say, 'We are Christians.' That is because among them are priests and monks and because they are not arrogant."], and its interpretation by the contemporary (i.e., mid-9th century) Muslim masses.³⁴

Moreover, the basic contention in Al-Jahiz's essay that the Muslims harbored greater enmity towards the Jews than the Christians is supported by the independent observations of another Arab author active during the beginning of the 9th century in Iraq, the Sufi theologian al-Harith al-Muhasibi (d. 857).³⁵ He maintained that because the Jews stubbornly denied Muhammad's truth, they were "...in the eyes of the Muslims worse than the Christians."³⁶

Returning to Al-Jahiz's assessment, and the centrality of Koran 5:82, it is critical to note that the glosses on this verse in the classical Koranic commentaries by al-Tabari (d. 923),³⁷ Zamakhashari (d. 1143),³⁸ Baydawi (d. ~ 1316),³⁹ and Ibn Kathir (d. 1373),⁴⁰ demonstrate a uniformity of opinion about the confirmed animus of the Jews towards the Muslims, which is repeatedly linked to another central Antisemitic motif in the Koran: their eternal curse for transgressing the will of Allah, slaying Biblical prophets, and resultant condemnation to permanent humiliation (i.e., Koran 2:61/3:112).⁴¹ Tabari, for example, states:⁴²

In my [Tabari's] opinion, [the Christians] are not like the Jews who always scheme in order to murder the emissaries and the prophets, and who oppose Allah in his positive and negative commandments, and who corrupt His scripture which He revealed in His books.

Tragically, more than eleven centuries after the shared epoch of al-Jahiz and al-Tabari—the latter's authoritative Antisemitic interpretation of Koran 5:82 merely amplifying the hatred of the literal text—this verse continues to shape Muslim attitudes towards Jews. Consider the modern glosses on Koran 5:82 by, arguably, the two most important Koranic commentators of our era, Shiite exegete Muhammad Husayn Tabatabai (1904-1981),⁴³ and his Sunni counterpart, Muhammad Sayyid Tantawi (1928-2010).⁴⁴

Allameh is an honorific title for great scholars of Islamic jurisprudence.⁴⁵ 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 fī tafsīr al-Qurʾān* “The measure of balance/justly held scales in the interpretation of the Quran,” a 21-volume Arabic opus, is regarded as the most important contemporary Shiite Koranic commentary.⁴⁶ 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.⁴⁷ 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.”⁴⁸

Here is Tabatabai's gloss on Koran 5:82—the central Koranic verse defining Islam's eternal attitudes towards Jews and Judaism—from *al-Mizan*:⁴⁹

“...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 [Koranic 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 Koran] had indicated.”

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 Koranic exegesis having edited a magnum opus 15-volume modern Koranic commentary, and helped create the largest online website of such analyses.⁵⁰ Tantawi gloss on Koran 5:82, comports with Tabatabai's:⁵¹

“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-Alusi⁵² 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).’⁵³...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).”

Current Al-Azhar Grand Imam Ahmed al-Tayeb was Tantawi's immediate successor in 2010, lionized at the time of this appointment for his alleged enlightened moderation.⁵⁴ Al-Tayeb confirmed both Tabatabai's and Tantawi's authoritative, Jew-hating glosses on Koran 5:82, in perpetuity, openly equating Judaism/Zionism, and Jews/Zionists, during an October, 2013 interview:⁵⁵

A verse in the Koran explains the Muslims' relations with the Jews...This is an historical perspective, which has not changed to this day. See how we suffer today from global Zionism and Judaism...Since the inception of Islam 1,400 years ago, we have been suffering from Jewish and Zionist interference in Muslim affairs. This is a cause of great distress for the Muslims. The Koran (5:82) said it and history has proven it: "You shall find the strongest among men in enmity to the believers to be the Jews..."

Islam conjoins such theological Jew-hatred—as expressed by Koran 5:82, its authoritative gloss, and myriad other Koranic verses, and related hateful motifs in the traditions of Islam's prophet Muhammad, and their interpretations—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.⁵⁶ Koran 9:29 elucidates this eternal jihad mandate, succinctly:⁵⁷

"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 Koranic exegetes, Tabatabai and Tantawi, for definitive instruction on how Muslims are to understand Koran 9:29, today. These glosses on Koran 9:29, extracted, below, reiterate an overarching principle, established across a millennium of uniform commentary on this verse:⁵⁸ 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:⁵⁹

[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.”

This toxic amalgam of canonical Islamic Jew-hatred, and jihad engenders predictable, “sacralized” calls for violence against Jews. Tantawi’s 700pp. Al-Azhar University Ph.D. thesis, (in English translation, *Jews in the Koran and Traditions*; completed 1966, published 1968), denounced Jews who rejected Islam as “maleficent deniers,” granting Muslims license to commit violence against them, to extirpate Jewish “evil”:⁶⁰

“...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.”

Nearly four decades later, both Tantawi (then Al-Azhar Grand Imam, in April, 2002), and al-Tayeb (then Egypt’s Grand Mufti, in July, 2002), sanctioned mass-murderous jihadist homicide bombing “martyrdom operations” against Israel’s Jews, even after the horrific Netanya Passover jihad massacre on March 27, 2002.⁶¹

Past as prologue, here is a brief, very incomplete sampling of pogroms and mass murderous violence against Jews living under Islamic rule, across space and time, all resulting from the combined influences of jihadism, general anti-dhimmi, and/or specifically Antisemitic motifs in Islam: 6,000 Jews massacred in Fez in 1033; hundreds of Jews slaughtered in Muslim Cordoba between 1010 and 1015; 4,000 Jews killed in Muslim riots in Grenada in 1066, wiping out the entire community; the Berber Muslim Almohad depredations of Jews (and Christians) in Spain and North Africa between 1130 and 1232, which killed tens of thousands, while forcibly converting thousands more, and subjecting the forced Jewish converts to Islam to a Muslim Inquisition; the murderous persecutions of the Jews of Egypt by al-Hakim during the early 11th century, one of which was timed for Passover in 1012; Jews in Alexandria and Cairo being pogromed and plundered in 1047, 1168, 1265, and 1324; and Sultan Baybars in the 13th century blaming Jews for starting a plague, and subjecting them to extortion, massacre, and expulsion; the 1291 pogroms in Baghdad and its environs, which killed (at least) hundreds of Jews; the 1465 pogrom against the Jews of Fez; the late 15th century pogrom against the Jews of the Southern Moroccan oasis town of Touat; the 1679 pogroms against, and then expulsion of 10,000 Jews from Sanaa, Yemen to the unlivable, hot and dry Plain of Tihama, from which only 1,000 returned alive, in 1680, 90% having died from exposure; recurring Muslim anti-Jewish violence — including pogroms and forced conversions — throughout the 17th, 18th and 19th centuries, which rendered areas of Iran (for example, Tabriz) Judenrein; the 1834 pogrom in Safed where raging Muslim mobs killed and grievously wounded hundreds of Jews; the 1860 Berber Muslim attack on the Jewish ghetto of Tetuan, Morocco; the 1888 massacres of Jews in Isfahan and Shiraz, Iran; the 1910 pogrom in Shiraz; the pillage and destruction of the Casablanca, Morocco ghetto in 1907; the pillage of the ghetto of Fez Morocco in 1912; fomented by the jihadist “Godfather” of the Palestinian Arab Muslim movement, Hajj Amin el-Husseini, the 1929 Arab Muslim jihad rampages, beginning in Hebron, and extending to Jerusalem, Safed, Jaffa, Haifa, Ramla, Beisan, Acre, and Nazareth, resulting in a total of 133 Jews killed, and 241 injured; the government sanctioned anti-Jewish pogroms by Muslims in Turkish Eastern Thrace during June-July, 1934 which ethnically cleansed at least 3000 Jews; and the series of pogroms, expropriations, and finally mass expulsions of some 900,000 Jews from Arab Muslim nations, beginning in 1941 in Baghdad (the murderous “Farhud,” during which 600 Jews were murdered, and at least 12,000 pillaged) — eventually involving cities and towns in Egypt, Morocco, Libya, Syria, Aden, Bahrain, and culminating in 1967 in Tunisia — that accompanied the planning and creation of a Jewish state, Israel, on a portion of the Jews’ ancestral homeland.⁶²

Islamdom's ongoing, relentless jihad against Israel is the apotheosis of modern Muslim Jew-hatred, and jihadism.⁶³ Consider two complementary fatwas, one written January 5, 1956, by then Grand Mufti of Egypt, Sheikh Hasan Mamoun, and another January 9, 1956, signed by the leading members of the Fatwa Committee of Al Azhar University, and the major representatives of all four Sunni Islamic schools of jurisprudence.⁶⁴ It is important to bear in mind that when the fatwas were issued, Israel was a rump state within the 1949 armistice borders (i.e., Egypt occupied and controlled Gaza; Jordan occupied and controlled Judea-Samaria), and the 1956 Sinai conflagration would not break out until over 9-months later.⁶⁵ These authoritative, mainstream Islamic 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”⁶⁶—booty or spoils—to be governed eternally by Islamic law. Conspiratorial Islamic Jew-hatred was intertwined with this jihad doctrine, as defining extracts of the overlapping fatwas reveal:⁶⁷

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.

Synopses of these pronouncements were even reported in the U.S. press: “PEACE WITH ISRAEL SACRILEGIOUS, SAY LEADERS OF MOSLEMS,” *St. Louis Post-Dispatch*, January 11, 1956, and “MOSLEMS SAY PEACE WITH ISRAEL WOULD BE SACRILEGIOUS,” *Chicago Tribune*, January 11, 1956.⁶⁸

Two decades earlier, then Grand Mufti of Jerusalem Haj Amin el-Husseini's 1937 fatwa likewise promulgated canonical Islamic Jew-hatred, and jihad for the destruction of Palestinian Jewry, prior to the emergence of the State of Israel.⁶⁹

As detailed in a 2013 monograph, which provided, and riveted upon, the first full English translation of el-Husseini's 1937 “religious edict,” the proclamation exclusively invoked traditionalist Islamic themes, familiar to the Muslim masses, for the incitement of annihilationist Islamic Jew-hatred. Reiterating foundational Jew-hating motifs from the Koran itself, and embodied by the inflammatory words and murderous actions of Islam's prophet Muhammad (i.e., in the “hadith” or traditions, and “sira,” the earliest pious Muslim biographies of Muhammad), el-Husseini's traditional Islamic Jew-hatred has remained a staple of contemporary Palestinian Muslim religious discourse, through the present.⁷⁰ Just before his concluding admonition for a *jihad* to annihilate the Jewish community of historical Palestine, Haj Amin el-Husseini recapitulates the dominant thematic narrative, woven together from a myriad of specific, canonical Islamic motifs, throughout the 1937 fatwa:⁷¹

[T]he Arabs have learned best how they really are, that is, as they [the Jews] are described in the Koran and in the sacred scriptures... The verses from the Koran and hadith prove to you that the Jews have been the bitterest enemies of Islam and continue to try to destroy it.

A simple enumeration conveyed el-Husseini's extensive use of references from Islam's canonical texts: ten explicit references to Koranic motifs (including eleven separate verses quoted directly in the proclamation), with an additional six implicit references; two explicit citations of the sira, and five implicit references; and two major, explicit citations (with quotation) of hadith, accompanied by three additional implicit references to the hadith literature. These citations are complemented by an explicit reference to the great early Muslim scholar al-Tabari (d. 923), and his monumental *History*.⁷²

El-Husseini's interpretation of the eleven Koranic verses he quotes, directly, comports with their authoritative exegeses, classical, and modern. For example, concluding his litany of Koranic quotations (i.e., 2:109, 59:2, 3:99-102, 5:49, 2:143, 2:144, 4:51, 4:52, and 5:82) appropriately, with Koran 5:82, el-Husseini insists this verse "*quite unmistakably characterizes the position of Islam and Judaism.*"⁷³

The verbatim canonical hadith which chronicle Muhammad's alleged poisoning by a Khaybar Jewess, confirm el-Husseini's paraphrase of these accounts in his 1937 fatwa. Additional confirmation of el-Husseini's overall narrative regarding Muhammad's poisoning is provided by the sira accounts of Ibn Ishaq, and Ibn Saad. Ibn Ishaq's report concludes that Muhammad ultimately died from this poisoning episode, and notes his death was considered an act of "martyrdom," while Ibn Saad avers the lethal poisoning was a full-fledged "Jewish conspiracy."⁷⁴ El-Husseini appositely concludes his compendious discourse on Islam's canonical Jew-hatred with a central motif from Muslim eschatology, as recorded in the hadith—how the destruction of the Jews is requisite for ushering in the messianic times.⁷⁵

Although free of eschatological references, the language and arguments of the January 1956 fatwas by then Egyptian Grand Mufti Mamoun, and Al-Azhar's preeminent legists, are otherwise indistinguishable from those employed by el-Husseini in 1937, and again by Hamas in its 1988 covenant, revealing the same conjoined motivations of jihad, and conspiratorial Islamic Jew-hatred.⁷⁶

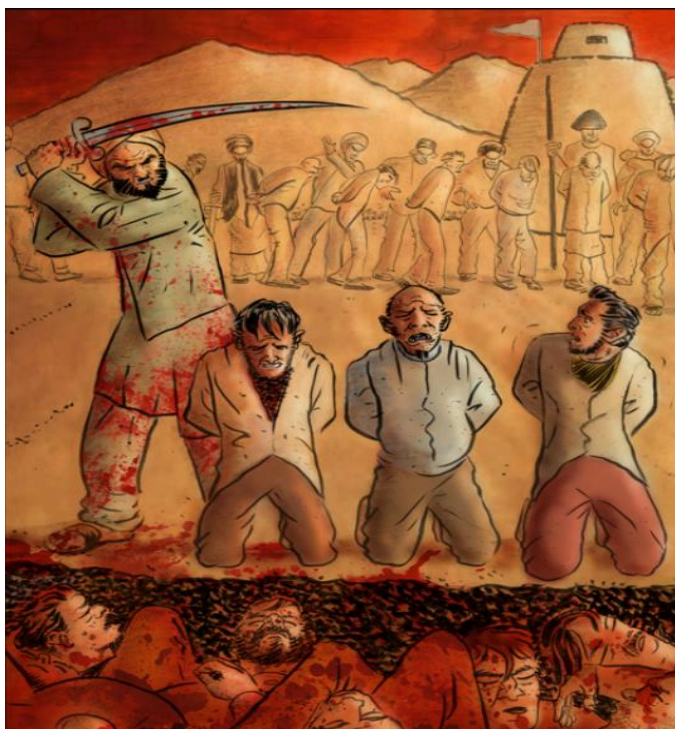
Koran 3:112, which affirms the curse of permanent abasement upon the Jews for transgressing Allah's will, and killing his prophets, is featured before the pre-amble to Hamas' foundational Covenant—it is literally part of the very first statement of the document.⁷⁷ Article 7 re-states the canonical apocalyptic hadith of Jew annihilation requisite to ushering in the messianic age, which concluded Haj Amin el-Husseini's 1937 declaration.⁷⁸

Jihad is the other pillar of Hamas' foundational ideology featured in the 1988 Covenant. Article 15 subtitled, "Jihad for the Liberation of Palestine is a Personal Duty," elucidates classical jihadist theory, as well as its practical modern application to the destruction of Israel by jihad:⁷⁹

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...

Recent polling data indicate that these traditionalist Islamic views—espoused across a continuum of 75 years⁸⁰ by el-Husseini, Al Azhar University, and Hamas—resonate with the Palestinian Muslim population. American pollster Stanley Greenberg performed 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.”⁸¹ As reported in July, 2011 these data revealed that 73% of Palestinian Muslims agreed with the dictates of the apocalyptic hadith (*Sahih Muslim*, Book 41, Number 6985; included in both el-Husseini’s 1937 declaration, and the 1988 Hamas Covenant) calling for the annihilation of the Jews, to bring on the messianic age. Eighty percent supported the destruction of Israel by jihad, and the need to recruit the entire global Muslim community, or “umma,” in this quintessential Islamic cause.⁸² Palestinian Authority Grand Mufti Muhammad Hussein (who retains that position, till now), re-affirmed the validity of the canonical hadith of Jew-annihilation 6-months later (January 9, 2012):⁸³

"47 years ago the [Fatah] revolution started. Which revolution? The modern revolution of the Palestinian people's history. In fact, Palestine in its entirety is a revolution, since [Caliph] Umar came [to conquer Jerusalem, 637 CE], and continuing today, and until the End of Days. The reliable Hadith (tradition attributed to Muhammad), [found] in the two reliable collections, Bukhari (i.e., Sahih Bukhari, Book 4, Volume 52, Number 177) and Muslim (i.e., Sahih Muslim, Book 41, Number 6985), says: "The Hour [of Resurrection] will not come until you fight the Jews. The Jew will hide behind stones or trees. Then the stones or trees will call: 'Oh Muslim, servant of Allah, there is a Jew behind me, come and kill him.' Except the Gharqad tree [which will keep silent]. Therefore it is no wonder that you see Gharqad [trees] surrounding the [Israeli] settlements and colonies..."



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

Such constant Islamic religious incitement begets unending paroxysms of violence directed at Israel's Jews. The ghoulis wave of knife-wielding jihad terror attacks, which reached a crescendo in the fall of 2015, epitomizes this ugly dynamic.⁸⁴ The wave of knifings was punctuated by two closely related forms of incitement: the launching of social media hashtags such as "Poison the Knife Before You Stab," or "Slaughtering the Jews," and the repetition by Palestinian Muslim clerics of Islam's canonical Jew-hating motifs, sanctioning a jihad genocide of Israeli Jews. Notwithstanding the shocking barbarity of such vox populi social media hashtags, the Muslim clerical imprimatur given to these wanton killings of Jews is far more insidious, and pathognomonic of a mainstream Islamic religio-political depravity willfully ignored by media, religious, and political leaders, worldwide.⁸⁵ Sheikh Muhammad Abu Sada, in a sermon delivered at the Abdallah Azzam Mosque, Gaza, (posted on the Internet on October 3, 2015), invoked a Koranic epithet for Jews (5:60) while calling for Palestinian Muslims to wage a genocidal jihad against "the brothers of apes and pigs," and liquidate the Jewish State.⁸⁶

'The Al-Aqsa Mosque is expecting our mujahideen [jihad warriors] and martyrdom-seekers. The Al-Aqsa Mosque is waiting. Know that even though the occupiers [Jews] have defiled the Al-Aqsa Mosque, the heroes of Gaza are making preparations, and they are digging tunnels that will enable them to reach Al-Aqsa. One day, they will emerge in the courtyards, the squares, the streets, and alleys [of Jerusalem], proclaiming 'Allah Akbar,' and they will issue a call to arms against the brothers of apes and pigs. [...] Al-Aqsa expects the heroes of the West Bank to launch Jihad, and to kill all the settlers... We shall emerge victorious, Allah willing, because Allah is with us, because it was promised by the Prophet Muhammad, and because there are mujahideen, and martyrdom-seekers among us... We shall emerge victorious, Allah willing, because we have among us people who don explosives belts, awaiting their journey to Paradise, to meet the Prophet Muhammad and his Companions. With all those, we shall emerge victorious, Allah willing. [...] We await a decision of our leader, who will say to us: "You will all be praying your afternoon prayer in Tel Aviv, Allah willing."

The Muslim prophet Muhammad used the epithets "apes/monkeys" and/or "pigs" (again, per Koran 5:60) to characterize Jewish victims of his jihadist campaigns, notably the Qurayza tribe, whose males Islam's prophet himself subsequently beheaded. Just prior to orchestrating the en masse execution of the adult males from the besieged Medinan Jewish tribe the Banu Qurayza (and distributing their women, children, and possessions as slave "booty" for the Muslims), Muhammad, according to his earliest Muslim biographer, Ibn Ishaq, addressed these Jews with menacing, hateful derision: "You brothers of monkeys, has God disgraced you and brought His vengeance upon you?" (Another early Muslim biographer of Muhammad, Ibn Saad, reports that Muhammad stated, "brothers of monkeys and pigs, fear me, fear me!").⁸⁷

Friday, October 9th, brandishing a knife, Gaza cleric Sheikh Muhammad Sallah "Abu Rajab"'s sermon at the Al-Abrar Mosque in Rafah, explicitly fomented murderous knifing attacks on Israeli Jews as sanctioned by Muhammad's actions towards the Jews of the Khaybar oasis, and the Medinan Jewish tribe, Banu Qurayza. "Abu Rajab" further invoked the murderous verdict, and even ghost-like spirit, of Muhammad's vindictive "arbiter" against the Qurayza, Saad b. Muadh.⁸⁸

The soldiers of the Prophet Muhammad are here. Brothers, this is why we recall today what Allah did to the Jews. We recall what He did to them in Khaybar....Now, we are imposing a curfew with daggers, and in the next phase, which is Allah willing, about to be realized... We shall not send you back to Russia, Bulgaria, the Ukraine, or Poland. We shall not send you back there. You have come here... The Islamic military court has ruled... This court, presided over by the Prophet's Companion Sad Ibn Muadh, has ruled... Saad Ibn Mu'adh has reappeared – in the West Bank. Saad Ibn Muadh is now in the streets of Jerusalem, Afula, Tel Aviv, and the Negev. The Islamic military court has made the divined ruling: You will get nothing in our land except for slaughtering or stabbing. Why? The world will say that we are terrorists, that we incite. Yes! "Oh Prophet, sufficient for you and for whoever follows you of the believers is Allah. Oh Prophet of Allah, incite the believers to fight." Oh people of Al-Abrar Mosque and the people of Rafah – from this mosque of yours, you have the honor of delivering these messages to the men of the West Bank: Form stabbing quads. We don't want just a single stabber. Oh young men of the West Bank: Attack in threes and fours. Some should restrain the victim, while others attack him with axes and butcher knives.[...]Do not fear what will be said about you. Oh men of the West Bank, next time, attack in a group of three, four, or five. Attack them in groups. Cut them into body parts.

