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that for the sake of clarity it is necessary to provide some explanation with regard to the changes to the borders and geography—that is, the physical contours of this political unit that historically is known as Iran.

Despite these quibbles, *Jewish communities of Iran* is an invaluable reference book that should be on the bookshelf of every student and scholar of Judeo-Persian studies.

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GATHERING CLOUDS FOR TURKISH JEWRY

Model Citizens of the State: The Jews of Turkey during the Multiparty Period, by Rifat Bali, Fairleigh Dickinson, 2012, 540 pp.

Reviewed by MORDECHAI ARBELL

This book covers the history of Turkish Jewry from 1950 to the recent past. It is the third volume of a trilogy by Rifat Bali, the leading scholar of contemporary Turkish Jewish history, who resides in Istanbul. Not many books have been written on the Turkish Jews, and even fewer on the contemporary period. Bali has taken up the challenge of covering this period, and his comprehensive history is richly documented, easily readable, and in some instances reveals hitherto unknown facts. (The reviewer should mention that Bali has interviewed him as part of his exhaustive research for this book and mentions him in its pages.)

It is not easy to describe Turkish Jewry because it is not homogeneous but, rather, diverse. It is comprised of Sephardim exiled from Spain, Byzantine Jews, Kurdish Jews in southern Turkey (Urfa, Diarbekir, Marash), Syrian Jews in the Hatay province (Iskendrun [Alexandreta]), Antakya [Antioch]), and Aramaic-speaking Jews near the Iranian border (Van, Bashkale).

The five volumes of Solomon Rosanes's *History of the Jews in the Ottoman Empire*, along with the numerous books and articles by Abraham Galante describing Jewish life at the decline of the Ottoman Empire and during the early years of the Turkish Republic, provide the historical background. This volume covers the contemporary era, which also merits scholarly attention.

During the three periods of Turkish/Ottoman history, Jews were accorded the second-class status of non-Muslims. Attitudes toward the Jews, however,

varied from period to period. Under the Ottoman sultans (from the 1490s to the twentieth century), Jews were regarded with respect generally, and in some cases the Ottomans came to the aid of Jews in danger. Sultan Bayasid II (1447–1512) extended an invitation to the Jews expelled from Spain. Suleiman the Magnificent (1520–1566) intervened to save the Jews of Ancona (1556). Abdul Hamid I (1842–1918) intervened to prevent Jews' expulsion from Vienna (mid-seventeenth century). Jewish diplomats, governors, and medical doctors served in the sultans' palaces. It is not surprising that the Jewish communities were relieved at the rise of the Ottomans and the fall of the hostile Byzantines.

Both Rosanes and Galante describe discrimination and blood libels against Jews and even pogroms, but these were perpetrated mainly by the Greek communities and not by the Turks. After the First World War, under the one-party-system rule of the Turkish Republic founded by Kemal Ataturk and Ismet Inonu, Turkish nationalism became ascendant. Jews were discriminated against, not as non-Muslims but as non-Turks.

Bali deals with a different period, one far less congenial for the Jews. While Turkish nationalism continued, Islamism became resurgent, making gradual but steady gains until it finally prevailed in the twenty-first century. In this context, the most important event of this period was the birth of the state of Israel. Subsequently, the wars between Israelis and Palestinians and several Arab states stoked anti-Israeli feelings among devout Muslims, and Palestinian and Arab propaganda further incited these sentiments. This development had an impact on the Turkish Jewish community.

One important topic that Bali addresses is the “wealth tax law” (November 1942). It involved imposing special taxes on non-Turkish and Dönme (followers of the false messiah Shabtai Zvi, now called Sabbateans, who today are Muslims of Jewish origin) merchants and industrialists, which impoverished a large part of the Jewish population. He describes how, with the rise of the multiparty system, there seemed to be hope of recovering the losses incurred as a result of this law—but to no avail.

The nationalistic republic initiated the cultural “Turkification” of the minorities. The Jewish minority, which spoke Ladino and French, had to Turkify itself. The author describes how Jews began speaking Turkish in public and Ladino and French only at home. Similarly, Jews had to change their mainly Spanish-sounding first and last names to Turkish ones. Accordingly, Bali devotes great attention to the process by which the Jewish community adapted, defending itself as loyal Turkish citizens, good Jews, and admirers of Israel.

Bali also recounts how, with the introduction of the multiparty system, he observed the gradual rebirth of the Islamic movement which found a following among the provincial population. It was in these areas that the secular legislation of Ataturk did not have an impact.

