Menahem Milson

Countering Arab Antisemitism
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Cover

Front: A Hamas rally in Nablus at which the Jew is depicted as a diabolical octopus 2002.
Photo: Corbis/Nadav Neuhaus

Back: The charred remains of the vestibule of a French synagogue in the wake of an attack by Arab arsonists, 2002.
Photo: Reuters

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Summary

The recent resurgence of antisemitism has two distinguishable new characteristics: (a) the anti-Jewish positions are presented as a just response to Israel’s conduct in its conflict with the Palestinians; and (b) Arab media are the source of most of this anti-Jewish propaganda. This calls for special attention to the issue of Arab antisemitism, which is quite distinct from that of Muslim attitudes to Jews and Judaism prior to the modern era. These two subjects, though interrelated in various ways, have totally different historical contexts and should therefore be treated separately. Arab anti-Jewish propaganda comprises three major components:

a) Anti-Jewish opinions derived from traditional Islamic sources.
b) Antisemitic stereotypes, images and accusations of European and Christian origin.
c) Denial of the Holocaust and the equation of Zionism with Nazism (this, of course, is of Western provenance, but its pivotal role warrants special attention).

Within the categories of traditional Islamic elements special attention is paid to the depictions of Jews as apes and pigs, which dehumanize Jews as despised beasts and provides justification for their destruction.

Arab antisemitism has also adopted many of Europe’s classic antisemitic myths, even those that Western antisemites have discarded as too primitive. The most obvious examples are: the notorious blood libel, the Protocols of the Elders of Zion and the charge – rather strange for Muslims – that the Jews killed Jesus. Moreover, the most common trend today in Arab anti-Zionist writing is the equation of Zionism with Nazism. Articles and public discussions in the Arab world frequently point out an ostensible similarity between the ideologies of the two movements, particularly with regard to racism – and Israeli forces are regularly compared to the Nazis.

Arab antisemitism must be closely monitored and its many manifestations translated and exposed, in the hope that exposure will lead to international protests and diplomatic pressure on the states guilty of propagating it.

The Author

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Countering Arab Antisemitism

The recent renewed outbreak of antisemitism in France and elsewhere in Europe has led to the realization that antisemitism – previously presumed to have been on the wane since World War II – once again poses a major threat to Jews. This resurgence of antisemitism has, however, two distinguishable new characteristics: (a) anti-Jewish positions are presented as a just response to Israel’s conduct in its conflict with the Palestinians; and (b) Arab media are the source of most of this anti-Jewish propaganda. This calls for special attention to the issue of contemporary Arab antisemitism, which is quite distinct from that of Muslim attitudes to Jews and Judaism prior to the modern era. These two subjects, though interrelated in various ways, have totally different historical contexts and should therefore be treated separately.

It is indeed unfortunate that the status of the Jews as a tolerated minority in the Muslim world before the advent of Zionism has come to figure so very prominently in the competition between Jews and Arabs in the struggle for public opinion. The lay reader is often confused by the arguments on both sides. On the one hand, he hears that Jews (and Christians) had the status of a protected minority under Islam, and that Jews in Muslim Spain enjoyed a golden age of peace and prosperity; on the other, he is told that Jews and Christians had no legal equality and were never anything other than second-class citizens.

These conflicting versions were put into a balanced perspective by the celebrated scholar Bernard Lewis:

Even at its best, medieval Islam was rather different from the picture provided by Disraeli and other romantic writers. The golden age of equal rights was a myth, and belief in it was a result, more than a cause, of Jewish sympathy for Islam. The myth was invented by Jews in 19th-century Europe as a reproach to Christians - and taken up by Muslims in our own time as a reproach to Jews.

Like most powerful myths, this story contains an element of historic truth. If tolerance means the absence of persecution, then classic Islamic society was indeed tolerant to both its Jewish and its Christian subjects - more tolerant perhaps in Spain than in the East, and in either incomparably more tolerant than was medieval Christendom. But if tolerance means the absence of discrimination, then Islam never was or claimed to be tolerant, but on the contrary insisted on the privileged superiority of the true believer in this world as well as the next.¹

This paper is confined to the subject of Arab antisemitism as a contemporary media phenomenon; it deliberately avoids discussion of Muslim attitudes to Jews and Judaism prior to the modern era.
However, this does not suggest that one can underestimate the effects of a centuries-old tradition. As can be expected, medieval Islamic stereotypes of the Jew clearly inform the Arab response to Zionism and Israel.