Across a half millennium of authoritative constancy, from the seminal 15th century Koranic commentary *Tafsir al-Jalalayn*—perhaps the most influential single volume Koranic commentary ever produced, and still in wide use—to its modern (multi-volume) equivalents, the commentaries of Tabatabai and Tantawi, all make plain that Koran 33:26 refers to the circumstances of the Medinan Jewish tribe Banu Qurayza alluded to by Sheikh "Abu Rajab." *Tafsir al-Jalalayn's* laconic narrative provides the barest essentials of the storyline, while Tabatabai's gloss (especially), and the commentary of Tantawi elaborate details from the sira accounts (in particular) of this massacre:⁸⁹

[Koran 33:36] "And He brought down those who supported them among the People of the Scripture from their fortresses and cast terror into their hearts [so that] a party you killed, and you took captive a party."

[Tafsir al-Jalalayn] "He brought down from their fortresses those of the People of the Book—meaning the Jewish clan of Qurayza—who supported them, and cast terror into their hearts. You killed some of them—meaning the fighters—and some you took prisoner."

[Tabatabai] “The messenger of Allah rode out immediately after them. He passed by a gathering of Medinan Muslims in Banu Ghanam who were awaiting Allah’s messenger. It is believed that he asked: ‘Did a horseman pass by you before?’ They answered: ‘Dihya Al-Kalbi came by on a gray she-mule and he was sitting on a silk garment.’ The messenger of Allah said: ‘That wasn’t Dihya but the angel Gabriel who was sent to the Banu Qurayza in order to cause them to tremble and to cast terror in their hearts.’... When Allah’s messenger approached their fortresses, he said: ‘Brothers of monkeys [apes] and pigs! So... did Allah humiliate you and bring down vengeance on you?’...The messenger of Allah besieged them for twenty five nights until the siege wore them out and Allah cast terror in their hearts... Al-Zuhri reports that the messenger of Allah said: ‘When [the Banu Qurayza] asked for someone to judge them, they chose whomever they wanted from among my companions.’ They ended up choosing Saad ibn Muadh and the prophet Allah was pleased with that. When they surrendered to the judgment of Saad ibn Muadh, the messenger of Allah took their weapons, which he placed in his leathern tent. He then ordered them to be shackled and tied up and they placed them in the house of Usama. The messenger of Allah sent for Saad ibn Muadh and they brought him. [Saad] judged that their warriors should be killed, that their women and children be imprisoned, and their possessions taken as spoils... The messenger of Allah declared Allah’s greatness (‘Allahu Akbar’) and said to Saad: ‘You have judged over them with the judgment of Allah, High and Exalted!’... Thus the messenger of God had their warriors killed. Some counted six hundred warriors...There is a report that [the Banu Qurayza] said to Kaab ibn Asad when they were taken out and sent to the messenger of Allah: ‘Kaab! What do you think is going to happen to us?’ To which Ka’b answered: Don’t you notice that the one who summons [us] does not slow down? And that no one from you who is taken away is coming back? This, by Allah, is assassination!’ Huyayy ibn Akhṭab, the enemy of Allah, was brought. He was wearing a garb that was pierced as he had made holes on all sides, the size of a fingertip, so that it would not be taken as spoil. His hands were tied to the back of his neck with a rope. When he noticed the messenger of Allah, he said: ‘Yet, by Allah, I don’t blame myself for opposing you.’...He then sat down and his head was cut off.”

[Tantawi] “The Almighty (Allah)...stated the humiliating punishment that had befallen the Banu Qurayza on account of breaching their promises...Allah with His power and might...brought the Jews of Banu Qurayza from their fortresses and delivered their necks to you (the Muslims). He ‘cast terror into their hearts.’ They became terrified of you (the Muslims) to the extent that they became subjugated to you and submissively compliant to your dictates...(The arbiter) Saad Ibn Muadh decreed their men to be killed, their properties to be divided, and their women and offspring to be taken as captives. The Messenger of Allah also caused you to inherit their ‘homes’, meaning their fortresses ‘and their properties’ that they left behind, i.e., their possessions and livestock...He enabled the believers to expel those treacherous and unfaithful Jews.”

As alluded to in the Koranic commentaries of Tabatabai and Tantawi, a consensus Muslim account of the massacre of the Qurayza has emerged as conveyed by classical Muslim scholars of hadith, biographers of Muhammad's life (especially Ibn Ishaq), jurists, and historians. This narrative is summarized as follows: Alleged to have aided the forces of Muhammad's enemies in violation of a prior pact, the Qurayza were subsequently isolated and besieged. Twice the Qurayza made offers to surrender and depart from their stronghold, leaving behind their land and property. Initially they asked to take one camel load of possessions per person, but when Muhammad refused this request, the Qurayza asked to be allowed to depart without any property, taking with them only their families. However, Muhammad insisted that the Qurayza surrender unconditionally and subject themselves to his judgment. Compelled to surrender, the Qurayza were led to Medina. The men, with their hands pinioned behind their backs, were assembled in a court, while the women and children were said to have been gathered into a separate court. A third (and final) appeal for leniency for the Qurayza was made to Muhammad by their tribal allies the Aus. Muhammad again declined, and instead he appointed as arbiter Saad Muadh from the Aus, who soon rendered his concise verdict: The men were to be put to death, the women and children sold into slavery, the spoils to be divided among the Muslims. Muhammad ratified the judgment stating that Saad's decree was a decree of God pronounced from above the Seven Heavens. Thus some six hundred to nine hundred men from the Qurayza were led on Muhammad's order to the Market of Medina.⁹⁰ Trenches were dug, and all the men, including barely post-pubescent males were beheaded by Muhammad (per Ibn Ishaq); their heads, and decapitated corpses were buried en masse in the trenches while Muhammad watched. Here is Ibn Ishaq's description of Muhammad's mass beheading of the Banu Qurayza males:⁹¹

Then they [the men, including post-pubescent boys, of the Jewish tribe] surrendered, and the apostle [i.e., Muhammad] confined them in Medina in the quarter of d. al-Harith, a woman of Banu 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 Kaab 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 Kaab 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.

Male youths who had not reached puberty were spared. Women and children were sold into slavery, a number of them being distributed as gifts among Muhammad's companions. According to Muhammad's biographer Ibn Ishaq, Muhammad chose one of the Qurayza women (Rayhana) for himself. The Qurayza's property and other possessions (including weapons) were also divided up as additional 'booty' among the Muslims. The following details have been chronicled consistently by Muslim sources: The arbiter, Saad Muadh was appointed by Muhammad himself; Muhammad committed (or at minimum, approvingly observed) the horrific executions; Muhammad claimed as a wife a woman (Rayhana) previously married to one of the slaughtered Qurayza tribesmen; the substantial material benefits (i.e. property, receipts from the sale of the enslaved) that accrued to the Muslims as a result of the massacre; the extinction of the Qurayza.⁹²

The sacralization of Jew-hating, Palestinian Muslim jihad violence against Israeli Jews, as manifest in the fall 2015 knifing attacks, continued apace, in various guises, through 2019. For example, April 1, 2019, the Doha, Qatar-based International Union of Muslim Scholars (IUMS), a self-described "purely Islamic Union, composed of Muslim scholars," serving "Islamic issues," through an approach that "derives from Islam and is guided by it throughout all of its steps, to represent all Muslims of all sects and denominations," designated April 5, 2019 a "Day of Support for Jerusalem, Al-Aqsa, and Gaza." The IUMS admonished Muslim preachers across the world to dedicate their sermon that day to this subject, and posted a prototype sermon it urged the preachers to deliver, which emphasized familiar themes of jihadism and Islamic Jew-hatred, including the canonical, apocalyptic hadith of Jew-annihilation.⁹³

Worshipping Allah and waging jihad for His sake are the path to liberating the blessed Al-Aqsa mosque... When the Prophet Muhammad spoke of the battle to liberate Al-Aqsa from the hands of the Jews, he explained that the battle cry is 'Worship Allah the Almighty,' since according to the Muslim's collection [of the most important Sunni hadiths], the Sahih Muslim, the Prophet Muhammad said: 'Resurrection Day will come only when the Muslims fight the Jews and kill them, and if a Jew hid behind a rock or a tree, the rock or tree will say: Oh Muslim, oh servant of Allah, there is a Jew behind me, come and kill him...' This explains clearly that the path to liberating Al-Aqsa Mosque begins with the actual worship of Allah, submission to Him alone, and obedience to His precepts..."It is clear as day that the Jews have no fear of negotiating or dialogue, but they quake with fear in the face of the young people who have been raised on the principles of [the Islamic] faith and on the precepts of the Quran. Proof of this is the young Palestinian mujahideen, who have made the Jews taste fear and have shaken their entity [i.e. Israel] with their heroic jihadi operations. They carried a gun in one hand, and a Quran in the other...

Abundant evidence reveals the bitter fruit of this depressingly monotonous Islamic religious incitement. Not including periodic rocket (and/or mortar) barrages, Israel's security agency, Shin Bet, prevented 480 Palestinian jihad terror attacks in 2018, and through early November of 2019, another 450 jihad terror attacks had been thwarted.⁹⁴ As this Preface goes to press, Hamas and Palestinian Islamic Jihad (PIJ), setting aside their kerfuffle over the former's alleged less zealous devotion to launching rocket barrages against Israel from Gaza, agreed on December 19, 2019, to unite forces against their mutual Israeli Jewish enemy, going forward. PIJ Secretary General Ziyad al-Nakhalah re-stated the jihad terror organization's commitment to the "path of jihad, notwithstanding the challenges and sacrifices."⁹⁵

Identical religiously inspired, savage Muslim predation against Jews—albeit with considerably less intensity, till now—has metastasized to both Western Europe, and the United States. Two Western European "case studies", Mehdi Nemmouche's May, 2014 Brussels Jewish Museum attack, and Hamid al-Hussein's February, 2015 Great Synagogue of Copenhagen attack, shed considerable light on how pervasive Islamic jihad and Jew-hatred animate murderous anti-Jewish violence, far removed from Israel.

French Muslim jihadist Mehdi Nemmouche's brutal jihad carnage Saturday, May 24, 2014, at the Brussels Jewish Museum, claimed 4 lives, three killed instantly, and a fourth victim, critically injured during the attack, who died (June 6, 2014) from their wounds. The unrepentant jihadist murderer was sentenced to life imprisonment during March, 2019.⁹⁶

Nemmouche previously had joined the anti-Assad regime jihad in Syria. He recorded a video celebrating the museum attack which displayed the weapons used (unwrapped from within a white sheet scrawled with the name of the jihadist group, "The Islamic State of Iraq and the Levant"), identified him as the killer of the Jews, and proclaimed his desire to lay waste to Brussels.⁹⁷

A recidivist criminal, Nemmouche, during the last 2 years of a 5-year prison term before sojourning in Syria, was kept isolated because of his aggressive Islamic proselytism. He grew a beard, donned a djellaba (characteristic North African Muslim robe), and performed the five Muslim prayers a day. Nemmouche had no apparent interest in television while imprisoned until jihadist Muhammad Merah went on his killing spree—including, notably, March 19, 2012 in Toulouse, at the Ozar Hatorah day school, where Merah shot dead Yonathan Sandler, 30, a teacher, his sons Aryeh, 6, and Gabriel, 3, as well as Miriam Monsonego, 7, while critically wounding Brian Aaron Bijaoui, 15, who was protecting other pupils. Jubilant at Merah's murderous exploits, Nemmouche asked for a television set in his cell. When the Merah affair ended, Nemmouche told prison officials to remove the TV.⁹⁸

A month prior to the murderous jihadist attack on Brussels Jewry, May 24th, the Union of Islamic Organizations of France [UOIF], the French branch of the European Council for Fatwa and Research (led by Yusuf al Qaradawi) held its 31st annual conference between April 18-21. Professor Guy Milliere provided an overview of the proceedings in Le Bourget, north of Paris: “As usual, jihadist and antisemitic books, which are banned in French bookstores but tolerated there, were offered in several booths. As usual also, speakers were invited to deliver fiery speeches.” Keynote speaker Hani Ramadan, intimately tied, like his better known brother, Tariq, to the Muslim Brotherhood, gave an address, “devoted to “global threats” facing Islam; he described them as having a single source: ‘the Jews and Zionist barbarism,’ ‘an octopus hiding in the shadows,’ ‘a power that holds the global finance and the media.’ He called on young French Muslims to ‘fight for Islam’ and to go to Syria, where several hundred French youths have already joined jihadist groups.” Milliere concluded, aptly: “If UOIF had only a marginal influence, such statements would be already worrying. But UOIF is the leading French Muslim organization, and Hani Ramadan’s speech, like Tariq Ramadan’s speeches in 2012 and 2013, was listened to by an audience of 150,000 enthusiastic people, and viewed by hundred of thousands of others on UOIF-TV, the digital television channel established by the UOIF.” Furthermore, just prior to Mehdi Nemmouche’s apprehension, Tariq Ramadan speculated on his Facebook page that the Brussels Jewish Museum attack was perhaps a justifiable killing of “Israeli agents.” Ramadan’s invocation of thinly-veiled, anti-Jewish conspiracism was accompanied by a torrent of approving, if explicitly Jew-hating comments from his Muslim admirers, who (oblivious to their own hatred) denounced the alleged “stigmatization of Muslims.” None of this raw bigotry was challenged by Tariq Ramadan.⁹⁹

Hamid el-Hussein, whom the Danish intelligence service “knew in advance,” attacked the Great Synagogue in Krystalgade, Copenhagen, just after 12am, February 15, 2015. El-Hussein was alleged to have undergone an “abrupt transition” from street crime to Islamic jihadism. He murdered a Jewish community member on security duty during a bat mitzvah celebration, and wounded two police officers, before being shot to death near the Nørrebro train station by Danish police. After the shootings, footage emerged of el-Hussein “talking jokingly” with his alleged accomplices and acting out “pulling the trigger of a weapon.”¹⁰⁰

On the evening before el-Hussein murderously attacked both a Copenhagen free speech conference, and then the synagogue, Hajj Saeed, Imam of the Al-Faruq Mosque in Copenhagen, eschewed “dialogue” with Jews, reminding his Muslim listeners that Muhammad waged jihad against the Jews when they failed to submit to his nascent Islamic order. Imam Saeed intoned the following during his February 13, 2015 sermon:

Our Prophet Muhammad had Jewish neighbors in Al-Madina. Did he call for closer relations, harmony, and dialogue with them, in the manner of the UN and of those who call to reconciliation Truth and Falsehood? Or did he call upon them to worship Allah? When they violated their pledge and did not accept this call – well, you know what he did to them. It appears in his Sira. He waged war against the Jews.

Subsequently it emerged el-Hussein had visited the Al-Faruq Mosque before his synagogue attack.¹⁰¹

Within 6-months before el-Hussein’s attack on Copenhagen Jews—Abu Bilal Ismail, imam at Aarhus’s Grimhøj mosque, and Mohammed al-Khaled Samha, an imam at a mosque run by the Islamic Society in Denmark (Islamisk Trossamfund) in Vollsmose—openly fomented murderous jihadism and Islamic Jew-hatred. While delivering a sermon at Berlin’s al-Nur mosque on July 18, 2014, Imam Ismail invoked Koranic themes of the perfidious Jews as “spreaders of corruption” (Koran 5:32–33, 5:64), and “slayers of prophets” (Koran 2:61, 2:91, 3:21, 3:112, 3:181, 4:155)—this latter motif “updated” in the canonical hadith and sira, to include the Jews’ responsibility for Muhammad’s conspiratorial poisoning, which caused the protracted and painful death of Islam’s prophet. Sheikh Ismail concluded with a call for the extermination of the Jews. “Oh Allah, destroy the Zionist Jews.

They are no challenge for you.” He added, “Count them and kill them to the very last one. Don’t spare a single one of them.” Following this annihilationist outburst, Ismail returned to Denmark, where he continued to preach at the Grimhøj Mosque, a popular hotbed of jihadism. Two months afterward, Imam Samha delivered a sermon in the Danish town of Funen (Fyn), uploaded to the internet September 19, 2014. Consistent with the behavior of Islam’s prophet Muhammad (who invoked Koran 5:60, before the submission, and massacre, of the Banu Qurayza), Samha referred to the Jews as “the offspring of apes and pigs,” and cited the canonical apocalyptic hadith of Jew-annihilation (also, ostensibly, Muhammad’s words).¹⁰²

Oblivious to the post-hoc (and posthumous) sociologic gobbledygook put forth to explain away his intent, el-Hussein was clear about his own pious Islamic motivations, as Danish journalist and historian Lars Hedegaard elucidated:¹⁰³

“Omar el-Hussein made no bones about the fact he acted in accordance with Islamic teachings. At 3:24 pm Saturday, nine minutes before his attack at Krudttønden, he posted the following comment on Facebook: ‘I follow Abu Bakr obediently and humbly in bad times as well as good and will not disobey the orders I have been given unless I witness open disbelief.’ The Facebook message was revealed by the national daily, B.T., which had it translated from Arabic to Danish. The paper assumes that ‘Abu Bakr’ refers to Abu Bakr al-Baghdadi, the self-proclaimed caliph of the Islamic State. A little earlier, at 3:01 pm the same day, el-Hussein had quoted the Koran (sura 59, verse 2) on his Facebook page: ‘It is He who expelled the ones who disbelieved among the People of the Book [‘meaning here the Jewish clan of the Banu Nadir’¹⁰⁴] from their homes at the first gathering. You did not think they would leave, and they thought that their fortresses would protect them from Allah; but Allah came upon them from where they had not expected, and He cast terror into their hearts [‘by the killing of their [the Jews] leader Kaab ibn al-Ashraf’¹⁰⁵] (so) they destroyed their houses by their hands and the hands of the believers. So take warning, O people of vision.’”

Equally unsettling were the reactions of young Danish Muslim men who created a shrine for the jihadist killer, and/or attended his overflowing funeral. AFP reported,¹⁰⁶

“Dozens of bouquets of flowers were dropped on Monday afternoon in Copenhagen where the alleged perpetrator of two deadly attacks was shot dead by police, an AFP journalist said. The flowers were lined up with candles in front of the building where the young Dane of Palestinian origin, identified by the media as Omar El-Hussein, was killed in the night from Saturday to Sunday, in the popular district of Nørrebro”

Telegraph reporter David Chazan even described the floral remembrance as “poignant,” when viewed through the prism “of those who grew up with el-Hussein.” Chazan recorded these reactions of el-Hussein’s peers, and the apparent concern of “an older bearded man” indicating too much was being revealed by their candor.¹⁰⁷

“‘We’ve put flowers here because we must remember him,’ said a young Arab man, who gave his name as Mohamed. ‘He was a good guy. We don’t believe he did anything wrong. It wasn’t like the police say.’ A placard placed with the flowers read: ‘May Allah be merciful, rest in peace’ in both Arabic and Danish.... Despite his criminal record, another of his friends, an Arab man who gave his name as Benny, maintained that el-Hussein could not have carried out the shootings... ‘He wasn’t someone who could kill people. He stabbed a guy, OK, but it was only in the leg,’ Benny said... During the conversation with a handful of young Arab men on the corner, who included one with a black scarf covering his face, an older bearded man approached, and took Mohamed aside. A few minutes later, he stopped answering questions and left, as did the others.”

Some 600 to 700 predominantly young Muslim men attended el-Hussein's burial in Brøndby on Friday, February 20, 2015. Beforehand, at the Islamic Faith Society in Copenhagen's northwest quarter, Friday prayer drew an overflow crowd estimated at 3000 persons, twice the usual number, causing many to stand outside for the sermon. The rather ugly atmospherics at these events were punctuated by a lack of remorse for el-Hussein's murderous exploits, or compassion for his victims, paranoid denial of his culpability, perseveration on imagined "threats of reprisal" against Muslims, and even pious Islamic rationalization for "blasphemy" killing.¹⁰⁸

" 'If he did this, I hope he will be forgiven,' said a young man on his way away from the ceremony. Up to half of the attendants, all of whom were men, had masked their faces with jackets or scarves. Several pointed their index fingers at the sky, while others tapped their chest with a clenched fist. Most were silent."