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One cannot avoid the impression that the Turkish Jewish community has suffered as a result of being lumped together with other traditional ethnic communities, such as the Greeks and the Armenians. For the Turkish authorities there was no Kurdish minority. The Greek minority was considered the enemy of Turkey, and the problem of Cyprus inflamed this enmity even more. The Armenians are viewed as allied with Turkey's enemy Russia, and instigating anti-Turkish propaganda all over the world. The Jews, however, were placed in this general company. This is especially evident in Bali's description of the events of September 6–7, 1995, when anti-Greek riots erupted in Istanbul in connection with Cyprus, and the mobs torched Jewish shops along with those of Greeks.

This was not the case during 1960–1980, when the Sinai Campaign (1956), the Six Day War (1967), and the Yom Kippur War (1973) prompted an anti-Israeli reaction, nor regarding the recent *Mavi Marmara* incident. At first, anti-Jewish violence was the work of Palestinian propaganda and Arab terrorists, and included attacks on synagogues and the murder of Jewish businessmen. Later, the violence was sparked by the anti-Semitic outbursts of Islamist leader and, in 1996–1997, prime minister Necmettin Erbakan, and by the statements of current Islamist prime minister Recep Tayyip Erdogan. Meanwhile, the Jewish community is doing its best to distance itself from politics while defending its rights as Jews, combating anti-Semitism, and supporting Israel while remaining loyal Turkish citizens.

The book deals amply with the Armenian massacres of 1915–1916 (201–205, 235–256, 269–302). This is not its main subject, and the attention may seem exaggerated. Armenian groups all over the world and some Israeli leftists have been lobbying the Jewish communities worldwide and the Israeli government to declare the Armenian massacres a case of genocide. There is an international discussion on the subject, but it is neither the task of Turkish Jewry nor of Israel to take the lead. The problem of how to describe what took place should be placed in the hands of international jurists and historians. It should also be noted that anti-Semites and radical Muslims have attacked Dönmes, and the book could have provided more information about this group.

This study focuses on Istanbul, where most Turkish Jews live, but during the multiparty period there is only brief mention of the Jewish communities in Thrace and throughout Anatolia. By now, Jews from many of those communities have migrated either to Istanbul or abroad. It would be interesting to analyze the reasons.

Bali makes good use of sources including governmental statements, protocols of community discussions, opinions published in the press, interviews, and even reports by Israeli and foreign diplomats. He usefully sums up each decade at the end of each chapter, thus clarifying the different trends of Turkish political life and the fluctuating attitudes toward Jews. All in all, Bali has produced a well-documented work that will become a classic in modern Turkish Jewish history. The message he conveys in the epilogue is not a gentle one. In light of the presence of

anti-Semitism, which is relatively new in the long history of Turkish-Jewish relations, and the demonization of Israel and Zionism, Bali is pessimistic and does not foresee an immediate improvement. The assessment of such an experienced and knowledgeable historian should be taken seriously.

Friends of the Turkish Jewish community and of the Turkish people should take into account that there have been highs and lows in various Turkish governments' attitudes toward the Jewish minority. Although this relationship may now be at a nadir, it could improve over the long term. Such things have happened before.

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MUSLIM HARD-CORE ANTI-SEMITISM COMPARABLE TO THAT OF THE NAZIS

Muslimischer Antisemitismus: Eine Aktuelle Gefahr [Muslim Anti-Semitism: A Present Danger], by Robert S. Wistrich, Edition Critic, 2011, 161 pp. (in German)

Reviewed by MANFRED GERSTENFELD

Historian Robert Wistrich holds the Neuberger Chair for Modern European and Jewish History at the Hebrew University of Jerusalem. Since 2002, he has served as director of the Vidal Sassoon International Center for the Study of Antisemitism at this university.

After the mass murders in New York and Washington on September 11, 2001, which were perpetrated mainly by Saudi Muslims, Wistrich wrote a lengthy essay on Muslim anti-Semitism for the American Jewish Committee which it published a year later.¹ The present book in German is an update of this text. It concludes with an epilogue in which the author looks back over the past decade.

Wistrich asserts that hard-core anti-Semitism in the Arab and Muslim world is comparable only with that of Nazi Germany (109). Expressing such an opinion is far more than an academic judgment. It is an act of courage, because much more gentle criticism of repugnant phenomena in Muslim societies is already often labeled as Islamophobia. Not only do Muslims try to stifle such criticism, but also many politically correct Westerners. Long ago, these individuals gave up on the truth. Their ideological credo is “solidarity with the weak,” which