

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

Jewish Political Studies Review

frequently turns them into indirect or even direct apologists for and enablers of ideological criminality.

Wistrich explains that Muslim hatred for Israel and Jews is “an eliminatory anti-Semitism with a genocidal dimension.” While the anti-Semitism of the Germans and their allies ultimately led to the Holocaust, Wistrich says that “the wildness of the Arab and Muslim anti-Semitism” can be considered a “warrant for genocide” today. He notes that this term was coined by well-known historian Norman Cohn.

Wistrich further supports his claim by making a comparison. There was major demonization of the Jews during the Christian Middle Ages, the Spanish Inquisition, at the time of the Dreyfus Affair in France, and in Czarist Russia. However, none of these cases compared with the intensity and pervasiveness of Nazi and Islamic anti-Semitism.

The author observes that substantial parallels between the two murder-propagating ideologies are not surprising. Arab nationalism and Islamic fundamentalism developed significantly in the 1930s, concurrent with the Nazis’ rise to power in Germany. Wistrich points out that, even then, there was much collaboration between groups in the Arab world and the National Socialists, and many Arab thinkers admired Hitler (110). As common elements between Muslim and Nazi anti-Semitism, Wistrich cites fanaticism, the cult of death, the nihilistic wish for destruction, and the mad lust for world hegemony (101).

Part of this book’s importance is that it sheds much light on Muslim anti-Semitism in the years that preceded 9/11. Many other publications on Muslim anti-Semitism have tended to focus on the past decade.

Wistrich shows that all key elements of Muslim anti-Semitism were largely in place by the turn of this century. He notes the use of texts from the Koran that were turned into actual anti-Semitic hate mantras, the frequent imports of *The Protocols of the Elders of Zion* into the Islamic world, the denial of the Holocaust, the spreading of blood libels and other extreme anti-Semitic stereotypes, as well as Nazi-inspired hate cartoons.

Wistrich also points out that well before 9/11, many Muslim and Arab immigrants to Europe and Western democracies brought with them the anti-Semitism of their countries of origin. In their new places of residence, many of them further developed the hatred of America, Israel, and the Jews.

The focus on dangers generated by Muslims may change according to the times, but the quintessence remains the same. When Wistrich wrote his original text, the murders of 9/11 and fear of anthrax attacks were prominent issues (59). These have since become secondary themes. Wistrich observes, however, that the key elements have already been evident for at least twenty years (87).

In his analysis of Muslim attitudes toward Holocaust denial, one of the issues Wistrich deals with is the Garaudy affair. This French leftist intellectual, who converted

to Islam, claimed in his book *The Founding Myths of Modern Israel* that Jews themselves had created the Holocaust for financial and political gain. The book became a bestseller in many Middle Eastern countries and Garaudy became a hero in large parts of the region, his popularity increasing after he was found guilty in a 1998 court trial. (The wife of the head of the United Arab Emirates, Sheikh Zayed ibn Sultan al-Nahayan, made a major donation to his defense. Seven members of the Association of Lawyers from Beirut offered their help in the case, and the Arab Union of Lawyers in Egypt sent a legal team to Paris to support Garaudy in the trial [79–81].)

Wistrich raises many other important issues. One is the impact of political correctness in the West. Wistrich maintains that when Presidents Bush and Obama termed the war against Al-Qaeda a “War on Terror” so as to avoid insulting Islam as a religion, they emptied it of content. Moreover, the many murders of innocent civilians by jihadists are still met with “ambivalent and hesitant” reactions in the West as people avoid criticizing the doctrines of Islam.

Events that have occurred since this book’s publication further confirm Wistrich’s analysis. Over the past year, thousands of Muslim civilians have been killed, the great majority of these by their coreligionists. In March 2012, Mohamed Merah murdered three French soldiers, a Jewish teacher, and three Jewish children for ideological reasons. His acts demonstrate the results of continued Muslim incitement against the West, Jews, and Israel.

After Merah’s murders, some made efforts to whitewash his crimes. Some Muslims regaled him as a hero. A Facebook page glorified him until French authorities requested its removal. Nevertheless, this exaltation was more subdued than the joy exhibited in many Muslim circles at the “success” of 9/11.

Much more harmful, however, is the fact that Western politicians and media continue to avoid addressing the root issues. Instead, they prefer to ask how a “lone wolf” murderer arrived at his deeds.² The main questions to be explored in greater detail should have been: who are the real inciters to murder and hatred in the Muslim world? How are they organized? How much support do these inciters have in various Muslim countries and in the West? Which organizations bring hate-filled imams and other inciters into the Western world? After the recent murders in France, the government forbade visits of religious Muslim hate-mongers. One of the first to be denied entry was Sheikh Yusuf al-Qaradawi, the spiritual leader of the Muslim Brotherhood. Those who had invited him to France, however, were not marginal groups but the major Union des Organisations Islamiques de France (UOIF).

Wistrich was one of the first to describe the manifestations of the extraordinary ideological criminality—such as calls for murder in the name of Islam and glorification of terrorists—which already a decade ago permeated large parts of the Muslim world, including Palestinian society. In this new edition, he sharpens this perspective without retracting anything fundamental that he wrote in the earlier version. This in itself is an impressive accomplishment.

Jewish Political Studies Review

In his foreword, Clemens Heni states that postwar anti-Semitism in Germany has never been so accepted and disseminated as it is today.³ He disputes German anti-Semitism expert Werner Bergman's assertion that rarely has anti-Semitism in Germany been pushed so far to the sidelines. Heni, who translated Wistrich's book, stresses that there is still little ideological analysis of the various forms of Islamism, even though for decades Wistrich has called for such a specific analysis of Islamism, the Muslim Brotherhood, and Arab nationalism.

The end of the book presents a few hate cartoons from the Arab world—further examples of the extreme hatred of Israel and Jews in major Arab media. Included are the cover of a book with a swastika and the Star of David interconnected, which the Arab Lawyers Union distributed in 2001 at the United Nations World Conference Against Racism in Durban; a picture of Ariel Sharon as Hitler's successor in major Egyptian daily *Al Gomhuria*; and a short list of Nazi crimes compared with a long list of Israel's "crimes" in the Syrian daily *Tishreen*, which is associated with the government. These provide graphic proof of Wistrich's on-target thesis about the true nature of Muslim anti-Semitism.

NOTES

1. Robert Wistrich, *Muslim Antisemitism* (New York: American Jewish Committee, 2002).
2. Dan Bilefsky, "Toulouse Killer's Path to Radicalism a Bitter Puzzle," *New York Times*, March 29, 2012.
3. Clemens Heni is a political scientist, founder of the Berlin International Center for the Study of Antisemitism (BICSA), and publisher (Edition Critic in Berlin).

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A MODERN-DAY RIGHTEOUS GENTILE

Israël et la question juive (Israel and the Jewish Question), Pierre André Taguieff, Les Provinciales, 2011, 282 pp. (in French)

Reviewed by MICHELLE MAZEL

Pierre André Taguieff is a well-known French philosopher and historian. He has taught at the elite Institute for Political Science in Paris, commonly known as