"A man of east African origin, who refused to give his name, told AFP about the ceremony: 'There were a lot of young people that you don't normally see there... because they knew Omar. Some of them were gang members. They are my brothers too because they believe in Allah and the Prophet Mohammed'...At the Friday sermon, held in Arabic, topics included...the 'threat' against Danish Muslims' security in the wake of the attacks"

"While most others have disappeared, he and a mate are still standing at the grave. 'They both appear to be about 18 years old. What many do not understand is that one loves Prophet Muhammad higher than his family. That's why it's so provocative when he gets drawn, says the other young man.'"

What the Mehdi Nemmouche and Omar el-Hussein "case studies" just discussed illustrate, tragically, is a broad religious inculcation of Antisemitic attitudes among Western European Muslim youth, as highlighted in recent sociologic studies.

Belgian Professor of Sociology Mark Elchardus co-authored a 426 pp. study, "Antisemitism in Brussels' Schools," which included data on the views within the young Belgian Muslim community, primarily, 12-18 year-olds, during 2011. A 360pp. follow-up study of Antwerp-Ghent youth was published in 2013.¹⁰⁹ Two thousand, eight hundred thirty-seven (2,837) students in thirty-two Dutch-speaking Brussels high schools were surveyed. 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. Forty-five to fifty (45-50%) of Muslim students evidenced Antisemitic attitudes, versus 10% of non-Muslims, consistent 4.5 to 5-fold excess rates.

Elchardus summarized his straightforward findings, as well as the reactions to their publication by the Belgian Muslim community educational and advocacy organizations (and their sycophantic non-Muslim "defenders"), in two lay press interviews:¹¹⁰

“[H]alf of the Muslim pupils can be described as antisemitic, which is very high. Worse is that that anti-Jewish feelings have nothing to do with a low level of education or social deprivation, as is the case with native-born racists. The antisemitism among the Muslim youths is theologically inspired, and there is a direct link between Islam and antisemitic feelings... The sole relevant factor is Muslim traditionalism...There are few progressive [non-traditionalist] Muslims. For every 8 progressive Muslims, one finds 100 conservatives [traditionalists]...From the Muslim community, we received extremely negative reactions. The same was the case from a number of non-Muslims who present themselves as ‘defenders’ or ‘spokespeople’ for the Muslim communities. Some even said that I was a racist. A Muslim organization complained about me to the Center for Equal Chances and the Fight against Racism. This complaint was thrown out. Yet it took their legal expert about a month to reach that conclusion...After the publication of the second study, a new form of denial appeared concerning both Antisemitism and hatred of homosexuals. An absurd claim was made that the findings of the studies are false, because when one talks to Muslims, one finds that they have no prejudices and are well integrated in society. This denial of truth by Muslim leaders who are responsible for helping build society is discouraging and also alarming...This denial is always expressed in the same way: ‘Muslims cannot be anti-Semites, as Israel’s behavior justifies all Muslim attitudes toward Jews.’... Muslim organizations are meant to play a major role in the integration of Muslims in society. It is regrettable that none of these organizations condemn anti-Semitism...Nor did any of them [Muslim organizations] announce that they would provide informal education for the Muslim youngsters who have these prejudices. In short: Muslim organizations either denied our studies’ findings, or remained silent about them.”

Researcher Gunther Jikeli’s 2011 study yielded concordant results. Jikeli conducted 117 interviews with Muslims from Berlin, Paris, and London, whose mean age was 19 years-old. A convert to Islam, with overt apologetic sympathies for Muslims, Jikeli displays an excruciating reluctance to come to terms with his own findings, harping on supposed “perceptions” of Islam by the interviewees, as opposed to voluminous Jew-hatred within Islam’s canon, reinforced by over 13 centuries, ongoing, of authoritative religious teaching. Nevertheless, Jikeli provided these critical, if understated observations, which, despite his obvious reticence, affirm the centrality of Islam in shaping the Antisemitic views of young Muslim adults in Western Europe:¹¹¹

The majority voiced some or strong antisemitic feelings. They openly express their negative viewpoints toward Jews. This is often done with aggression and sometimes includes intentions to carry out antisemitic acts. They usually do not differentiate at all between Jews and Israelis. Their view of the Middle East conflict can be used by them as a justification of a general, hostile attitude toward Jews including German, French and English Jews. They often claim that Jews have stolen Palestinian-Arab or alternatively, Muslim land. This is a major contention for them to delegitimize the State of Israel. The expression “Jews kill children” is also heard frequently. It is a supportive argument for their opinion that Israel is fundamentally evil. As they do not make any distinction between Israelis and Jews in general, this becomes further proof for the “vicious character” of Jews. It also makes them very emotive. The assumption of a general or even eternal enmity between Muslims and Jews is widespread...Participants look for justifications of antisemitic views within what they perceive as Islam or part of their religious or ethnic identity, and they often find confirmation in Islamic sources and social circles, which both serve as strong, authoritative references...Antisemitism may be strengthened further by referring to a general negative attitude by the Muslim community toward Jews.

References to the Koran or the Hadith may also be used with the implication that Allah agrees with this viewpoint...The majority of interviewees displayed resentments against Jews in at least one way or another. Negative attitudes toward Jews were often openly exhibited, at times aggressively so, including calls for violence against Jews and intentions to carry out antisemitic actions. Some even reported that they were involved in antisemitic acts. Negative views of Jews have become the norm in some young Muslims' social circles. Some forms are specific to young European Muslims: anti-Jewish attitudes with direct reference to Islam, Muslim identity, or ethnic identity. In this sense, the use of the term 'Muslim antisemitism' is apt... The majority do not distance themselves from a literal interpretation of the Qur'an, and they are thus likely to take hostile passages in Islamic scripture literally..."

Validating the preceding discussion, Cardiologist Vera Kosova, a German Jewish immigrant from Uzbekistan, interviewed at the Frankfurt Book Fair, 10/19-20/19, provided these balanced, lucid insights on Western European Antisemitism:¹¹²

"It is important that the Antisemitism debate be led openly, honestly and broadly. There's a right-wing Antisemitism; there's a left-wing Antisemitism, and there is Muslim Antisemitism. Muslim Antisemitism clearly dominates in the statistics, and also does especially among the surveys done among the Jews."

A lone study of its kind, assessing non-lethal violence and violent threats targeting Jews, conducted by FRA – European Union for Fundamental Rights, in 2012, bolsters Dr. Kosova's contention. The FRA study, uniquely, 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:¹¹³

"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 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: Belgium—Muslim 56%, Christian 2%, right-wing 0%, left-wing 0%; France—Muslim 53%, left-wing 18%, right-wing 4%, Christian 3%; Germany—Muslim 34%, right-wing 11%, left-wing 9%, Christian 0%; Sweden—Muslim 51%, left-wing 25%, right wing 5%, Christian 0%; United Kingdom—Muslim 36%, left-wing 14%, right-wing 7%, Christian 6%.¹¹⁴

Compared to those with "extremist right wing (or Christian) views", the excess rate of Muslim non-lethal violence or violent threats ranged anywhere from 3- to 28-fold! Other than in Germany, where the percentages of left wing vs. right wing attacks were essentially equal, left wing Antisemitic non-lethal violence or threatened violence also exceeded right wing Antisemitic violence, or threatened violence. Non-lethal violent acts or threats perpetrated by those with "Christian extremist" views were negligible, in absolute terms, and even more so relative to "Muslim extremists".¹¹⁵

Evidence the poisonous seeds of Jew-hating jihadism were also being sewn in mainstream U.S. mosques dates back to at least 1975. Renowned Islamic scholar, ally of Haj Amin el-Husseini, and former Eisenhower Administration "partner against Communist imperialism", Said Ramadan—father of Hani and Tariq Ramadan (see earlier discussion of Mehdi Nemmouche)—preached vehement anti-Israel jihadism from the heart of Washington, D.C. (i.e., at "The Islamic Center"):¹¹⁶ Here is a description of Ramadan's 1975 sermon, and its life-changing implications, by his reverent follower, and later, jihadist assassin, the convert to Islam, David Belfield (a.k.a., Daoud Salahuddin, named after the pious Kurdish Muslim jihadist, "Saladin"):¹¹⁷

“And then one night in late June 1975, he [Daoud Salahuddin] was performing his pre-prayer ablutions downstairs at the Islamic Center at 2551 Massachusetts Ave. NW when he heard a voice booming through the mosque. Transfixed, he went upstairs to see whom it belonged to, and saw a man preaching, radiating a religious energy as he spoke of ‘politics, war and spiritual matters. The ‘war’ was the Islamic world's jihad against Israel, and the preacher was Said Ramadan...That night, Salahuddin went to Ramadan's room at the Sheraton Hotel, and the two men found an immediate kinship. To the consternation of various Arab diplomats who offered their hospitality, Ramadan chose to stay at Salahuddin's home on Randolph Street in Northwest so he could meet, and convert, as many of his African-American friends as possible. He stayed for three months, and Salahuddin became his personal secretary, special emissary and devoted servant. Ramadan became his spiritual leader for life.”

Sixteen years later, during April, and September of 1991, Dr. Sami al-Arian, and then Islamic Center of Cleveland Imam, Fawaz Damra, were brazenly fomenting jihad terror against Israeli Jews, and fundraising to support this sacralized murder, while in the U.S. Their jihad messaging was redolent, simultaneously, with canonical Islamic Jew-hatred from the Koran, as well as the hadith and sira (i.e., the Khaybar chant), as these excerpts demonstrate:¹¹⁸

[Al-Arian, April 7, 1991] “The question is not one of a visit or of tourism. Rather, it is a matter of going into battle and jihad in the Holy Land, the land of Palestine. .. The matter is not dependent on material strength. The matter depends on taking the decision, because the Believer is required only to make ready what he can. ‘Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into [the hearts of] the enemies of God and your enemies.’ (Koran 8:60) So the Believer and the Army of Islam, the Army of the Believers, and those who are right, are required to make ready what they can...’0, ye who believe,” Allah, praise and glory be to Him, warns against supporting the Jews and the Christians. ‘0, ye who believe, take not the Jews and the Christians for your friends [protectors]. They are friends [protectors] of each other.’ (Koran 5:51)... We want today's Muslims to answer the call of Allah and to go to jihad.”

[Al-Arian, September 29, 1991] “O brothers and sisters: Have we forgotten? Have we forgotten the Jews and who they are? Allah, the Glorious and Sublime, warns us of the Israelites, whom he has cursed in the Quran. ‘Those of the Children of Israel who disbelieved were cursed by David and Jesus, son of Mary; that, on account of their disobedience and their aggression. They used not to forbid one another from committing any of the evils they were committing. Evil is what they did!’ (This is Koran 5:78, and it is reiterated by Muhammad himself in a canonical hadith, Sunan Abu Dawoud, Book 37, Number 4322)...These people - whom Allah, the Glorious and sublime, had made into monkeys and pigs, (Koran 5:60) had become discontent and angry with, had cursed (Koran 2:61, 2:90-91; 3:112) in this world and in the hereafter, and had imposed a punishment on them in this World until Judgment Day - these people today hold sway over us, our people, our nation, and our future. We want to negotiate with them, to have a dialogue with them, as if we have forgotten who the Jews are, because we have distanced ourselves from our Koran, history, and heritage, and we do not understand our reality.”

[Damra, April 7, 1991] “We are offering the opportunity. Anyone who has the wish can come forward and donate. We put them on the floor, Allah willing. Would anyone like to donate for the Intifada? For Islamic Jihad, I say it frankly: for Islamic Jihad. This Jihad, which is still blazing in Palestine, from village to village. I am telling you: not for the organizations or anything else, with due respect to everyone. But only for Jihad. One of them goes out of his house with a knife to stab the Jews. Twelve Jews, after the Gulf events. O brothers, the Intifada is calling upon you. \$500.00. Who is going to top the \$500.00? Who is going to top the \$500.00 for this medal? And whoever wants to write a check, he can write it in the name of the Islamic Committee for Palestine, “ICP” for short...(Abu Damra): ‘Khaybar, Khaybar, O Jews...Mohammed's Army shall return! Audience chant: ‘Khaybar, Khaybar, O Jews ... Mohammed's Army shall return!’ (Abu Damra): ‘Khaybar, Khaybar, O Jews ... Mohammed's Army shall return!’ (Audience chant): Khaybar, Khaybar, O Jews ... Mohammed's Army shall return!’”

[Damra, September 29, 1991] “The Muslim nation will forever be unable to regain its Caliphate, glory, or veneration unless all are focused on the removal of the sons of monkeys and pigs from the land of Muhammad’s midnight journey to the seven heavens.”

Egyptian Sheikh Muhammad Al-Gameia, the Al-Azhar University representative in the U.S., and Imam of the Islamic Cultural Center and Mosque of New York City, at the time of the September 11, 2001 attacks, provided a very concrete and disturbing example of how the circle of Islamic Jew-hatred in America had expanded well beyond Israeli Jews, to Jews in general, with the authoritative Al-Azhar imprimatur. Within three days of the 9/11 jihad carnage al-Gameia, “*known for his moderate views*,” sermonized “*in English calling for peace, healing, and love among people of all religions*.” Gameia struck an entirely different chord when he was interviewed for an Al-Azhar University website, on October 4, 2001. Sheikh Gameia returned to Egypt after September 11, 2001 alleging, without any substantiation, that he was being “harassed.” Gameia’s interview was rife with conspiratorial Islamic antisemitism, which riveted upon his invocation of the central Koranic motifs of Jew-hatred, while equating Jews and Zionists. Also, contra Gameia, Palestinian Muslims, did in fact celebrate and rejoice over the American deaths in the 9/11 attacks, as recorded on video.¹¹⁹

“The Jewish element is as Allah described it when he said: ‘They disseminate corruption in the land.’ [Koran 5:32–33; 5:64] We know that they have always broken agreements [4:155; 5:13], unjustly murdered the prophets [Koran 2:61; 2:87; 2:91; 3:112; 4:155], and betrayed the faith [2:42; 2:75; 2:89]. Can they be expected to live up to their contracts with us? These people murdered the prophets; do you think they will stop spilling our blood? No. You see these people (i.e. the Jews) all the time, everywhere, disseminating corruption, heresy, homosexuality, alcoholism, and drugs. [Because of them] there are strip clubs, homosexuals, and lesbians everywhere. They do this to impose their hegemony and colonialism on the world. Now, they are riding on the back of the world powers. These people always seek out the superpower of the generation and develop coexistence with it. Before this, they rode on the back of England and on the back of the French empire. After that, they rode on the back of Germany. But Hitler annihilated them because they betrayed him and violated their contract with him. We saw these Zionists, just one hour after the event [the 9/11 attacks], broadcasting on the BBC, the biggest media channel, that the Arabs, and particularly the Palestinians, were celebrating and rejoicing over the American deaths.”

The Islamic Jew-hatred and jihadism preached continuously in America, for decades, resonates, and has consequences. Since September 11, 2001 there have been incessant attacks and attempted attacks specifically targeting U.S. Jews, and Jewish institutions, typically accompanied by the open profession of Islamic jihadist, Antisemitic motivation. Tables 5-8 document six successful and 16 thwarted Muslim attacks targeting U.S. Jews, after 9/11. The six successful attacks resulted in eight deaths and seven serious injuries.¹²⁰⁻¹⁴¹ Here are summary descriptions of representative examples of two of the six lethal attacks, and two of the sixteen thwarted ones.

- July 2002, Los Angeles Airport: Hesham Mohamed Ali Hedayat, an alleged member of Assad Eben Furat Mosque Association, whose mission was to “understand truly and apply Islamic law in the 20th century under any circumstances,” killed two Jews, Victoria Hen and Yaakov Aminov, at the El Al ticket counter, and wounded two others. Hedayat was slain during his murderous assault. When police investigators arrived at Hedayat’s apartment after the attack, “they found a note on the door saying, ‘Read the Koran.’” U.S. Justice Department investigators determined that “religious and political beliefs were the primary motivation for the attack.”

- July 2006, Seattle, Washington: Naveed Afzal Haq forcibly entered the Jewish Federation of Seattle, by taking a 13-year-old girl hostage. Once inside, he killed one woman and wounded five others, three seriously. Haq purchased weapons and ammunition, chose the Seattle Jewish Federation as his target, then drove over 200 miles from his home in Pasco, Washington, to Seattle, to carry out the attack. Before firing his weapon Haq announced, “I am a Muslim American, angry at Israel.” Upon surrendering to the police, Haq declared, “This is about the Jews and what they are doing.” He further stated in phone calls to his parents, “I got the Jews ... They were enemies. I did it purposely. Now I’m going to heaven.”
- July 2005, Los Angeles and Orange County, California: Cell members of Jamiat Al-Islam Al-Sahih (JIS), “The Association of Authentic Islam,” a domestic jihad terrorist organization comprised of converts to Islam and established by Kevin James, aka “Shakyh Shahaab Murshid” (and multiple other Islamic aliases), was prevented from carrying out terrorist attacks against El Al, the Israeli consulate, and Los Angeles-area synagogues. Their leader, James, “preached the duty of JIS members to target for violent attack any enemies of Islam or ‘infidels,’ including Jewish and non-Jewish supporters of Israel.” He also drafted a “JIS Protocol document,” which called for the “establishment of an Islamic caliphate in the U.S. that followed Islamic law.” JIS conducted surveillance, gathered weapons, and planned attacks on Los Angeles area synagogues to coincide with the Jewish high holidays, particularly Yom Kippur, thus potentially maximizing the number of Jewish victims.
- December 2018, Toledo, Ohio: Convert to Islam Damon Joseph, aka “Abdullah Ali Yusuf,” expressed a generalized hatred of non-Muslims, with an intense animus toward Jews. Joseph celebrated the October 2018 Tree of Life Pittsburgh synagogue mass murder by Neo-Nazi Robert Bowers,¹⁴² and conveyed his own desire to “wage jihad” against Jews in Toledo, Ohio, preferably on a Sabbath, to cause more casualties.

Unrelenting in tempo, five potentially catastrophic attacks were prevented between August, 2018, and April, 2019.

Table 5. Six Completed Attacks By Muslims on U.S. Jews, Since September 11, 2001

Completed Fatal Attacks		
Date	Location	Descriptions/References
7/4/2002	Los Angeles International Airport (LAX)	Hesham Mohamed Ali Hedayat, an alleged member of Assad Eben Furat Mosque Association, whose mission was to "understand truly and apply Islamic law in the 20th century under any circumstances," killed 2 Jews, Victoria Hen, and Yaakov Aminov, at the El Al ticket counter, while wounding 2 others. Hedayat was slain during his murderous assault. When police investigators arrived at Hedayat's apartment after the attack, "they found a note on the door saying, 'Read the Koran'". U.S. Justice Department investigators determined that "religious and political beliefs were the primary motivation for the attack." ¹²⁰
8/6/2003	Houston, Texas	Mohammed Ali Alayed, after undergoing "a religious experience" 2-years prior, and becoming a "devout Muslim" slashed the throat killing, and nearly decapitating, Ariel Sellouk. "Deep-seated hatred is the only thing that can cause this kind of action," said Assistant District Attorney Stephen St. Martin. ¹²¹
6/15/2006	Owings Mills, Maryland	Mujtaba Rabbani Jabbar, a medical student, drove to a movie theater in a Baltimore suburb, well-known to be heavily Jewish, and shot medical supplies salesman Paul Schrum, 62, who was sitting near Jabbar, three times in the upper body with a .357 magnum handgun, killing Schrum. Jabbar, who had told police he "planned to kill someone for several months," was convicted of first-degree murder, but found not criminally responsible for the murder upon diagnosis of "mental illness" ¹²²
7/28/2006	Seattle, Washington	Naveed Afzal Haq forcibly entered the Jewish Federation of Seattle, by taking a 13-year-old girl hostage. Once inside, he killed one woman and wounded five others, three seriously. Haq purchased weapons and ammunition, and chose the Seattle Jewish Federation as his target, then drove over 200 miles from his home in Pasco, Washington, to Seattle, and completed the attack. Before firing his weapon Haq announced, "I am a Muslim American, angry at Israel." Upon surrendering to the police, Haq declared, ""This is about the Jews and what they are doing." He further stated in phone calls to his parents, "I got the Jews...They were enemies. I did it purposely. Now I'm going to heaven." ¹²³
9/11/2011	Waltham, Massachusetts	Boston Marathon bomber Tamarlan Tsarnaev and his accomplice, Ibragim Todashev, tied up Raphael Teken, 37, Erik Weissman, 31, and Brendan Mess, 25, before slashing their throats. Tamarlan's younger brother, and co-conspirator in the Boston Marathon bombings, Dzhokar Tsarnaev has acknowledged his brother's involvement in the Waltham murders, which he described as an act of "jihad" committed by Tamarlan. ¹²⁴
Completed Non-Fatal* Attack		
Date	Location	Descriptions/References
5/1-4/2002	Tacoma, Washington*	Muslim convert John Allen Muhammad—described as "having strong Muslim beliefs"—and his indoctrinated "stepson," Lee Boyd Malvo, both of whom "were known to speak sympathetically about the 9/11 hijackers," fired two bullets from a .44-caliber Magnum into Temple Beth El, Tacoma, Washington. "No one was believed at the synagogue at the time. One shot struck an outer wall. The other lodged in an interior wall where religious scrolls are kept."* This incident occurred before the pair initiated their murderous rampage which began in Tacoma, and continued in California, Florida, Texas, Alabama, and Louisiana, culminating in a series of sniper shootings within the Washington, DC area, ultimately killing 10 persons, and wounding three others. ¹²⁵

Table 6. Sixteen Planned, But Thwarted Attacks By Muslims on U.S. Jews, Since September 11, 2001: Attacks 1-4

4 Thwarted Attacks Between 11/1/2003 and 6/2//2007		
Date*	Location	Descriptions/References
11/1/2003	"Jewish targets in North America"	Jaml Aql, a Hamas jihadist operative, was arrested before he could complete planned terror attacks targeting Jews in the U.S.—"New York is an easy place to find Jews"—and Canada. Aql underwent training as part of a Hamas scheme to murder a senior Israeli official in the U.S., and conduct potentially mass murderous shooting and bombing attacks on U.S. and Canadian Jewish communities. ¹²⁶
10/7/2004	Nashville, Tennessee	Iraqi-born Nashville resident Hassan Al-Uqaily, who spoke of "going jihad," and "wanting blow up something," was arrested on charges of illegally possessing machine guns. Al-Uqaily expressed animosity towards the Jewish community, and discussed attacking Nashville vicinity Jewish targets. He was convicted and sentenced to four years and nine months in prison, to be deported upon release, "for purchasing machine guns and grenades to target two Jewish facilities in the Nashville area," the U.S. attorney's office stated. ¹²⁷
7/5/2005	Los Angeles & Orange County, California	Cell members from Jami'at Al-Islam Al-Sahih (JIS), "The Association of Authentic Islam," a domestic jihad terror organization comprised of converts to Islam, established by Kevin James, aka "Shakyh Shahaab Murshid" (and multiple other Islamic aliases), was thwarted from carrying out terrorist attacks on El Al at Los Angeles Airport, the Israeli Consulate, and LA-area synagogues, when "this cell closer to going operational at the time than anyone since 9/11". Their leader, James, "preached the duty of JIS members to target for violent attack any enemies of Islam or 'infidels,' including Jewish and non-Jewish supporters of Israel." He also drafted a "JIS Protocol document, "which called for the establishment of an Islamic caliphate in the U.S. that followed Islamic law." JIS conducted surveillance, gathered weapons, and planned attacks on Los Angeles area synagogues, to coincide with the Jewish high holidays, particularly Yom Kippur, thus potentially maximizing the number of Jewish victims. Had the attack occurred, James prepared a press release to be issued after it which stated, "This incident is the first in a series of incidents to come in a plight to defend and propagate traditional Islam in its purity. We are not extremists, radicals, or terrorists. We are only servants of Allah." ¹²⁸
6/2/2007	Queens, New York	Jihadist converts to Islam, spearheaded by Russell Defreitas, targeted fuel tanks and gas pipelines at JFK airport. Defreitas, who was "fighting the war for Islam," also expressed specific Antisemitic sentiments—in a reference to Israeli Jews, pronouncing he "wanted to get those bastards,"—and the plot included targeting a Jewish school and a Jewish neighborhood in the airport's vicinity. Subsequently it emerged Defreitas had planned to kill his "Jewish attorney", before the trial against him began. ¹²⁹

*dates of arrests, or filing of criminal complaints

Table 7. Sixteen Planned, But Thwarted Attacks By Muslims on U.S. Jews, Since September 11, 2001: Attacks 5-8

4 Thwarted Attacks Between 5/19/2009 and 5/12/2011		
5/19/2009	Riverdale, New York	Four converts to Islam—James Cromitie, Onta Williams, Laguerre Payen, and David Williams—were arrested for positioning what they believed were functional explosive devices in cars parked adjacent to the Riverdale Temple, and Riverdale Jewish Center. Their desire to “do jihad” had a particular Jew-hating animus, expressed by Cromitie subsequent to the 2008 Mumbai jihad terror attacks, which included targeting of Jews. Observing footage of the funeral of a Jewish Mumbai jihad terror victim, Cromitie opined, <i>“Look at the Jewish guy. You’re not smiling no more, you [expletive]. I hate those bastards. I hate those [expletives], those [expletive] Jewish bastards. I’d like to get one of those. I’d like to get [destroy] a synagogue. Me. Yeah, personally.”</i> ¹³⁰
5/30- 6/1/2009	Little Rock, Arkansas Nashville, Tennessee	Convert to Islam Carlos Bledsoe, aka Abdulhakim Mujahid Muhammad, a declared votary of Al-Qaeda in the Arabian Peninsula, fired ten .22 caliber rounds at the home of Little Rock, AK Rabbi Eugene Levy (5/30/2009). Two days later (June 1, 2009), Muhammad tossed a firebomb at the home of Nashville Rabbi Saul Strosberg. Neither attack caused fatalities. Subsequently Muhammad confessed to plotting a much more extensive series of attacks focused upon Jews: not only murdering “three Zionist rabbis in Memphis, Little Rock, and Nashville,” but also targeting “Zionist organizations in the Northeast” (i.e., researching potential sites in Memphis, Philadelphia, Louisville, Atlanta, and New York). Muhammad’s lethal jihad—he wound up murdering Pvt William Long outside a Little Rock, AK Army recruiting station—in his own words: “But the good thing is - Martyrs don’t die! Allah says, ‘Don’t think of those who are killed for the sake of Allah as dead. Rather they are alive with their Lord and they have their provision!’ (Koran 3:169; accurately cited and translated) And that’s what I believe. The jihad lives on. May Allah accept my jihadi operations and grant me what he promises all of the ... (martyrs)” ¹³¹
5/12/2011	New York, NY	Jihadists Ahmed Ferhani and Mohamed Mamdouh were arrested by the New York Police Department while purchasing weapons and ammunition for a planned attack on a prominent Manhattan, New York synagogue. Disguised as Jews, the pair intended to conceal a bomb in the targeted synagogue. “Hell yeah, I would love to blow that (expletive) up,” declared Mamdouh. Ferhani stated that the bombing would be a warning to the Jews, and opined further that he wished to blow up ten synagogues at once. As an alternative plan, if the bomb plot was unsuccessful, Ferhani and Mamdouh intended to bring guns into the synagogue, and massacre the Jews in attendance. ¹³³

*dates of arrests, or filing of criminal complaints

Table 8. Sixteen Planned, But Thwarted Attacks By Muslims on U.S. Jews, Since September 11, 2001: Attacks 9-16

8 Thwarted Attacks Between 9/28/2011 and 4/27/2019		
Date	Location	Description/References
9/28-29/2011	Washington, DC	Iranian American Manssor Arbabsiar, in a plot orchestrated by the Al-Quds Force of the Iranian Islamic Revolutionary Guard (i.e., Arbabsiar's cousin, General Abdul Reza Shahlai, and Colonel Ali Gholam Shakuri), planned to assassinate the Saudi Arabian Ambassador to the U.S., and subsequently bomb the Israeli Embassy in Washington, DC. Arbabsiar was arrested at JFK airport in New York, attempting to re-enter the U.S. from Mexico, September 28, 2011, foiling the plot. ¹³⁴
4/29/2016	Aventura, Florida	Convert to Islam, James Gonzalo Medina, aka "James Mohammed," was arrested during one of the last days of Passover (April 29, 2016), for attempting to bomb the Aventura Turnberry Jewish Center. Medina planned the attack to occur in the midst of Passover services, and was apparently motivated by Jew-hatred. Originally, Medina plotted a mass murderous shooting upon the synagogue, to "strike back (at) the Jews, by going to a synagogue and just spraying everybody... 'cause we're Muslims, man... Aventura watch your back." ¹³⁵
7/1/2016	Tucson, Arizona	Self-characterized "American jihadist" Mahin Khan was arrested on July 1, 2016 for planned attacks on a motor vehicles office in Mesa, Arizona, and the Tucson Jewish Community Center. Khan allegedly sought to build (pressure cooker and pipe) bombs so he could "take out marines and jews." ¹³⁶
8/8/2018	Chicago, Illinois	Majid Ghorbani, and Ahmadreza Mohammadi-Doostdar, illegally surveilled The Rohr Chabad Center, and a Hillel Center in Chicago (and undisclosed Israeli sites) compiling "target packages" for a "neutralization plan." These activities manifested "intelligence tradecraft," which alerted authorities to their status as Iranian agents. Ghorbani further referred to Alireza Jafarzadeh of the National Council of Resistance of Iran as, "one of those motherfucking Jews ...I swear; motherfucker needs one—one shot." ¹³⁷
12/10/2018	Toledo, Ohio	Convert to Islam Damon Joseph, aka, "Abdullah Ali Yusuf," expressed a generalized jihad hatred of non-Muslims, with an intense animus toward Jews. Joseph celebrated the October, 2018 Tree of Life Pittsburgh synagogue carnage, and conveyed his own desire to "wage jihad" against Jews in Toledo, Ohio, preferably on a Sabbath, to cause more casualties. "He planned to attack the victims, based on their religion, at a Toledo-area synagogue in the name of ISIS, and hoped that it would lead to the deaths of many and spread fear" ¹³⁸
1/16/2019	Washington, DC	Hasher Jallal Taheb's Washington, D.C. area prospective targets included, "the Washington Monument, the White House, the Lincoln Memorial, and a specific synagogue." Taheb further maintained that "jihad was the best deed in Islam and the peak of Islam," adding, "that jihad was an obligation, that he wanted to do as much damage as possible, and that he expected to be a 'martyr,' meaning that he expected to die during the attack." ¹³⁹
4/4/2019	The Bronx, New York/ Bozeman, Montana	Fabjan Alametti contemplated "an attack on a U.S. government building, gay club, <u>Jewish temple</u> , or U.S. Army recruiting center." If Alametti had successfully completed his objectives, he averred, regarding his victims, "I will stand over them while I pierce their bodies with hollow tips [bullets] Inshallah we take as many kuffars [non-Muslims] with us." ¹⁴⁰
4/27/2019	Los Angeles, California	Mark Steven Domingo, a recent convert to Islam, sought to wage a jihad martyrdom attack. Domingo's potential targets included Jews. He expressed a desire to kill "a bunch of Jews around this one street [where there was] not a lot of parking so they're forced to find parking and walk to the synagogue [where] the yahud (Jews in Arabic) go on Saturday for their worship." ¹⁴¹

*dates of arrests, or filing of criminal complaints

Given that Jew-hating canonical Islamic motifs of incitement are seamlessly, and unapologetically woven within the fabric of mainstream religious teaching at U.S. mosques, and childhood education centers, Muslim Antisemitic attitudes, and the violence such views may engender, will likely continue apace, and could intensify as the U.S. Muslim population expands. Two independent events which occurred during April, and May, of 2019 illuminate these baleful, ongoing trends.

Chilling videos surfaced from an April 17, 2019 event sponsored by the mainstream, traditionalist Muslim American Society (MAS)—labeled “one of the nation’s major Islamic groups” by the Chicago Tribune—at their Islamic Center in Philadelphia. Dubbed “Ummah [Global Muslim Community] Day,” the celebrations featured Muslim children intoning “you need force and the Koran,” then paying tribute to jihad murder martyrdom—sacrificing their “bodies and souls...without hesitation”—to kill “Zionists”, i.e., Jews. These “liberating” murderous actions—beheadings [Koran 8:12; 47:4]—would further cause their Jewish victims eternal Koranic [4:54-55, and 98:5-6; and their glosses 4:54-55 and 98:5-6] damnation.¹⁴³

We will chop off their heads, and we will liberate the sorrowful and exalted Al-Aqsa Mosque. We will lead the army of Allah fulfilling His promise, and we will subject them to eternal torture.

Only on May 3rd, after exposure of these videos in the national press did the MAS provide a statement, transparent in its mendacity. The songs and declarations recorded for posterity and placed triumphantly on the MAS Philadelphia affiliate’s Facebook page, in all their ugliness, were somehow “*uploaded to the chapter’s Facebook page without verifying the content of the video for appropriateness and making sure it conforms to our hate-free policy and values.*” A spokesperson for the national MAS insisted on Sunday May 5th the video “does not represent our understanding of Islam, nor the understanding of the mainstream Muslim community,” and in response to media backlash, its Philadelphia affiliate’s Facebook page was shut down. However, on May 6, 2019 the Middle East Media Research Institute revealed another video from the MAS Philadelphia affiliate’s Facebook page, uploaded two years earlier, May 28, 2017, with children also calling for jihad murder “martyrdom.”¹⁴⁴

The unchanged toxic reality of how U.S. Muslim children are educated, vis-à-vis Jews, can be gleaned by re-examining a March 30, 2003 New York Daily News exposé, entitled, appositely, “Sewing the seeds of hatred.” The 3-month long *NY Daily News* 2003 investigation of textbooks widely used in New York city area Islamic schools demonstrated that Antisemitic archetypes—based on central motifs in the Koran, and the traditions of the nascent Muslim community under Muhammad—were rampant in the texts being used to instruct American Muslim students. Among the examples provided were these:¹⁴⁵

In Long Island City, Queens, for example, fifth- and sixth-graders at the Ideal Islamic School on 12th St. learn that Allah has revealed [per Koran 2:61/3:112] that “the Jews killed their own prophets and disobeyed Allah.” ...Yet a third book, in use at the Ideal school, describes the hostile relations between Jews and the [Muslim prophet] Muhammad in Medina in the 7th century. “The reasons for Jewish hostility lies in their general characteristics,” the book says. Numerous Koranic citations follow with negative references to Jews - for example, “You will ever find them deceitful, except for a few of them.” [3:71; 4:46]

On Jewish hostility to Islam: “The reasons for Jewish hostility toward the Muslims of 7th century Medina lies in their general characteristics described in the Koran.” Example: “You will find the most implacable of men in their enmity to the faithful are the Jews and the pagans.” [Koran 5:82; from a textbook “The Messenger of Allah,” p. 34; targeting Grades 6-9]

On Jews wanting to kill Jesus, who in Islam is “Isa,” an exclusively Muslim prophet, preaching Islam: “The Koran states that the Jews did not kill Jesus [“Isa”] nor did they crucify him. Allah states, however, that the Jews thought they did it.” [Koran 4:157, 158, 159; from “What Islam Is All About,” targeting Grades 6-8]

Yahiya Emerick, then head of a Queens-based nonprofit curriculum development project for the Islamic Foundation of North America, and author of one of the texts examined [“What Islam Is All About,”], when questioned for the 2003 *NY Daily News* story, defended the language in these books, denying they were inflammatory. Emerick opined,¹⁴⁶

Islam, like any belief system, believes its program is better than others. I don't feel embarrassed to say that...[The books] are directed to kids in a Muslim educational environment. They must learn and appreciate there are differences between what they have and what other religions teach. It's telling kids that we have our own tradition.

A more conciliatory tack was adopted by Dr. Abidullah al-Ansari Ghazi, creator of the IQRA (= “recite”) Educational Foundation, whose textbooks were also examined—and inculcated. Mr. Ghazi for 11 years running, since its inaugural issue in 2009, has been listed as one of the “The World’s 500 Most Influential Muslims,” per the assessment of “The Muslim 500,” a yearly publication by a mainstream Islamic think tank epitomizing “Islamic moderation.” Promising future “revisions,” Ghazi made the following candid admission about textbook materials he produced:¹⁴⁷

And, to tell you the truth, I based it on the classical sources, which are much harsher than what I wrote here [as reported in 2003].

Fast forward 13 years. The 2016 version of Ghazi’s “Mercy to Mankind: Madinah Period” was edited into a caricature apologetic of Muhammad’s interactions with the Jews of Medina. Islam’s prophet “tried hard to live in peace” with these Jews, despite, the textbook alleges, “their chiefs” having broken “their agreement with him.” Accordingly, the Jews were “defeated and moved out of Madinah” by Muhammad and his Muslim coterie, but “treated with fairness.” There is no mention (as depicted in the authoritative “classical” sources) of the gruesome political assassinations of individual Jews Muhammad orchestrated, or Muhammad labeling the Jews of the Banu Qurayza with the Koranic epithet [5:60] “apes and pigs,” prior to personally beheading some 600-900 of their adult males, and enslaving their women and children, to “celebrate” his victory over them. Notwithstanding these misrepresentations, albeit conveyed in a mellowed tone, the concluding message to Muslim schoolchildren is identical.¹⁴⁸ The Jews are untrustworthy (“break agreements”) and must be subdued (by violence if required) to establish an ideal Sharia-based order of Islamic domination, as achieved by Muhammad:¹⁴⁹

He [Muhammad] brought the Sharia which treats all human beings equally.

Moreover, IQRA’s website currently promotes a “classical” source redolent with Jew-hating “classical”-cum- modern Koranic exegeses, Justice Sheikh Taqi Usmani’s, 2010 *The Meanings of the Noble Quran*. Usmani, who served as a Judge on the Sharia(t) Appellate Branch of the Supreme Court of Pakistan for two decades (1982-2002), is 6th overall, and 2nd amongst “scholars and preachers” in the 2019 “Muslim 500.” This highly esteemed “leading scholar of Islamic of Islamic jurisprudence,” per the assessment of the “Muslim 500,” composed the following Koranic glosses on central verses characterizing the Jews:¹⁵⁰

[Koran 3:112/2:61]: “That disgrace has been stamped over [i.e., indelibly] the Jews has also been mentioned in in [verse] 2:61.”

[Koran 5:51]: “The Jewish tribes, despite having a treaty of mutual cooperation with the Muslims, **conspired** against them. At the same time, they developed friendship with some Muslims in order to spy on them. Verse [5]:51 therefore forbade the Muslims from having close relations with the Jews...”

[Koran 5:64]: Jews experience “divine punishment for their rebellious attitude toward the truth [Islam]...They frequently intend to wage war against the Muslims...they [also] adopt other ways to spread their mischief, like speaking ill of the Muslims before new converts, conspiring against them, preventing people from accepting Islam, and presenting [a] distorted version of the Torah.”

[Koran 5:82]: “Since...greed is the main hurdle in accepting the truth [Islam], they [Christians] are not as arrogant and hostile to the Muslims as the Jews...”

Not surprisingly, given such opprobrium, Usmani’s gloss on Koran 9:29 also concurs with this permanent, classical Koranic jihad war injunction that the Jews must be brought under the Sharia jurisdictions by force if they do not submit peacefully:¹⁵¹

“[T]hey must submit to the Sharia in all civil and criminal matters...to be imposed on all non-Muslim citizens of an Islamic State”

Popular Houston Imam Omar Suleiman was granted the honor of giving an invitational prayer to the U.S. House of Representatives on Thursday, May 9, 2019. Contra this privileged, ecumenical invitation, Suleiman’s own virulent canonical Islamic Jew-hatred was elaborated in copious, ugly detail during a 5-part, nearly 6-hour 2012 lecture series, “Lost Chronicles of Bani Israel,” still available online (as of January 4, 2020).¹⁵²

Relying upon Islam’s quintessential defining sources—the Koran itself, and the “hadith” traditions of Islam’s prophet Muhammad—Omar Suleiman analyzes the so-called “Bani Israel,” Jews, as depicted in these canonical texts. The crux of Suleiman’s analyses comport with classical and modern authoritative Islamic teachings on the ancient-cum-contemporary indelible characteristics of the vast majority of Jews. Suleiman lays out the thesis he develops in two queries, and a statement, from the opening lecture:¹⁵³

“Why was an ummah that was so large and blessed with so many prophets—imagine how many thousands were sent to Bani Israel—Why was this ummah eventually stripped of prophethood and what caused them to bear the wrath of Allah as an ummah [religious community]?...The entire theme of the Bani Israel is that they were given multiple blessings and they did not respond in the way that they were supposed to.”

Jewish “ignominy” or humiliation in canonical Islam, and Suleiman’s fidelity to this theme, is coupled, as he also observes, with Islam’s replacement theology. Muslims, Suleiman notes are “the best nation,” [Koran 3:110], while the Jews “are consistently being admonished and chastised in the Koran,” one such admonishment occurring in immediate juxtaposition to 3:110, at verse 3:112, which condemns the Jews, as Suleiman also reminds us, repeatedly, for disbelieving and disobeying Allah, transgressing his will to the extent of killing Allah’s prophets. Thus Abraham, “Ibrahim” in Islam, epitomizes Islam’s primordial supersession of Judaism (and Christianity), and Suleiman avers, with “Islamic correctness,” per Koran 3:67, he was “not a Jew,” debunking “this misconception,” rather a pious Muslim.¹⁵⁴

In prelude to his discussion of Allah’s “very dramatic action” against a particular group of Jews—transforming them into apes and pigs [Koran 7:166, and 5:60]—Suleiman elucidates what characterizes *most* Jews—past as prologue—with Koranic indelibility:¹⁵⁵

“The majority of the people we are talking about obviously, to take lessons from them, we’re not gonna focus on those few good people, few bright spots, but rather focus on mistakes that they [i.e., most of the Koranic Jews] make.”

Suleiman then invokes two Koranic depictions [Koran 2:96 and 2:88], bolstered by an illustration from the canonical hadith [Bukhari Volume 4, Book 55 Prophets 615] which demonstrate their inveterate worldliness, “dunyā,” and resultant deceit.¹⁵⁶

They had an unusual love for the life of this world and the head [source] of [their] every mistake is loving this life too much and hating death. So we find that all of the trickery [deceit], and all the mistakes that they [the Jews] made stem from their love of dunyā [earthly concerns]”

Referencing the Koranic narrative from sura 7 [7:163-7:166] about the Jews deceitfully laying out nets to avoid “Allah’s” prohibition against actually fishing on the Sabbath, and also citing Koran 5:60, Suliman provides these details:¹⁵⁷

Allah says, ‘We told them to become apes,’ [7:166] Allah transformed them, this group of people that took that action into apes and pigs [5:60]...which means their external appearance became apes and pigs, and the idea here was that the people were trying to make Allah out to be a fool, but Allah instead transformed them into animals...The prophet [Muhammad] tells us that these people, which were a village, not the entire Bani Israel, this was a group of Bani Israel, that Allah, after he transformed them, they lived three days as an example to all other people. The older ones were transformed into apes.

Following a brief excursus on why it is inaccurate to refer to contemporary Jews as “sons of apes and pigs,” Suleiman references a hadith [cited by the great legist/philosopher Ibn Rushd, “Averroes”] which illustrates yet another example of Jewish deceit, and the appropriate response of Muhammad’s youngest wife Aisha, who condemned her Jewish interlocutors as brethren of apes and pigs.¹⁵⁸

She [Aisha] called them brothers of apes and pigs—she didn’t call them the sons.

This usage, “brothers of apes and pigs,” Suleiman maintains, is appropriate for most Jews, given their inveterate Koranic predilection for deceit, endeavoring “to take Allah for a fool.” Indeed, as discussed earlier, according to the earliest sacralized, pious Muslim biographies of Muhammad just before subduing the Medinan Jewish tribe Banu Qurayza, Islam’s prophet invoked this striking Koranic motif for the Jews debasement, then personally beheaded some 600-900 of the surrendered Jewish males.¹⁵⁹

Ultimately, Omar Suleiman’s 2012 discourse on the Jews is open and unabashed in directing his canonical Islamic Jew-hatred, especially the requisite “humiliation,” at the state of Israel, and all Jews who support its right to exist.¹⁶⁰

“We ask Allah to humiliate this Israel, the way that Allah humiliated Bani Israel...We ask Allah to humiliate those who occupy the ‘land of Filastin [‘Palestine’]”

Middle East Media Research Institute (MEMRI) director Yigal Carmon, is a fluent Arabic speaker, and translator, whose organization scrupulously monitors and records mosque sermons across the world, including within the U.S. During an interview that aired February, 2019 about a recent documentary on American Muslim Jew-hatred, Carmon referred bluntly to the “jihadist conversations of the antisemitic Islam,” taking root, unopposed, in the U.S., and its Islamic textual basis:¹⁶¹

“A lot of the hatred against the Jews has turned into really violent threats, based on Islamic texts”

Carmon further warned that violent acts of Jew-hatred perpetrated by Muslims in the U.S. could reach a Western European scale, *“If there isn’t an awakening, and resistance against this.”* He also condemned the feckless inaction of a Jewish community unwilling to identify, and combat, the Islamic religious origins of this Jew-hatred, because it is paralyzed by fears of being labeled “Islamophobic.”¹⁶²

The Jewish community, which are direct victims and direct targets of these [Islamic religious] incitements are afraid to do something [i.e., about the religious incitement, specifically]. Not a protest, no public activity, nothing at all. They are afraid to be thought of as Islamophobic.

A public U.S. Congressional hearing, April 9, 2019 captured the warping dynamic Carmon warned about in all its tragic perversity. Morton A. Klein, Zionist Organization of America President, and the lone American Jewish leader of consequence not intimidated by the “Islamophobia” canard, provided informed and sober testimony about the global pandemic of Muslim Antisemitism, including its U.S. manifestations, and a critical mainstream, institutional Islamic driver of this hatred—Al-Azhar University, and the last two Papal equivalent Grand Imams of Sunni Islam’s Vatican. Klein’s discussion featured the ADL survey data described at the beginning of this Preface, and depicted in Tables 3 and 4.¹⁶³

Ostensibly responding to Klein’s presentation of ADL data, such as those illustrating the 16 countries with the highest prevalence of extreme Antisemitism, was ADL’s own Eileen Hershenov, Senior Vice President for Policy. Ms. Hershenov had the temerity to portray the virulently Antisemitic Muslim denizens of these countries—all of them, Arab Muslim societies whose populations are 90-100% Muslims (with the exception of 60% Muslim majority, Lebanon)—as follows:¹⁶⁴

One of the witnesses (Klein) talked about global attitudes that we look at...and the ADL does track that...[V]ulnerable, marginalized communities have bigotry within them.

Ms. Hershenov was also predictably mum on the irrefragable evidence Klein adduced about authoritative, mainstream institutional Islam's ongoing religious incitement against Jews, based upon canonical Islam's unexpurgated—and unchallenged—theological Jew-hatred. ADL, epitomized by Senior VP for Policy Hershenov, has adopted an Orwellian, negationist gloss on its own data revealing the global pandemic of extreme Muslim Antisemitism. Compounding this heinous offense, ADL ignores the canonical Islamic motifs of Jew-hatred mainstream institutional Islam preaches relentlessly, fomenting the worldwide scourge of Muslim Antisemitism.¹⁶⁵ New York Times staff writer and opinion editor, Bari Weiss reinforced ADL's negationist approach in her recent *How To Fight Anti-Semitism*, an ~50,000 word "book," devoid of annotations.¹⁶⁶ Despite being lauded for her purported uncharacteristically honest assessment of Antisemitism from the ideological Left, including "Islamist" Antisemitism, Ms. Weiss's much ballyhooed¹⁶⁷ work provided a *reductio ad absurdum*, synopsis of the 2014 ADL global data on Antisemitism. Focusing exclusively on supplemental questions about "Holocaust awareness," and ignoring the very essence of the ADL's findings—determination of the prevalence of extreme Antisemitism, gauged by agreement with at least 6 of 11 Antisemitic stereotypes from a standardized questionnaire administered to each survey participant—Weiss wrote:¹⁶⁸

"Given that Antisemitism is a normative message in a large part of the world, it should not come as any surprise that a 2014 ADL survey, which looked at attitudes toward Jews in 100 countries around the world, found that only 54% of the global population has heard of the Holocaust. That's a staggering enough fact on its own. Until you read that only 8% of respondents in the Middle East and North Africa had heard of the Holocaust and believed it had actually happened."

"Reformist" Muslim Dr. Qanta Ahmed's Islamic apologetics aggressively deny Islam's doctrinal, and resultant historical bigotry against non-Muslims, especially Jews, and functions as a rather grotesque, if much sought after complement to the ADL/Bari Weiss genre of Jewish negationism. Fox News, May 6, 2019, aired a typically fawning interview of Ahmed, about the Philadelphia Muslim American Society incident where Muslim children, per Koranic injunctions, extolled waging jihad "martyrdom" attacks against Jews—i.e., beheading them and consigning the Jewish victims to eternal damnation. Ms. Ahmed had the audacity to claim—without any challenge to her dishonest assertions—that,¹⁶⁹

"It is absolutely anathema to Islam...This is completely not what Islam teaches. Islam sees Christians and Jews as legitimate believers who are party to paradise, who have a true message from God, and they are our brethren. We cannot be Muslim unless we believe in the Bible and the Torah."

Previously, during February, 2019, Ahmed insisted Minnesota Democratic Congresswoman Ilhan Omar, an American Muslim of Somali origin, somehow, "shames American Muslims, with the Antisemitism she has brought to Congress." Ahmed repeated her stock-in-trade, utterly counterfactual negationist line, averring,¹⁷⁰

"For Muslims in America, we are faced with the realization that Muslim Antisemites claim to speak for our Islamic faith and our Muslim identity. They invite hostility to our own communities, and more misunderstanding of Islam within America. This is despite the reality that Islam reveres Judaism, the Torah, Moses and the Jewish people as legitimate believers, and Jerusalem as belonging only to the Jews—all documented within the Quran. The Quran's truths will go unknown in the shadow of Muslim congresswomen spewing Antisemitism and all Muslims will be thus branded Antisemites."

There are alternative Muslim perspectives to the dissimulation proffered by mendacious Muslim "reformer" Qanta Ahmed. Two conscientious objectors to Islam, raised as Muslims, Syrian psychiatrist, Wafa Sultan, and Somali ex-Dutch Parliamentarian Ayaan Hirsi Ali—both, like Ahmed, now living in the U.S.—describe honestly the canonical Islam animating Muslim Jew-hatred.

Wafa Sultan's incisive, semi-autobiographical 2009 *A God Who Hates*, records her reactions to a "broadminded and cultured" Muslim judge who admonished her not to discuss the Israeli-Palestinian conflict:¹⁷¹

“I wrote thanking him for his advice, though declining to take it, and explained to him that I was utterly convinced the reasons for the conflict were religious and stemmed from the Prophet Muhammad’s hostility toward the Jews. In one of my messages to him I reminded him of the Koranic verse that reads: “The Jews say: ‘Allah’s hand is chained’ May their hands be chained! May they be cursed for what they say. By no means. His hands are both outstretched” (Koran 5:64). I asked him, ‘Is that reasonable? What do you tell your son when you read that verse to him? How can you convince him that our problem with the Jews is their occupation of Palestine rather than Islam’s attitude to them fourteen centuries before that occupation began?’”

Sultan concluded the exchange with this pellucid observation about the enduring toxicity of Islam’s conspiratorial Jew-hatred:¹⁷²

“Islam’s general attitude toward the Jews helped Muslims construct their conspiracy theory and use it as a weapon against anyone who tried to cast doubts upon the credibility and morality of Islamic teachings. With the aid of this weapon, they have been largely successful in attaining their objective.”

During a 2006 acceptance speech upon receipt of the American Jewish Committee’s “Moral Courage Award,” Ayaan Hirsi Ali was unabashed in identifying Islam as the overriding source of pervasive Muslim Jew-hatred.¹⁷³

“Ladies and gentlemen I have a confession to make, if you are Jewish. It’s a testimony to my dark past when I lived in ignorance. I used to hate you. I hated you because I thought you were responsible for the war that took my father from me for so long. When the Soviet Union allied with our home-grown dictator in Somalia, I was told the Jews were behind that. In Saudi Arabia I saw poor people from a place called Palestine. Men women and children huddled together in despair. I was told you drove them out of their homes. I hated you for that. When we had no water I thought you closed the tap. I don’t know how you did it, but you did it. If my mother was unkind to me I knew you were definitely behind it. Even when I failed an exam I knew it was your fault. I don’t know how you did all these things. But then I didn’t need proof. You are by nature evil. And you had evil powers and you used them to evil ends. Learning to hate you was easy. Unlearning it was difficult. Even after I had learned about The Holocaust in Europe, the terrible outcome of centuries of Antisemitism, I still found it difficult to take a stand against it. When my half-sister told me The Holocaust was the best thing that had happened to Jews, I refrained from arguing with her because I did not wish to risk breaking the family ties. When she showed me holy [Koranic] verses to support her hatred of Jews I feared arguing with Allah for Allah would burn me. Isn’t it ironic that the American Jewish Committee decided to give me the Moral Courage Award? I am ashamed of my prejudices against you in the past. The good news is I am not alone in learning not to blame you for my misfortunes. Many others who are taught in the name of Islam to hate you have stopped hating you. The tragedy is, however, that those unlearning to hate are far fewer in number than those who still do. As we sit here thousands, perhaps millions are learning to blame you and wishing to destroy you.”

Thirteen years later, speaking at the Jewish Public Library in Montreal, on May 13, 2019, Ayaan Hirsi Ali warned her capacity audience that the “*scale and scope*” of Islamic Antisemitism remains incomprehensible to most Westerners, rendering this ugly, burning hatred even more dangerous.¹⁷⁴

“Little attention is paid (to it) and that is a pity because it is the most zealous, most potent Jew hatred. It both condemns Jews wholesale and seeks to destroy the State of Israel.”

She further maintained that the majority of Muslims have not learned “to think for themselves” and are fearful of disagreeing with what Islam’s prophet Muhammad dictated. As Ayaan Hirsi Ali clearly suggested, it is the deep abiding hatred for Jews Muhammad instilled in Islam, which even present day Muslims “fear” rejecting, that drives both the global pandemic of extreme Muslim Antisemitism hard survey data confirm, and the relentless jihad to annihilate Jewish Israel.¹⁷⁵

Dr. Sultan and Ayaan Hirsi Ali stand almost alone as courageous, gimlet-eyed voices of truth about Islamic Jew-hatred within Islamdom. Far worse is the uniform, countervailing institutional trend: devoid of any apparent willingness to implement self-critical, *mea culpa*-based doctrinal reform, Islam's most respected and influential religious teaching centers openly promulgate canonical Islamic Jew-hatred with triumphal, unrelenting vigor. Simply put, absent any internal impulse, Islam's seminal institutions of religious education, must be compelled from outside to undergo the same transformation that begot a dramatic revision of Christianity's teachings—in particular, the Catholic Church's—about Judaism, and Jews.

The 1947 Seelisberg, Switzerland *International Emergency Conference on Antisemitism* took place in the aftermath of WWII, and The Holocaust. 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.¹⁷⁶

At Seelisberg, 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").¹⁷⁷ Isaac argued,¹⁷⁸

"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.¹⁷⁹

Vatican II/*Nostra Aetate*, as illustrated by a sentence from the pronouncement issued October 28, 1965, unambiguously condemned Antisemitism, from The Church's perspective:¹⁸⁰

"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,¹⁸¹

"...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, involved¹⁸²

"...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 that¹⁸³

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

As this book goes to press, two very recent events which occurred in the U.S. during mid, and late December, 2019, underscored the urgent requirement for wrenching reform of Islam's core Jew-hating canon.

Mohamed Joban, current full-time imam at Masjid Ar-Ramah in the Seattle suburb of Redmond, WA, received his M.A. in Islamic Studies at Sunni Islam's Vatican for religious education, Al-Azhar University. He is also president of the Imam Fatwa (religious edict) Committee, and Muslim chaplain for the Department of Corrections, in Washington State. Imam Joban, who regularly teaches Koranic interpretation at Masjid Ar-Ramah, delivered a lecture "And Then They're Turned to Become Apes," uploaded 12/17/19 by the mosque (and still available in full online). Transcribed accurately by MEMRI, the imam's discussion of Koran 7:163 -166, and the related mention of Koran 5:60, fixated upon Allah's "reminder" to Muhammad about Jewish deception to transgress Allah's will—and Allah's punishment for these inveterate Jewish traits:

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"Allah said (to Muhammad): 'Ask them.' (Koran 7:163) Ask who? The Jews in Medina...Ask them about the city or town that [was] close to the ocean – the sea...Why did Allah ask Muhammad?...The verse (Koran 7:166) appears on the screen with an image of macaque monkeys. Mohamad Joban chants and the congregation repeats after him: 'Then, when they [the Jews] rebelled against the commands to refrain, We said to them, 'Be despicable apes.'...Allah said in another verse (Koran 5:60) Allah turned... Some of them became, what? A pig...Allah just wanted to tell us what Allah told you a long time ago that people turned into monkeys and that this is true. It is religion, look at them, some of them stayed apes and pigs"...

Within ~2-weeks of Imam Joban's mid-December lecture extolling the timeless validity of the Koranic epithet for Jews as "apes/apes and pigs", Muslim convert Grafton Thomas brutally attacked an orthodox synagogue in Monsey, New York—which includes a well-known Hassidic Jewish community—during a Saturday December 28, evening Hanukkah candle lighting celebration. Wielding an 18-inch machete, Thomas terrorized the gathering, and stabbed six people. One 72-year-old victim of Thomas's slashing rampage suffered a direct skull-penetrating brain injury leaving him comatose in the Intensive Care Unit at Westchester County Medical Center. As of a January 1, 2020 report, physicians caring for the victim were "not optimistic about his chances to regain consciousness," and if he did recover, "expect that he will have permanent damage to the brain, leaving him partially paralyzed and speech-impaired for the rest of his life".¹⁸⁵

The criminal complaint filed against Grafton Thomas December 30, 2019 revealed clearly his Jew-hating sentiments, and specific targeting of Jews, notwithstanding Thomas's alleged mental illness:¹⁸⁶

Questioning 'why ppl (people) mourned for anti-Semitism when there is **Semitic genocide**'?

Referring to "Adolf Hitler" and "Nazi Culture" on the same page as drawings of a Star of David and a Swastika.

On or about December 29, 2019, the phone recovered from the car was searched pursuant to a warrant. The Phone's Internet browser was used to conduct searches using, among others, the following terms:

--'Why did Hitler hate the Jews' on or about November 9, 2019, and December 3, 7, and 16, 2019.

--'German Jewish Temples near me' on or about November 18, 2019.

--'Zionist Temples in Elizabeth' on or about December 18, 2019.

--'Zionist Temples of Staten Island' on or about December 18, 2019.

--'Prominent companies founded by Jews in America' on or about December 27, 2019.

On or about December 28, 2019, the Phone's Internet browser was used to access an article titled: 'New York City Increases Police Presence in Jewish Neighborhoods After Possible Anti-Semitic Attacks.'"

Significantly, two independent reports emerged that Thomas identified as a Muslim, although he was apparently not devout. An initial report stated:¹⁸⁷

“UPDATE 1:30PM: A highly credible law-enforcement source tells YWN (Yeshiva World News) that the Monsey stabbing attack suspect, Thomas E. Grafton, is a RECENT MUSLIM CONVERT.”

The second report, was based upon a substantive interview with Thomas’s stepfather for 10-years, Joe Kennedy, who stated: “He (Thomas) considered himself a Muslim, but...he didn’t pray five times a day. He went through the process. He would go to the mosque and pray. He is still a Muslim”. Kennedy maintained Thomas’s religious beliefs “played some part” in triggering the attack.¹⁸⁸

There is no cause, at present, for any optimism that Islam’s major religious teaching centers will soon begin a desperately needed process to remove canonical Islamic Antisemitism from the minbar. However, we must still hope—against hope—that non-Muslim religious and civic leaders, notably Jews, will 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 “non-confrontational” arguments of his era.¹⁸⁹

“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.”

Finally, let the wisdom of the 6th century B.C.E. prophet Ezekiel guide us toward the noble goal of Vatican II/Nostre Aetate style revolutionary reforms of Islam’s Jew-hating canon: ¹⁹⁰

“I have no pleasure in the death of the wicked; but that the wicked turn from his way and live”

References

a. Originally, this image was both the cover art for Charles Yriarte's, *Sous la tente. Souvenirs du Maroc. Récits de guerre et de voyage*. Paris, 1863 (ebook hyperlink, with cover art: <https://bit.ly/2QMr1ZH>), and also included on an unnumbered page between pp. 166 and 167 of the book's text—the version which has been reproduced herein. I was made aware of this material via, Paul B. Fenton, David G. Littman. *Exile in the Maghreb: Jews under Islam, Sources and Documents, 997-1912*. Fairleigh Dickinson University Press, 2016.; p. 246. Repeated Kabyle (Berber Muslim) jihad depredations on Spanish possessions, precipitated the Spanish invasion of Morocco, most notably the August, 1859 destruction of fortifications in Santa Clara, Gibraltar by Kabyle from Antera, bordering Ceuta. See, Fernández-Rivero, Juan-Antonio. *La fotografía militar en la guerra de África: Enrique Facio.*, 2011 In: *Ceuta y la guerra de África de 1859-1860: XII Jornadas de Historia de Ceuta*. Instituto de Estudios Ceutíes (Ceuta, Spain), pp. 459-492. [Book chapter]; p 470 ff. <https://bit.ly/2rpwfjn>

b. Yriarte's French text excerpt describing the 1860 Berber Muslim pogrom depicted by Doré's striking illustration, was published in *Sous la tente. Souvenirs du Maroc*, on pp. 166-67:

"...les Maures comprirent que la ville n'était pas encore au pouvoir des Espagnols, et, se glissant au milieu des ténèbres jusque sous les murs de Tétuan, ils les escaladèrent, se répandirent dans le quartier des Juifs, et là commença un massacre ...une ville en flammes, dont les rues sont pleines d'égorgeurs et de brigands se vautrant dans le sang, pillant, violant, mas sacrant, arrachant les enfants du sein de leurs mères, souillant les autels et livrant aux flammes tout ce qui ne peut grossir leur butin...Au dire de ceux qui restèrent dans la ville cette nuit là, le sac du Barrio des Juifs dut être une épouvantable tuerie; on voyait les Juives, surprises dans leur sommeil, errer sur les terrasses de leurs habitations, invoquant un secours impossible. Les Kabyles n'avaient plus rien à craindre, puisqu'ils n'avaient plus de chefs, ou que ceux qui n'avaient pas rejoint le khalife les avaient eux-mêmes excités au pillage. La rage de leur défaite, leur haine traditionnelle contre les Juifs, enfin cette soif de sang et de rapine qui anime ces tribus sauvages, les avaient amenées à saccager ce Ghetto."

Below Doré's illustration, I have provided an English translation of the extracts from *Sous la tente. Souvenirs du Maroc*, p. 166, using <https://www.deepl.com/home>, in combination with a published English translation of the extract on p. 167 of *Sous la tente. Souvenirs du Maroc*, reproduced from p. 246 of Fenton and Littman's, *Exile in the Maghreb*.

1. Rev. Justin Perkins. *A Residence of Eight Years in Persia among the Nestorian Christians with Notices of the Muhammedans*, New York, 1843; p. 276.

2. Moshe Perlmann. *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; pp. 5-7.; For seven standard English translations of the verses Perlmann cited, six by pious Muslims, and the seventh, the widely renowned Arberry academic translation (and six other authoritative translations by pious Muslims), see: <http://corpus.quran.com/> ; For some 100 seminal Koranic commentaries in their original Arabic, and several in English translation, spanning thirteen centuries, through the present era, see: <https://www.altafsir.com/> .

Contemporary academic Camilla Adang, encapsulated Perlmann's findings, vis-à-vis the Koran, ~60 years later: "Islamic polemics against Judaism and its adherents is a phenomenon as old as Islam itself, and the Quran is its very first source," in her: "Medieval Polemics Against the Jewish Scriptures," in *Muslim Perceptions of Other Religions—A Historical Survey*, edited by Jacques Waardenburg, New York, 1999, p. 143. Dr. Adang is Professor of Islamic Studies, Tel Aviv University who, "has published widely on social and intellectual (including polemical) encounters between Muslims and Jews in the Middle Ages and the Ottoman period, as well as on the controversial legal scholar and theologian Ibn Hazm of Cordoba. She is one of the editors of the two Brill series, *Studies on the Children of Abraham* and *Biblia Arabica: Texts and Studies* and serves on the editorial or advisory boards of various other book series and scientific journals." <https://bit.ly/34RcUGc>

3. *The Qur'an: An Encyclopedia* is a modern authoritative compendium of analyses written by 43 Muslim and non-Muslim mainstream academic experts, edited by Oliver Leaman, and published by Routledge, New York, 2005, 800pp. These extracts from p. 614 serve as an irrefragable "final summary

verdict,” derived from over a millennium of glosses on Koran 1:7 describing how Muslims and non-Muslims alike are to understand Koran 1:7, the Fatiha’s last verse. Muhammad’s statement confirming the Jews incurred Allah’s wrath, and the Christians went astray is found here: *Tirmidhi*, Hadith 2-2953 <https://bit.ly/2QfYs5a>; For a detailed discussion of Koran 1:7, and its authoritative exegesis across 13 centuries, see: Andrew G. Bostom. “Qaradawi’s Ramadan Koran ‘Homily’: Curse Jews and Christians 17-Times Daily.” *www.AndrewBostom.org* May 28, 2019 <https://bit.ly/2OGV4ko>. Koran 1:7 is recited 17-times daily by pious Muslims (see: *Tafsir Ibn Kathir*, English translation produced by a group of scholars under the supervision of Shaykh Safiur-Rahman Al-Mubarakpuri, Riyadh, Saudi Arabia, Vol. 1, p. 50

4a. “Former Jordanian MP Muhammad Tu’mah Al-Qudah: Our Enmity Towards the Jews Will Continue Until They Are Annihilated in the Great Battle.” *Middle East Media Research Institute*. October 30, 2019. Clip #7629.

(video) <https://bit.ly/2OHaaX2>; (transcript) <https://bit.ly/34G0mjT>.

4b. “Imam Mohamad Joban of Redmond, WA: Allah Transformed Jews into Despicable Apes and Pigs for Disobeying Him; Babies Born with Long Arms, Tail Are Their Descendants” *Middle East Media Research Institute*, December 17, 2019, * Clip #7669. (transcript) <https://bit.ly/2EPrXWb>; *Date of upload to Masjid Ar-Rahmah Redmond, Washington YouTube channel: <https://bit.ly/2SGgxwf>; For Koran 7:166, see seven authoritative translations Corpus Quran <https://bit.ly/2MpHb8l>; For detailed discussions of the Koranic epithet Jews as apes, and/or apes and pigs, see Bostom, herein, pp. 54-56, 633-640, as well as note 86 of this Author’s Updated Preface.

5. Edward H. Kaplan. Charles H. Small. “Anti-Israel Sentiment Predicts Anti-Semitism in Europe.” *Journal of Conflict Resolution*, 2006; vol. 50, no. 4, pp. 548-561.; Dr. Kaplan’s academic webpage: <https://faculty.som.yale.edu/edkaplan/>; The original ADL survey report from 2004, Anti-Defamation League: “Attitudes Toward Jews, Israel and the Palestinian-Israeli Conflict in Ten European Countries.” April, 2004. 34pp. <https://bit.ly/38nr4li>, made no mention of the Muslim sample at all, in the 34pp. document issued.

6. “ADL Global 100: A Survey of Attitudes Toward Jews in Over 100 Countries Around the World” (2014) <http://global100.adl.org/public/ADL-Global-100-Executive-Summary.pdf>; “New ADL Poll Finds Dramatic Decline in Anti-Semitic Attitudes in France; Significant Drops in Germany and Belgium” (2015) <https://www.adl.org/news/press-releases/new-poll-anti-semitic-attitudes-19-countries#.Vn8RAMtOnqA>;

“In First, New ADL Poll Finds Majority of Americans Concerned About Violence Against Jews and Other Minorities, Want Administration to Act” (2016-2017) <https://www.adl.org/news/press-releases/in-first-new-adl-poll-finds-majority-of-americans-concerned-about-violence>

7. Edward H. Kaplan. Charles H. Small. “Anti-Israel Sentiment Predicts Anti-Semitism in Europe.”; “ADL Global 100: A Survey of Attitudes Toward Jews in Over 100 Countries Around the World” (2014); “New ADL Poll Finds Dramatic Decline in Anti-Semitic Attitudes in France; Significant Drops in Germany and Belgium” (2015); “In First, New ADL Poll Finds Majority of Americans Concerned About Violence Against Jews and Other Minorities, Want Administration to Act” (2016-2017)

8. Edward H. Kaplan. Charles H. Small. “Anti-Israel Sentiment Predicts Anti-Semitism in Europe.”

9. “ADL Global 100: A Survey of Attitudes Toward Jews in Over 100 Countries Around the World” (2014).

10. “New ADL Poll Finds Dramatic Decline in Anti-Semitic Attitudes in France; Significant Drops in Germany and Belgium” (2015).

11. “In First, New ADL Poll Finds Majority of Americans Concerned About Violence Against Jews and Other Minorities, Want Administration to Act” (2016-2017).

12. “ADL Global 100: A Survey of Attitudes Toward Jews in Over 100 Countries Around the World” (2014); Religious demography of the world’s 16 most Antisemitic countries/societies—Gaza/Judea-Samaria (i.e., those in Judea-Samaria under Palestinian jurisdiction, only): 98-99% Muslim <https://www.cia.gov/library/publications/the-world-factbook/geos/gz.html> and <https://www.cia.gov/library/publications/the-world-factbook/geos/we.html>; Iraq: 95-98% Muslim <https://www.cia.gov/library/publications/the-world-factbook/geos/iz.html>; Yemen: 99% Muslim <https://www.cia.gov/library/publications/the-world-factbook/geos/ym.html>; Algeria: 99% Muslim <https://www.cia.gov/library/publications/the-world-factbook/geos/ag.html>; Libya: 97% Muslim <https://www.cia.gov/library/publications/the-world-factbook/geos/ly.html>; Tunisia: 99% Muslim <https://www.cia.gov/library/publications/the-world-factbook/geos/ts.html>; Kuwait: 75% Muslim, but 69% of “Kuwait’s population” consists of immigrant workers/laborers <https://www.cia.gov/library/publications/the-world-factbook/geos/ku.html>; Bahrain: 74% Muslim, but 48% of “Bahrain’s population” consists of immigrant workers/laborers <https://www.cia.gov/library/publications/the-world-factbook/geos/ba.html>; Jordan: 97% Muslim <https://www.cia.gov/library/publications/the-world-factbook/geos/jo.html>; Morocco: 99% Muslim <https://www.cia.gov/library/publications/the-world-factbook/geos/mo.html>; Qatar: 68% Muslim, but those designated “non-Qataris” comprise 88% of the population <https://www.cia.gov/library/publications/the-world-factbook/geos/qa.html>; United Arab Emirates: 76% Muslim, but “about 85%” of the population consists of non-citizens <https://www.cia.gov/library/publications/the-world-factbook/geos/ae.html>; Lebanon 62% Muslim (including Druze) <https://www.cia.gov/library/publications/the-world-factbook/geos/le.html>; Oman: 86% “overall,” but 95% of Omani citizens are Muslims; Egypt: 90% Muslim <https://www.cia.gov/library/publications/the-world-factbook/geos/mu.html>; Saudi Arabia: Muslim 100%, as “non-Muslims are not allowed to have Saudi citizenship and non-Muslim places of worship are not permitted” <https://www.cia.gov/library/publications/the-world-factbook/geos/sa.html>
13. “ADL Global 100: A Survey of Attitudes Toward Jews in Over 100 Countries Around the World” (2014).
14. Ibid., p. 30 of full 51 pp. pdf, see figure entitled, “Muslims are more likely to harbor anti-Semitic views than members of other religions” <https://bit.ly/2QDm2Jo>
15. “New ADL Poll Finds Dramatic Decline in Anti-Semitic Attitudes in France; Significant Drops in Germany and Belgium” (2015).
16. Ibid., p. 37 of full 52pp. pdf, see figure entitled, “French Muslims have a lower Index Score than Muslims residing in the five other Western European countries surveyed” <https://bit.ly/2SSgaid>
17. “In First, New ADL Poll Finds Majority of Americans Concerned About Violence Against Jews and Other Minorities, Want Administration to Act” (2016-2017).
18. “ADL Global Survey of 18 Countries Finds Hardcore Anti-Semitic Attitudes Remain Pervasive.” November 21, 2019. <https://www.adl.org/news/press-releases/adl-global-survey-of-18-countries-finds-hardcore-anti-semitic-attitudes-remain>; Description of Muslim oversample here: <https://global100.adl.org/about/2019>
19. I have tabulated the data from the 6 Western European countries which included a Muslim oversample as described for each country at the following hyperlinks: Belgium <https://global100.adl.org/country/belgium/2019>; United Kingdom <https://global100.adl.org/country/united-kingdom/2019>; Italy <https://global100.adl.org/country/italy/2019>; France <https://global100.adl.org/country/france/2019>; Spain <https://global100.adl.org/country/spain/2019>; and Germany <https://global100.adl.org/country/germany/2019>
20. Edward H. Kaplan. Charles H. Small. “Anti-Israel Sentiment Predicts Anti-Semitism in Europe.”
21. “ADL Global 100: A Survey of Attitudes Toward Jews in Over 100 Countries Around the World” (2014).

Note: All the ADL survey data cited in references 5-21, above (other than the most recent November 21, 2019 data) are also available at this blog, including pdf files of the full 2006 Kaplan analysis of the 2004 data, and the raw 2014, and 2015 data survey findings: “CAIRH.ORG Advertisement in The Boston Herald, Friday, 10/4/19: ‘DISTURBING FACTS ABOUT ISLAMIC ANTISEMITISM’”, www.cairh.org, <https://bit.ly/2Fkcopy>; Here are direct links to key pdf files which can be downloaded, individually: 2004

Western European survey analysis by Kaplan (from 2006) <https://bit.ly/2FhYHr6>; the 2014 global survey findings <https://bit.ly/2QI5Ar0>; the 2015 Western European Muslim oversample <https://bit.ly/37oCljQ>

22. Paul B. Fenton, David G. Littman. *Exile in the Maghreb: Jews under Islam, Sources and Documents, 997-1912*.

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W. W. Norton, 1986), pp. 11-23, 117-140, 192-261; Esther Webman. FOREWORD: "A Word on the Emergence of Anti-Semitism in the Arab World," in her "Anti-Semitic Motifs in the Ideology of Hizballah and Hamas." 09/07/1998. (This paper was published with the permission of the Project for the Study of Anti-Semitism at the Tel-Aviv University [original, from 1994.]) <https://www.ict.org.il/Article/457/Anti-Semitic-Motifs-in-the-Ideology-of-Hizballah-and-Hamas#gsc.tab=0>

28. Bostom. "Misunderstanding Islamic Antisemitism."

29. "A Risala of al-Jahiz." pp. 314-316.

30. Ibid. p. 316.

31. Ibid. p. 319

32. Ibid, p. 322-323.

33. Ibid., p. 323.

34. Ibid. p. 324 (most potent); Sahih International translation of Koran 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://bit.ly/342uLJv> The Quran: Arabic Text with Corresponding English Meanings (Sahih International) Almunatada Alislami, Abul Qasim Publishing House (1997).

35. Roger. Arnaldez. "al- Muhasibi". Encyclopaedia of Islam. Edited by: P. Bearman , Th. Bianquis , C.E. Bosworth , E. van Donzel and W.P. Heinrichs. Brill, 2007.

36. al-Muhasibi. *The Book of the Patronage of the Law of Allah* (Arabic), edited by Margaret Smith, London, 1940/41, p. 256. English translation cited in, Avraham Grossman, "The Economic and Social Background of Hostile Attitudes Toward the Jews in the Ninth and Tenth Century Muslim Caliphate", in Shmuel Almog, *Antisemitism Through the Ages*, Oxford, 1988, p. 186, note 39.

37. Tabari. Jami` al-Bayan fii Tafsir al-Qur'aan, Vol. VII, p 5ff.

38. Zamakshari, *Tafsir al-kashshaf an haqa'iq ghawamid at-tanzil wa-uyun al-aqawil fi wujuh at-ta'wil*. Cairo, 1953-1955. See partial English translation in, Helmut Gatje. *The Qur'an and its Exegesis*. Berkeley, CA, 1976, p. 134. The last line included ("the Jews focused their hostility to the Muslims in the most overt and intense manner") was omitted by Gatje, and translated by Dr. Michael Schub from the Beirut 2001 edition of *Tafsir al-kashshaf*, p. 701 and ff.

39. Baydawi. *Anwaar al-Tanzil Wa-Asraar al-Ta'wil*, Vol. I, p. 270

40. Ibn Kathir. *Tafsir Ibn Kathir*, p. 246.

41. Koran 2:61: "And they were covered with humiliation and poverty and returned with anger from Allah [upon them]. That was because they [repeatedly] disbelieved in the signs of Allah and killed the prophets without right. That was because they disobeyed and were [habitually] transgressing." <https://bit.ly/2LxViYX> Koran 3:112: "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." <https://bit.ly/2PmYqId> (Both translations are Sahih International)

42. Tabari. Jami` al-Bayan fii Tafsir al-Qur'aan, Vol. VII, p 5ff. English translation by Dr. Michael Schub.

43. M. Ḥusayn Ṭabāṭabā'ī, Kalāntarī, I., A'lamī. 1991. 21 volumes. *al-Mīzān fī tafsīr al-Qur'ān*. al-Ṭab'ah 1, al-muḥaqqaqah. Bayrūt, Lubnān: Mu'assasat al-A'lamī; Hamid Algar. "Allāma Sayyid

Muḥammad 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>

44. M. Sayyid Ṭanāwī, 1992. 15 volumes. al-Tafsīr al-waṣīl il-Qur'ān al-karīm. ("The broad interpretation of the holy Koran") 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://bit.ly/2Pzp9S0>; 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/2RVZRjZ>;

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."

45. Merzad Boroujerdi. *Iranian Intellectuals and the West: The Tormented Triumph of Nativism*. 1996. Syracuse University Press, p. 217

46. Hamid Algar. "Allāma Sayyid Muḥammad 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>; Ṭabāṭabā'ī. al-Mīzān 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-Mīzān fī tafsīr al-Qur'ān, a twenty-volume exegesis written in Arabic between 1955 and 1972. Tafsīr al-Mīzān, 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 Andrew Bostom. *Iran's Final Solution For Israel—The Legacy of Jihad and Shi'ite Islamic Jew-Hatred in Iran*, 2014. 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)

47. Allameh Tabatabai University website <https://bit.ly/2YGOzRK>; 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://bit.ly/34ie1hE>

48. “Allameh Tabatabai’s Interpretive Methods and Principles,” Nat’l Congress to be Held.

International Quran News Agency, May 1, 2012. <https://bit.ly/34gLLiY>

49. 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 <http://bit.ly/1cIpQf6>

50. Also see ref. 44, above, on Tantawi;

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

<https://bit.ly/2Eb3xWS>:

“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. January 22, 2008 <https://bit.ly/2Pflvwt>:

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://bit.ly/2qNt9WC>) 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://bit.ly/2Y009ZB>:

“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.”

51. Tantawi’s gloss on Koran 5:82 in al-Tafsīr al-wasīṭ lil-Qur’ān al-karīm, was translated from the original Arabic at Al-Tafsir.com found here <https://bit.ly/2LO09oY> , by Dr. Atef Ghobrial <https://bit.ly/38wSHZj>.

52. Author of a monumental 19th century Koranic 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://bit.ly/2qMYrgg>

53. See: Ghazi al-Wasiti, “Anti-Jewish Anecdotes from an Anti-Dhimmi Treatise,” Bostom, herein, p. 327

54. Nadia Abou el-Magdl. “Mubarak appoints a new chief of Al Azhar.” March 21, 2010. The National (United Arab Emirates) <https://bit.ly/2EdRKXA>

“Ahmed al-Tayeb, the man President Hosni Mubarak has appointed as the new head of Al Azhar, is known for his moderate interpretation of Islam...Mr. al-Tayeb, 64, replacing Sheikh Mohammed Sayed Tantawi, who died last week, is a former Grand Mufti of Egypt and is currently head of Al Azhar University...He (al-Tayeb) is considered to be one of the most moderate and enlightened Sunni clerics in Egypt.”

55. “SHEIK OF AL-AZHAR AHMAD AL-TAYEB JUSTIFIES ANTISEMITISM ON THE BASIS OF THE KORAN.” *The Middle East Media Research Institute*. October 25, 2013, Clip# 4048. Video link: <https://bit.ly/2LRmJ00>; Transcript link: <https://bit.ly/2ROqJ5a>

56. Andrew Bostom. *The Legacy of Jihad—Islamic Holy War and the Fate of Non-Muslims*. Prometheus Books, Amherst, N.Y. , 2005. Pp. 24-37; 125-250.

57. Koran 9:29, Sahih International translation, <https://bit.ly/2Eic8Hf>.

58. See, Bostom, *The Legacy of Jihad*, “Classical and Modern Qur’anic Commentators on Qur’an 9:29,” pp. 127-135.

59. Tabatabai’s gloss on Koran 9:29 from *Al-Mizan*, at Al-Tafsir.com, <https://bit.ly/35nU2zD>, translated by Prof. Sjimon den Hollander <https://bit.ly/2rFfdi2>; Tantawi’s gloss on Koran 9:29 from *al-Tafsīr al-wasīl lil-Qur’ān al-karīm*, at Al-Tafsir.com, <https://bit.ly/2ElyrvK>, translated by Dr. Atef Ghobrial.

60. Tantawi extracts from his Ph.D. thesis, Bostom, herein, p. 394.

61. In April, 2002, Tantawi emphasized, “that every martyrdom operation against any Israeli, including children, women, and teenagers, is a legitimate act according to [Islamic] religious law, and an Islamic commandment, until the people of Palestine regain their land and cause the cruel Israeli aggression to retreat”. Simultaneously, then newly appointed Grand Mufti of Egypt, al-Tayeb added, “the solution to the Israeli terror lies in a proliferation of Fidai [martyrdom] attacks that strike horror into the hearts of the enemies of Allah. The Islamic countries, peoples and rulers alike, must support these martyrdom attacks.” Both quoted in, “Leading Egyptian Government Cleric Calls For: ‘Martyrdom Attacks that Strike Horror into the Hearts of the Enemies of Allah’” *The Middle East Media Research Institute*, April 7, 2002, Special Dispatch #363 <https://bit.ly/2RWhTIT>.

Just over 3-months later, Al-Tayeb reiterated his support for these Palestinian jihad “martyrdom operations,” i.e., homicide bombings: “What the Palestinians are doing is self-defense, defense of their religion and their homeland... Israel is the aggressor and the American government is behind it, and the West stands by observing, it is the Palestinians’ right to blow up whatever they want.” Quoted in, “Egypt’s Mufti: We Condemned the September 11 Attacks, But Since Then Our Feelings Have Changed” *The Middle East Media Research Institute*, July 23, 2002, Special Dispatch #402 <https://bit.ly/36LzlOp>

A grisly eyewitness account of the Netanya homicide bombing appeared within 2-days of the attack. See, “Hotel blast survivors relive the Passover massacre” *Telegraph* (London) March 29, 2002 <https://bit.ly/2YTYGTn>

“It was 7.30 on a rainy Wednesday (April 27, 2002) night and guests were being shown to their seats at the elaborately set tables. Maxim Elkrief decided to go back to the kitchen to give last-minute instructions to the waiters and cooking staff. As he turned around to walk to the service lift, a huge explosion turned the scene into an inferno of blood, screaming and destruction. ‘At first I thought the blast had occurred outside, in the parking lot,’ he recalled yesterday. ‘But soon I realized all the windows had been blown out. It was hard for me to digest what was happening. I saw people lying on the floor. Guests were screaming. Severed arms, legs and a head were all over the place. Tables were smashed and the upholstery was torn out of chairs. It was so pretty, with crisp white tablecloths and flower arrangements, and then everything turned black.’ Mr Elkrief, who was treated for shock, told his story as hotel employees were trying to wash bloodstains off the floor and relatives of the dead and wounded searched in the rubble for personal effects. Two tables remained laden with matzos, wine bottles and uneaten entrees, all covered with dust and glass shards. He said about 250 people had booked seats for the traditional Seder meals, most of them elderly. He had not noticed the bomber but thought he blew himself up in the center of the dining hall.”

On March 28, 2011, the Palestinian Authority “celebrated” the gruesome jihad carnage of March 27, 2002 in Netanyahu, “honoring” both the Hamas bomb-maker, Abbas Al-Sayed, and the self-immolating mass jihad murderer, Abdel-Basset Odeh. See, “A Palestinian ‘gift’ for Passover-Official Palestinian promotion of terrorism” April 8, 2011 <https://bit.ly/2sBlTtX>

62. Bostom, herein, pp. 78-164, 178, 465-478, 491-493, 505-517, 519-523, 525-534, 535-547, 549-555, 567-569, 573-576, 577-588, 593-600, 663-667, 675-676, and 677; For Tetuan, 1860, see note a., above; For additional references to Muslim anti-Jewish pogroms in Egypt, Yemen, Iran, Iraq, and Palestine, during

the Middle Ages, through the late 19th century, see also Saul S. Friedman, *A History of the Middle East*, McFarland and Company, North Carolina, 2006, pp. 142-143; For Hebron, etc., 1929, see, Andrew Bostom, “From Hebron 1929 to Tlaib-Omar 2019: The Jew-Hating, Jihadist-Marxist Alliance,” www.AndrewBostom.org, August 23, 2019, <https://bit.ly/2S0uJQ7>

63. Bostom, herein, pp. 51-53, 90-97, 679-684; Andrew Bostom, *The Mufti's Islamic Jew-Hatred—What The Nazis Learned From The Muslim Pope*, Washington, D.C. 2013, 59pp.; Bostom, *Iran's Final Solution For Israel*, pp. 61-165; Andrew Bostom, “ Hamas’ Jihad And Jew-Hatred Are Islam’s Jihad And Jew-Hatred” www.AndrewBostom.org, April 1, 2019 <https://bit.ly/2PuMIg9>

64. 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 US embassy) of two fatwas written by the Grand Mufti of Egypt, Sheikh Hasan Mamoun, 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 Sharia College (Shafii 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*.

65. CORRIGENDUM TO CABLEGRAM DATED 23 FEBRUARY 1949 FROM THE ACTING MEDIATOR TO THE SECRETARY-GENERAL TRANSMITTING THE TEXT OF AN ARMISTICE AGREEMENT BETWEEN EGYPT AND ISRAEL <https://bit.ly/34w1185>; Cablegram dated 3 April 1949 from the United Nations Acting Mediator to the Secretary-General transmitting the <https://bit.ly/2rJp7iJ>; Michael B. Oren. *Origins of the Second Arab-Israel War*, 1992, London: Frank Cass, 199pp.

66. For discussion of “fay territory,” see Bostom, herein, p. 180, note 76.

67. Fatwas by Egyptian Grand Mufti Mamoun, and the Fatwa Committee of Al-Azhar University, January, 1956.

68. “PEACE WITH ISRAEL SACRILEGIOUS, SAY LEADERS OF MOSLEMS,” *St. Louis Post-Dispatch*, January 11, 1956, p. 1 <https://bit.ly/2EoeNzd>, and “MOSLEMS SAY PEACE WITH ISRAEL WOULD BE SACRILEGIOUS,” *Chicago Tribune*, January 11, 1956, p.24 <https://bit.ly/36Hw7LK>

69. Bostom, *The Mufti's Islamic Jew-Hatred*, pp. 25-32

70. Ibid.; For “updated” accounts of the Palestinian Muslims’ endless jihad, see Andrew Bostom, “Palestinian Clerics, Citing Muhammad’s Murderous Example, Call for Jihad Genocide of the Jews” www.AndrewBostom.org October 15, 2015 <https://bit.ly/2S1DSrz>, and Bostom, “ Hamas’ Jihad And Jew-Hatred Are Islam’s Jihad And Jew-Hatred” (2019)

71. Bostom, *The Mufti's Islamic Jew-Hatred*, pp. 31-32, 33

72. Ibid., pp. 25-32.

73. Ibid.

74. Ibid. pp. 28-29; For details of the hadith and sira accounts of Muhammad’s poisoning see, Bostom, herein, pp. 62-63, 75, 229, 232, 280, 288, 292, 296, 297, and 306.

75. Bostom, *The Mufti's Islamic Jew-Hatred*, p. 31, i.e., Sahih Muslim, Book 41, Number 6985: “*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.*”

76. See notes 64, and 67-75, above, and, “The Covenant of the Islamic Resistance Movement— Hamas,” *Middle East Media Research Institute*, February 14, 2006, Special Dispatch No.1092 <http://bit.ly/GLLLtJ>

77. “The Covenant of the Islamic Resistance Movement—Hamas”; Koran 3:112, Sahih International translation: “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.” <https://bit.ly/2M3Qbju>; Here is Muhammad Sayyid Tantawi’s authoritative modern gloss on Koran 3:112, from *al-Tafsīr al-wasīṭ lil-Qur’ān al-karīm*, at Al-Tafsir.com: “*They have been put under humiliation by Allah... 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." <https://bit.ly/2r03REL>, English translation by Dr. Atef Ghobrial

78. See note 75, above.

79. "The Covenant of the Islamic Resistance Movement–Hamas"; For detailed analyses of jihad war doctrine, see note 56, above.

80. Bostom, *The Mufti's Islamic Jew-Hatred*; "The Covenant of the Islamic Resistance Movement–Hamas,"; note 64 above; and for extensive extracts of presentations from a seminal 1968 Al-Azhar conference championing jihadism and Islamic Jew-hatred as the "formula" to destroy Israel following the Arab defeat in the June 1967 Six Day War, see Bostom, herein, pp. 365-390.

81. Gil Hoffman. "6 in 10 Palestinians reject 2-state solution, survey finds", *The Jerusalem Post*, July 15, 2011 <http://bit.ly/18lgxUN>

82. Ibid.

83. Itamar Marcus and Nan Jacques Zilberdik. "PA Mufti: Muslims' destiny is to kill Jews", *Palestinian Media Watch*, January 15, 2012 <https://bit.ly/2RY9BKt>; Within 3-months of being appointed, during 2006, Hussein sanctioned homicide bombings against Israeli Jews (Yaniv Berman. "TOP PALESTINIAN MUSLIM CLERIC OKAYS SUICIDE BOMBINGS", *The Media Line*, October 17, 2006 <https://bit.ly/34v6X1d>), and in late August, 2019, at a meeting of the Palestinian Supreme Fatwa Council which Hussein headed, Israel's presence in Jerusalem was dubbed "colonialist cancer"—an incitement for violent removal (Nan Jacques Zilberdik. "Top PA religious leaders incite violence, call on Palestinians to 'not stand idly by in the face of this colonialist cancer'" *Palestinian Media Watch*, September 2, 2019. <https://bit.ly/36LLu5S>)

84. "Social Media As A Platform For Palestinian Incitement—Praise For Stabbing Attackers, Threats Of Further Attacks" *Middle East Media Research Institute*, October 14, 2015, Special Dispatch # 6185 <https://bit.ly/2sB0XXx>; "Social Media As A Platform For Palestinian Incitement – Part II: Video Tutorials, Tips For Achieving More 'Effective' Attacks" *Middle East Media Research Institute*, October 14, 2015, Special Dispatch # 6186 <https://bit.ly/35xfhij>

85. "Social Media As A Platform For Palestinian Incitement—Praise For Stabbing Attackers, Threats Of Further Attacks", and "Part II: Video Tutorials, Tips For Achieving More 'Effective' Attacks"; "Gaza Imam: Jews Are Brothers of Apes and Pigs, We Will Pray in Tel Aviv" *Middle East Media Research Institute*, October 3, 2015, Clip #5106 (transcript) <https://bit.ly/34EB6vm>; "Rafah Cleric Brandishes Knife in Friday Sermon, Calls upon Palestinians to Stab Jews" *Middle East Media Research Institute*, October 8, 2015, Clip # 5098 (transcript) <https://bit.ly/2rPmP1x>

86. "Gaza Imam: Jews Are Brothers of Apes and Pigs, We Will Pray in Tel Aviv"; Sahih International translation of Koran 5:60: "*Say, Shall I inform you of [what is] worse than that as penalty from Allah? [It is that of] those whom Allah has cursed and with whom He became angry and made of them apes and pigs and slaves of Taghut (Satan). Those are worse in position and further astray from the sound way.*" <https://bit.ly/2Mn4Eaz>; Extracts from Muhammad Sayyid Tantawi's gloss on Koran 5:60, from *al-Tafsīr al-wasīl lil-Qur'ān al-karīm*, at Al-Tafsir.com, Translated by Dr. Atef Ghobrial. Tantawi condemns, in broad terms, "*the corrupt thinking and false assumptions and claims of the Jews,*" and further maintains, generally, "*what you [the Jews] claim is even more evil as shown in the penalty that has befallen you as you have been cursed and become estranged from Allah's mercy and compassion, and what has befallen your ancestors of whom some were transformed into apes, others into pigs.*" <https://bit.ly/2PwcVL3>

87. See Bostom, herein, pp. 54,73,275,287.

88. "Rafah Cleric Brandishes Knife in Friday Sermon, Calls upon Palestinians to Stab Jews"; For a discussion of Muhammad's proto-jihad against the Jewish farming oasis of Khaybar—punctuated by grisly political assassination of Jewish tribal leadership, and slaughter—see Bostom, herein, pp. 62-64,74-76,143,167,230, 233-234,279-282,287-292,294-295,297,305-306; For sources accompanying the detailed discussion of the massacre of the Banu Qurayza, see notes 89-92, below.

89. Koran 33:26, Sahih International translation, <https://bit.ly/35Cgkxo>; Al-Mahali and Al-Suyuti. *Tafsir Al-Jalalayn*, English translation by Aisha Bewley, London, 2007; For discussion of its significance, see *Tafsir Al-Jalalayn*, pp. v-vi., and JIG Jansen. *The interpretation of the Koran in Modern*

Egypt, 1974, p.6.; Gloss on 33:26 from Tafsir al-Jalalayn translated by Bewley, p. 901; Extracts of Tabatabai's gloss on Koran 33:26 from Al-Mizan, at Al-Tafsir.com, translated by Sjimon den Hollander, <https://bit.ly/2Ev1ayn>; Extracts of Tantawi's gloss on Koran 33:26 from al-Tafsir al-wasit lil-Qur'an al-karim, at Al-Tafsir.com, translated by Atef Ghobrial, <https://bit.ly/36P50yh>.

90. Bostom, *The Legacy of Jihad*, pp. 17-19; Bostom, herein, pp. 54,69,73-74,275-278, 286-287,304-305.; Ibn Ishaq, *The Life of Muhammad—A Translation of Ibn Ishaq's Sirat Rasul Allah*, A. Guillaume, 1955, Oxford University Press, pp. 461-482.

91. Ibn Ishaq, *The Life of Muhammad*, p. 464.

92. See notes 89 and 90, above.

93. See these International Union of Muslim Scholars (IUMS) website links <https://bit.ly/2ranKt1>, <https://bit.ly/2Z4ZZ1M>, and <https://bit.ly/2sFdpWr>; English translation extract of the April 1, 2019 IUMS pronouncement reproduced from, "International Union Of Muslim Scholars Urges Imams To Preach Armed Jihad Against Israel To Save Al-Aqsa" *Middle East Media Research Institute*, April 4, 2019, Special Dispatch #7984. <https://bit.ly/38VKKwX>

94. "IDF annual report: 1,000 rockets fired at Israel from Gaza in 2018", *The Jerusalem Post*, December 31, 2018

<https://bit.ly/2PXNFwi>; "Rocket barrage, IDF airstrikes and ceasefire reports cap day of Gaza fighting", *The Times of Israel*, November 13, 2019. <https://bit.ly/34FWOyS> ; Yonah Jeremy Bob. "Shin Bet head: Israel thwarted 480 Palestinian terror attacks in past year. Argaman also referred to 590 potential lone wolf attacks that the Shin Bet had prevented." *The Jerusalem Post*. November 6, 2018 <https://bit.ly/2S1VuDV>; Judah Ari Gross. "Shin Bet thwarted over 450 terror attacks in 2019, chief says" *The Times of Israel*. November 7, 2019. <https://bit.ly/2S99Get>

95. Khaled Abu Toameh. "Hamas, Islamic Jihad agree to stand together in future fight with Israel," *The Jerusalem Post*, December 20, 2019 <https://bit.ly/38R6mKG>; For the PIJ "Weltanschauung", see "The By-Laws Of The Islamic Jihad In Palestine", from UNITED STATES OF AMERICA vs. SAMI AL-ARIAN ET AL., Case No.: 8:03CR-77-T-30TMB <https://bit.ly/2EDUC0d>: "The position vis-à-vis Peace Plans: 'The peaceful solution based on recognizing the right of Jews in Palestine or in part of it is a solution that contradicts the logic of the Koran. It is a forfeiture of an endowed Islamic no one has the right to renounce'; General Goals, #3: 'The realization of the Islamic unity through collective jihad'; The Slogans of the Movement, #2: 'Neither East nor West, only Islam'"

96. "2,000 mourn Brussels victims at silent vigil", *The Jewish Telegraphic Agency*, May 26, 2014.

<https://bit.ly/35K9YMy>; "Brussels Jewish Museum killings: Fourth victim dies", *BBC*, June 6, 2014. <https://bbc.in/35OKON6>; "Brussels Jewish museum killer sentenced to life in prison", *The Times of Israel*, March 12, 2019. <https://bit.ly/2Maw6rR>

97. "Homegrown jihadists are France's gravest threat", *AFP/The Local*, June 3, 2014. <https://bit.ly/38WLzp6>;

"Tuerie de Bruxelles: les enquêteurs tentent de faire parler Mehdi Nemmouche", ("Killing in Brussels: investigators try to get Mehdi Nemmouche to talk") *Libération/Monde*, June 2, 2014.

<https://bit.ly/2Q4wU2G>;

"Brussels shooting suspect trained in Syria, Paris prosecutor says", *France24.com*, June 1, 2014. <https://bit.ly/2ra18bU>

98. "VIDEOS. Fusillade de Bruxelles: Mehdi Nemmouche, du braquage au jihad" ("VIDEOS. Shooting in Brussels: Mehdi Nemmouche, from robbery to jihad"), *Le Parisien*, June 1, 2014. <https://bit.ly/2MgBolU>; "Le prosélytisme de Nemmouche posait problème en prison" ("Nemmouche's proselytizing was a problem in prison."), *Libération*, June 2, 2014. <https://bit.ly/2ECcbZI>; Nidra Poller. "Toulouse LA ROSE in the Shadow of Death", *The American Thinker*, April 15, 2014, <https://bit.ly/2PFi6Zb>

99. "Antisémitisme: 'Tout le malheur provient des juifs et de la barbarie sioniste' a déclaré Hani Ramadan (frère de Tariq) au congrès de l'U.O.I.F au Bourget" ("Antisemitism: 'All misfortune comes from the Jews and Zionist barbarism' said Hani Ramadan [brother of Tariq] at the U.O.I.F congress in Le Bourget"), *Europe Israel News*, April 23, 2014 <https://bit.ly/2MhBBVB>; For European Council for Fatwa

and Research, and Qaradawi, see Ian Johnson. "Islamic Justice Finds a Foothold In Heart of Europe" *The Wall Street Journal*, August 4, 2005

<https://www.wsj.com/articles/SB112311814949504607>, which includes these observations:

"Europe's most influential Muslim rule-making body is known as the European Council for Fatwa and Research. It was set up by an organization and scholars tightly allied with the Muslim Brotherhood... (which) has widely penetrated Muslim life in Europe... The man trying to redefine and spread the reach of orthodox Islamic law is Mr. [Qaradawi], who founded the European fatwa council. Mr. Qaradawi made his name in the 1960s by publishing one of the most widely reprinted and translated popular Islamic works: "The Lawful and the Prohibited in Islam," a series of do's and don'ts for Muslims. He has built on that with two of the Islamic world's most popular Web sites, IslamOnline.com and qaradawi.net.

He also has a weekly fatwa show on al-Jazeera, the popular Arabic-language television news station. Most recently, he set up an international group of scholars to bypass national hierarchies in the Islamic world – a direct challenge to the religious authorities in Saudi Arabia, which sees itself as the guardian of Islamic standards. Mr. Qaradawi's internationalism is in keeping with the ideals of the Muslim Brotherhood. Founded in Egypt 80 years ago, the group has spread throughout the Muslim world, advocating an all-embracing brand of Islam... he (Qaradawi) has issued fatwas backing suicide bombings against civilians in Israel and U.S. troops in Iraq. And he has defended the death penalty under sharia law for homosexuals, writing: 'While such punishments may seem cruel, they have been suggested to maintain the purity of the Islamic society and to keep it clean of perverted elements.'

More on Qaradawi's views on jihadism and Jews, can be found in Bostom, *The Legacy of Jihad*, pp. 248-250, 683-684; and Bostom, herein, pp. 53, 455, 457-458, 687-688.; For Qaradawi's mainstream, traditionalist gloss on Koran 1:7, which pious Muslims repeat 17-times daily during their 5 daily prayer sessions, and the sub-divisions thereof, see Andrew Bostom, "Qaradawi's Ramadan Koran 'Homily': Curse Jews and Christians 17-Times Daily", www.AndrewBostom.org, May 28, 2019. <https://bit.ly/2Zg5Xx1>. Here are extracts from Qaradawi's discussion of the verse's reference to Jews as those who incurred Allah's anger:

"those who evoked [Allah's] anger... are those who recognized the truth and nevertheless did not take its path, and even stubbornly opposed it, and were hostile towards the Prophet [Muhammad] after the straight path became clear to them. [They did this] out of reliance on falsity, love of this world, following urges, blind fanaticism, arrogance, or jealousy... and thus they deserve Allah's wrath. These are the Jews, for whom the explanation is presented in Surat Al-Maida [Koran 5:60, which states]: 'Those whom Allah has cursed and with whom He became angry and made of them apes and pigs and slaves of Taghut – these are worse in position and further astray from the sound way'..."

Guy Milliere. "France Submits to Islam", *The Gatestone Institute*, May 12, 2014 <https://bit.ly/2PK5oZ2>; Caroline Fourest. *Brother Tariq—The Doublespeak of Tariq Ramadan*, Encounter Books, N.Y., 2007, 150 pp.; Bernard Schalscha. *La Règle Du Jeu*, "Tariq Ramadan transforme les victimes israéliennes au Musée juif en instrument d'un complot" ("Tariq Ramadan turns the Israeli victims at the Jewish Museum into the instrument of a conspiracy." May 28, 2014 <https://bit.ly/2MfcCSY>

100. "Police knew alleged attacker's identity in advance", *The Copenhagen Post*, February 15, 2015 <https://bit.ly/2sKCO0W>; "Mosaik Trossamfund: 37-årige Dan blev dræbt i terrorangreb" ("Mosaic Religious Community: 37-year-old Dan was killed in terrorist attack"), *B.T.*, February 15, 2015. <https://bit.ly/390sd2z>;

Andrew Higgins and Melissa Eddy. "Anger of Suspect in Danish Killings Is Seen as Only Loosely Tied to Islam", *The New York Times*, February 16, 2015 <https://nyti.ms/2SjNH17>; "Copenhagen shootings: Police kill 'gunman' after two attack", *BBC*, February 15, 2015 <https://bbc.in/2Mj8JfQ>; "Defiant Mother Who Hosted Bat-Mitzva as Terror Struck Copenhagen Synagogue Recounts Harrowing Ordeal – 'No One Can Tell Me Where I Can Live My Jewish Life' (INTERVIEW)" *The Algemeiner*, February 15, 2015 <https://bit.ly/2rY5Qdv>; "Politi antager at have dræbt gerningsmanden" ("Police assumed to have

killed the perpetrator”), *DR*, February 15, 2015 <https://bit.ly/35LIbvs>; “Gunman ‘joked’ with alleged helpers after attacks” *The Local*, March 11, 2016

<https://bit.ly/2Zdlmy0>; Although all 4 of el-Hussein’s alleged accomplices—Bhostan Khan Hussein, 26, Liban Ahmed Elmi, 20, Ibrahim Khalil Abbas, 23, and Mahmoud Rabea, 31, were acquitted of abetting terrorism, “*Hossein and Elmi were found guilty of illegal arms possession for disposing of the M-95 assault rifle El-Hussein used on Feb. 14, 2015, to kill a Danish filmmaker and wound three police officers.*” See: “4 men acquitted of abetting terrorism in Denmark case”, *Associated Press*, September 27, 2016 <https://bit.ly/35PoAu9>

101. “Copenhagen shootings: Police kill ‘gunman’ after two attacks”; “Copenhagen Imam on Eve of Terror Attack: The Prophet Engaged in War, Not Dialogue, with the Jews”, *Middle East Media Research Institute*, February 13, 2015, Clip #4783 <https://bit.ly/2Q9xfRo>; “Imam tiltalt for at bifalde drab på jøder for første gang nogensinde” (“Imam indicted for the first time ever, for calling for the killing of Jews”), *NYHEDER.TV2.Denmark*, July 24, 2018 <https://bit.ly/2EGmlNW>

102. “In Support of Gaza, Berlin Imam Prays for the Annihilation of Jews, the ‘Slayers of Prophets’”, *Middle East Media Research Institute*, July 18, 2014, Clip #4352 <https://bit.ly/2Mg7sGa>, (transcript) <https://bit.ly/2ET00Nn>;

“DENMARK SERMON: THERE CAN BE NO DIVISION OF PALESTINE WITH THE OFFSPRING OF APES AND PIGS”, *Middle East Media Research Institute*, September 19, 2014, Clip #4548 <https://bit.ly/2MjFkCd>, (transcript)

<https://bit.ly/34Jrz60>; “Danish imam calls Jews ‘apes and pigs’ in video” *The Local*, October 14, 2014 <https://bit.ly/2Saxs9Q>; Benjamin Weinthal, “Denmark Terror: Making sense of the continuation of European lethal anti-Semitism”, *The Jerusalem Post*, February 15, 2015 <https://bit.ly/35XhCDi>; “Moskeen, man gang på gang forsøger at lukke” (“The mosque, which time after time, [they] are trying to close”), *Berlingske* (Denmark), February 29, 2016 <https://bit.ly/2Sey66f>

103. *The New York Times*, “Anger of Suspect in Danish Killings Is Seen as Only Loosely Tied to Islam”, is a prime example of such sociologic gobbledygook; Lars Hedegaard. “Terror Strikes Copenhagen: ‘It Is the Danes’ Fault’”, *The Gatestone Institute*, February 20, 2015 <https://bit.ly/2sVkbqT>

104. *Tafsir al-Jalayan*, gloss on Koran 59:2, Bewley translation

105. Ibid; see also, Bostom, herein, pp. 267-268, for Ibn Ishaq’s discussion of Kaab ibn al-Ashraf’s assassination, as ordered by Muhammad, which successfully instilled terror: “*So I (Muhammad b. Maslama, who volunteered to assassinate Kaab, per Muhammad’s request) thrust it (the dagger) into his (Kaab’s) groin and bore down upon it until I reached his genitals, whereupon the enemy of Allah fell...The Jew’s were terrified by our attack upon Allah’s enemy. And there was not a Jew there who did not fear for his life.*”

106. “Bouquets et bougies en hommage au tueur présumé à Copenhague” (“Bouquets and candles in tribute to the alleged killer in Copenhagen”), *AFP*, February 16, 2015 <https://bit.ly/36V0Gh0>

107. David Chazan. “Copenhagen shootings: Friends pay tribute at shrine for the gunman” *The Telegraph* (London), February 16, 2015 <https://bit.ly/2MiTIQo>

108. “600-700 mødte op til Omar Ebdel Hamid El-Husseins begravelse” (“600-700 attended the funeral of Omar Abdel Hamid el-Hussein”), *DR*, February 20, 2015. <https://bit.ly/2ZdS02J>; “*Copenhagen shootings: hundreds attend funeral of gunman*”, *The Guardian*, February 20, 2015.

<https://bit.ly/2Mm6FDA>; “Flere hundre i begravelsen til El-Hussein” (“Several Hundred at el-Hussein’s funeral)

NRK, February 20, 2015. <https://bit.ly/2Mm320q>; “Hundreder begravde terrorist: Håber, han tilgives” (“Hundreds at terrorist’s funeral. Hope he is forgiven”) *Jyllands-Posten*, February 20, 2015.

<https://bit.ly/2Mh025y>; “Flere hundrede sagde farvel til dræbt attentatmand” (“Several hundred said goodbye to the killed assailant”) *Politiken*, February 20, 2015. <https://bit.ly/2ZgmZLw>; For discussions of the authoritative Sharia basis for killing those who “blaspheme” Islam, see Andrew Bostom, *Sharia Versus Freedom—The Legacy of Islamic Totalitarianism*, Prometheus Books, Amherst, N.Y., 2012, pp. 131-139, and Andrew Bostom, “Ten Key Points on Islamic Blasphemy Law”, *The American Thinker*, March 15, 2013 <https://bit.ly/2SfVHDy>

109. Mark Elchardus, “Antisemitisme in de Brusselse Scholen” (“Antisemitism in Brussels’ Schools”). In *Jong in Brussel. Bevindingen Uit de Jop-monitor Brussel*, (“Young in Brussels: findings from the JOP monitor in Brussels”) edited by Nicole Vettenburg, Mark Elchardus, and Johan Put, 265–296.

Leuven: Acco, 2011.; Nicole Vettenburg, Mark Elchardus, and Stefaan Pleysier, eds. *Jong in Antwerpen En Gent*. “Young in Antwerp and Ghent: findings from the Antwerp-Ghent JOP Monitor”) Leuven: Acco, 2013.; Commission for the Interior, General Affairs and Civil Service of Wednesday, May 18, 2011. Question 05 by Mr Tanguy Veys to the Minister of Interior about “rising anti-Semitism among Muslim pupils in Brussels” (No. 4660) <https://bit.ly/373AVuU>

110. “Brusselse jongeren vaak antisemitisch” (“Young people in Brussels are often Antisemitic”)) *De Morgan*, May 12, 2011 <https://bit.ly/2sZciB6>; Manfred Gerstenfeld. “Belgian Antisemitism—Interview with Prof. Mark Elchardus of the Free Univ. of Brussels”, *Israel National News*, May 21, 2013. <https://bit.ly/2MnLAZL>

111. Jikeli made the following statement in a 2010 paper, “Anti-Semitism in youth language: the pejorative use of the terms for ‘Jew’ in German and French today”, *Conflict & Communication Online*, Vol. 9, No. 1, 2010, p. 3: “*I have German-Christian backgrounds but converted to Islam for practical reasons of marriage in 2003. I did not emphasize these backgrounds in the interviews but my German background can easily be deduced.*” <https://bit.ly/2SkM9Y0>; Manfred Gerstenfeld. “Myths and Truths About Muslim Anti-Semitism in Europe” *Israel National News*, February 14, 2013 <https://bit.ly/2Zkdfjy>; Gunther Jikeli, “Debates and Surveys on European Muslim Antisemitism”, and “Antisemitism Related to Islam or Religious or Ethnic Identity”, both chapters In: *European Muslim Antisemitism—Why Young Urban Males Say They Don't Like Jews*, Indiana University Press, 2015, <https://bit.ly/2EJeVtn> and <https://bit.ly/2PQQH6U>; For a very clear, if acid assessment of Jikeli’s tendentious apologetics, see Bruce Bawer, in his review of Alvin H. Rosenfeld’s 2013, *Resurgent Antisemitism: Global Perspectives* (Studies in Antisemitism), Indiana University Press, “HATING JEWS: A GLOBAL STUDY”, *Frontpage Magazine*, July 31, 2013 <https://bit.ly/34WcU7S>:

“Gunther Jikeli, who in an essay entitled ‘Antisemitism among Young European Muslims,’ makes the mindboggling statement that ‘issues such as terrorism plots by young European Muslims, public approval of the Sharia, clashes in reaction to cartoons mocking the prophet Muhammad, public discussions about Muslim women wearing a veil or about outlawing the burkha, forced marriages, and honor killings mostly concern a minority of Muslims and do not lead to a general alienation of Muslims from mainstream society.’ Jikeli, author of a book (in German) on the topic of his essay, insists that the REAL problems involving Europe’s Muslim communities are anti-Muslim ‘discrimination,’ ‘racism,’ ‘xenophobia,’ and ‘negative stereotypes.’ As if this weren’t baffling enough, Jikeli, after supplying a quick overview of European Muslim attitudes toward Jews as expressed in man-in-the-street interviews, concludes that the interviewees’ overwhelmingly hostile attitudes ‘are fragmented and multifaceted’ and ‘can neither be reduced solely to hatred of Israel nor to references to Islam or Muslim identity.’ For Jikeli, apparently, the fact that not all of those surveyed explicitly mentioned Allah, Muhammed, or the Koran while raging violently against Jews and Israel is reason enough to question the religious roots of their hatred.”

112. Video of Dr. Vera Kosova interview at the Frankfurt Book Fair here: <https://bit.ly/2sSLW3F>; English transcription here: “What Drives the Jews to the AfD?”, *Gates of Vienna*, November 9, 2019 <https://bit.ly/370KvPh>

113. Reported in, Lars Dencik and Karl Marosi, “Different antisemitisms: on three distinct forms of antisemitism in contemporary Europe. With special focus on Sweden”, *Nordisk Judaistik/Scandinavian Jewish Studies*, Vol. 27, 61-81.; p. 31 <https://bit.ly/2s5zcXq>

114. Ibid.

115. Ibid

116. See Said Ramadan’s, *Islamic Law—Its Scope and Equity*, 1961, London, P.R. MacMillan, to understand his traditionalist, apologetic Muslim worldview, for example, bowdlerizing, pp. 119-120, 128-148, then validating, pp. 151-152, the discriminatory, and debasing “dhimma” imposed upon non-Muslims as appropriate for modern governance:

“According to the Islamic conception of nationality, as mentioned earlier, the allegiance of subjects is twofold: that of Muslim subjects, which is established on the basis of their faith in the ideology of the State, and that of non-Muslim subjects, which is established on the covenant of dhimma...”

For brief discussions of Said Ramadan's 1948-1951 alliance with Haj Amin el-Husseini, and 1953 "partnering" with the Eisenhower administration, see Ian Johnson's, *A Mosque in Munich*, 2011, Houghton Mifflin, Boston, pp. 114-119. ; An overview of "The Islamic Center", Washington D.C., and its founding in the 1950s, can be read at its website <https://bit.ly/2ZsBPP6>.; For reference to Said Ramadan's June, 1975 Washington, D.C. sermon, see David B. Ottaway. "THE LONE ASSASSIN", *The Washington Post*, August 25, 1996. <https://wapo.st/365ShqU>;

117. Ottaway. "THE LONE ASSASSIN"; For an unromanticized discussion of Saladin's rigid, discriminatory adherence to the Sharia, and its ultimate impact on Jews, see E. Ashtor-Strauss, "SALADIN AND THE JEWS," *Hebrew Union College Annual*, 1956, Vol. 27, pp. 305-326.

"[W]hen Saladin took the reins of government...the new ruler of Egypt endeavored to arouse in the Moslem masses the feeling of superiority over the non Moslem and took measures aiming at the separation of 'believers' and 'unbelievers.'...discriminatory laws against the non-Muslims were put into operation... Saladin's aim was to establish the rule of the canonical law and tradition, and he abode by it rigidly...[H]e sowed the seed which resulted in their [the Jews] persecution."

118. "Overt Act Number: 7 and 8", Translator: TKA, *Investigative Project on Terrorism (IPT)*, April 7, 1991, Cleveland, Ohio (Transcript of recording), <https://bit.ly/3576cMa>; "Al-Arian's 'Active Arm'" *IPT*, April 7, 1991 <https://bit.ly/2rE1Sq8>; "1991 Islamic Committee for Palestine Conference in Chicago, Chicago, IL, September 29, 1991", *IPT*, <https://bit.ly/2rE2mwu>; "Al-Arian Saves One Last Lie for the Road", *IPT News*, February 5, 2015 <https://bit.ly/2MCKWyp>; "Profile: Fawaz Damra", *IPT* (No date) <https://bit.ly/37ftml2>; Both Damra (in 2007), and Al-Arian (in 2015) were eventually deported from the U.S.; For the Khaybar chant Damra invoked, and his audience repeated, see: Bostom, herein, p. 423, as well as *Sahih Bukhari* 371 or per other hadith numbering systems, *Vol. 1, Book 8, Hadith 367*; or *Book 8, Hadith 23* <https://bit.ly/2Zt58kG>; For Ibn Ishaq's description (translated by Guillaume; see note 90, above), p. 511:

"We came to Khaybar by night, and the apostle passed the night there; and when morning came he did not hear the call to prayer, so he rode and we rode with him, and I rode behind Abu Talha with my foot touching the apostle's foot. We met the workers of Khaybar coming out in the morning with their spades and baskets. When they saw the apostle and the army they cried, 'Muhammad with his force (army),' and turned tail and fled. The apostle said, 'Allah akbar! Khaybar is destroyed. When we arrive in a people's square it is a bad morning for those who have been warned.' . . . The apostle seized the property piece by piece and conquered the forts one by one as he came to them. . . . The women of Khaybar were distributed among the Muslims"

119. Chuck Bennett, "Daddy Issues At East Side Institution", *The New York Post*, August 17, 2010 <https://nypost.com/2010/08/17/daddy-issues-at-e-side-institution/> ; "Leader of NY's biggest mosque returns to Cairo", ST. LOUIS POST-DISPATCH, Oct. 25, 2001, p. 6 <https://bit.ly/39iqNQY>; "Cleric's peace message in question after his sudden move", TAMPA BAY TIMES Oct. 24, 2001, p. 20 <https://bit.ly/359UpNm>; Gameia's original Arabic interview, whose title translates as, "Muhammad Al-Gameia: Jews poisoned our children in hospitals in America", is still available here: <https://bit.ly/2ZvVopG>; The extracts I reproduced were translated from this Arabic interview, <https://bit.ly/2ZvVopG>, and published as, "Terror in America (18): Al-Azhar University Representative in the U.S. and Imam of New York's Islamic Center: The American Attack Against Afghanistan is Terrorism...This War Will be the End of America... If the Americans Knew That the Jews Carried Out the September 11 Attacks They Would Do to Them What Hitler did", *Middle East Media Research Institute*, October 19, 2001, Special Dispatch # 288 <https://bit.ly/2tUz0ul>; THIS Fox News video clip, for example, shows Palestinian Muslims celebrating the 9/11 jihad carnage <https://bit.ly/36gkuuX>. See also: "Reuters statement on false claim it used old video September 20, 2001" *CNN.com* <https://cnn.it/2P4PFUf>;

“Reuters rejects as utterly baseless an allegation being circulated by e-mail and the Internet claiming that it circulated 10-year-old videotape to illustrate Palestinians celebrating in the wake of the September 11 tragedies in the United States. Reuters welcomes a statement by the Universidad Estatal de Campinas-Brasil (UNICAMP), one of whose students was the author of the original e-mail, setting the record straight. The videotape in question was shot in East Jerusalem by a Reuters camera crew on September 11 in the immediate aftermath of the attacks on the United States. The footage was broadcast by CNN and other subscribers to the Reuters video news service.”

120. “Gunman kills 2 at LAX,” Los Angeles Times,” July 5, 2002, <https://lat.ms/2MBRQSo>; “INS: Airport gunman spoke of terrorism allegation in ‘92 interview,” CNN, September 25, 2002, <https://cnn.it/2Zvnap>

“Strategic Goal 1: Prevent Terrorism and Protect the Nation’s Security,” *US Department of Justice, FY 2004 Performance and Accountability Report*, II-2, <https://bit.ly/39v844W> ; “Happiness turns to grief,” Jewish Journal, July 11, 2002, <https://bit.ly/2tXPj9P>; “Conclusion,” *Terrorism 2002-2005*, Department of Justice, Federal Bureau of Investigation, <https://bit.ly/2ZyLdRu>; “FBI, Justice: El Al attack was terrorism,” CNN, April 12, 2003, <https://cnn.it/2t9Bp4c>

121. Andrew Tilghman. “Saudi pleads guilty to killing Jewish friend in Houston.” *Houston Chronicle*. January 12, 2004 <https://bit.ly/2F46vgm>; Andrew Tilghman. “Saudi gets 60 years for killing Jewish friend here.” *Houston Chronicle*. April 20, 2004 <https://bit.ly/3556i75>

122. Nick Shields and Josh Mitchell. “He was the first and closest target.” *The Baltimore Sun*. June 17, 2006. <https://bit.ly/2rClidV>; Jennifer McMenamin. “25-year-old man guilty of theater shooting” *The Baltimore Sun*. December 19, 2006. <https://bit.ly/39oeG4M>; Julie Wiener. “Amid the unrest: Background on Baltimore’s Jews.” *Jewish Telegraphic Agency*. April 30, 2015 <https://bit.ly/2t6SyeJ>

123. Detective Russ Weklych, “Certification for determination of probable cause,” Seattle Police Department, Incident Number 06-313988, July 28, 2006, <https://bit.ly/2QtMC7r>; “2nd Jewish Federation trial postponed,” Seattle Times, July 16, 2008, <https://bit.ly/2QrcEbE>; “Haq’s calls can be used in new trial,” Seattle Post Intelligencer, July 15, 2008, <https://bit.ly/2t6SRGp>; State v Haq – Case Profile, King County TV, YouTube video, April 6, 2010, 3:03, <https://bit.ly/2SGjSuS>

124. Jenna Fisher. “Boston Marathon Bomber Dzhokhar Tsarnaev Death Penalty Appeal Set.” *Patch.com*

Aug 1, 2019 <https://bit.ly/2ZuJI6L>; Laurel J. Sweet. “Court: Dzhokhar Tsarnaev pal offered testimony on Waltham slayings.” *The Boston Herald* November 22, 2018,; December 1, 2018 <https://bit.ly/2ZwXOV7>

125. “Sniper suspect linked to Tacoma slaying, synagogue shooting,” October 29, 2002, *Napa Valley Register*, <https://bit.ly/2ZxfRKG>; “Sniper’s link to Tacoma shul shooting shocks area,” *Jweekly*, November 1, 2002, <https://bit.ly/39hMiS9>; “Sniper suspects in hand,” *Christian Science Monitor*, October 25, 2002. <https://bit.ly/2Q5dADx>; DC Area Sniper Fast Facts” CNN Library. Updated, September 17, 2019. <https://cnn.it/2ssJzVf>

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177. 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 origines 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 antifascists [“Vigilance Committee of Antifascist Intellectuals”].

After the disaster of 1940, Vichy legislation stripped him of his high office as Inspecteur Générale de l'Éducation Nationale. While a refugee in Aix, he wrote under the pseudonym of Junius, Les Oligarches, essai d'histoire partielle 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'antisémitisme (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.

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179. Tobias, *Jewish Conscience of The Church*, p. 100ff. and p. 104ff.

180. "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://bit.ly/2sKp5HI>

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