Holding up the Koran at a Hamas Rally in the Jabalya Camp in Gaza after an Islamic spiritual leader urged Muslims to attack American interests and wage *jihad* against the 'enemies of Islam'. Photo: Reuters/Jose Manuel Ribeiro

A passage in Ibn Khaldun’s famous *Al-Muqaddima* (Introduction to the Study of History), illustrates this point. In a less well known chapter of the 14th century scholar’s work that discusses the principles of education, Ibn Khaldun warned his readers against imposing severe discipline on the pupils and against resorting to physical punishments, because this is likely to damage their moral character. “Harsh measures in education break the spirit of the children, it wipes out the virtues and produces bad qualities such as mendacity and deviousness (*khubth*).” The deleterious effect of severe restrictions and oppressive rule, maintains Ibn Khaldun, is seen not only in individuals but also in groups. This, he states, is clearly evidenced in the example of the Jews, who are notorious everywhere for their base qualities and deviousness.2

This is an extremely instructive observation on the image of the Jews in medieval Islam, especially so because it is adduced by Ibn Khaldun in relation to an issue which is not directly connected with Jews. Indeed, in this chapter, Ibn Khaldun does not aim to teach the reader something new about the Jews and what he says here about the Jews is something that he simply assumes to be common knowledge. It is precisely because Ibn Khaldun has no doubt that any
reader of his work will recognize that the Jews are base and devious that he can conveniently mention them as a compelling example.

Allow me now a personal anecdote. In June 1979 I was in Cairo. It was a very special visit: I came there as President Sadat’s guest. I stayed at the famous Shephard’s Hotel, and none of the hotel personnel knew my identity as an Israeli, except for the general manager and, of course, for reasons that I do not need to explain, the person at the switchboard.

At breakfast, my waitress asked me where I came from and when I answered that I was from Israel, she refused to believe me. She said: “No, you are kidding me, you are Jordanian.” She made some further guesses, Lebanese, Libyan, but would not agree that I was an Israeli. She sought to prove her point: “I know the Israelis; we had here many Israeli journalists. I can tell the Israelis when I see them.” That intrigued me and I asked her how she recognized Israelis. “Well,” she answered, “they have this devious look.” It really hit me; this waitress, characterizing the Israelis, was using precisely the same attribute, “deviousness” which Ibn Khaldun, writing six centuries before, used to characterize the Jews.

It should be emphasized that Ibn Khaldun was not anti-Jewish. When he refers to the Jews in his *Mugaddima*, as he occasionally does for purposes of historical comparison, he speaks of them in a perfectly objective manner, with no sign of special antagonism. As for the particular instance mentioned here, it is even possible to detect an undertone of sympathy for the oppressed Jews in his observations. Nor do I feel any inclination to accuse the friendly Egyptian waitress of antisemitism. My intention here is merely to highlight the enduring nature of stereotypes.

How does this relate to contemporary antisemitism in Arab media? One often hears that, in countries with state-controlled media, the public tends to develop a healthy resistance to the party line and to cultivate its sympathies and antipathies independently of the media. Can we suppose that the public in Arab countries, accustomed as they are to distrusting the official media, tends to dismiss the antisemitic materials which these media serve up as “official (that is, false) propaganda”? Sadly, there is no basis for such an optimistic assumption. The attitude of the Egyptian waitress in Cairo’s Shephard’s Hotel illustrates the widespread prevalence of centuries-old stereotypes which may very well create a predisposition to accept negative images of Jews and Israelis when these are presented in the media.

The appearance of Arab antisemitism as a modern political, ideological and media phenomenon correlates to the emergence of Zionism and the birth of Israel as a sovereign nation. This correlation becomes quite obvious when one looks at the date of the earliest appearance of antisemitic publications in Arabic: the first Arabic novel with distinctly antisemitic themes was published in 1921; an Arabic translation of the infamous *Protocols of the Elders of Zion* first appeared in 1927. The number of antisemitic publications in Arabic began to increase significantly from 1947 (the year in which the UN approved the creation of the Jewish State). Nevertheless, it would be erroneous to construe Arab antisemitism as a function of the Arab-Israeli conflict. Indeed, contemporary Arab antisemitism has many other sources and influences.
Why the Reluctance to Deal with Arab Antisemitism?

When we consider the sheer number of antisemitic references in modern Arab publications of all sorts, it is impossible not to notice the surprising reluctance of Israeli academics to address the issue.

There are, of course, a few exceptions (some from Israel, some from elsewhere): Yehoshafat Harkabi’s *The Arabs’ Position in the Israeli-Arab Conflict* (Hebrew, 1968) has remained to this day the seminal work on the subject. Harkabi did not hesitate to refer to the phenomenon plainly as *antisemitism*. This book was followed by Bernard Lewis’s 1971 article “Semitic and Anti-Semites” and further works by him on this issue. There have been a few others: Rivka Yadlin, Norman Stillman, Bat Ye’or, and Ron Nettler. But these remain the exception — the overwhelming majority of Middle East experts, in Israel and abroad, have shunned the subject.

The discovery that the hatred which we thought we had escaped when we left Europe is endemic in the Middle East is something many Israeli and Jewish writers prefer to deny.

This astonishing phenomenon can perhaps best be explained in terms of psychological factors mixed with ideological and political motives. We must bear in mind that the entire Zionist enterprise was intended to solve the problem of antisemitism. Hence, the discovery that the hatred which we thought we had escaped when we left Europe is in fact endemic in the Middle East is something many Israeli and Jewish writers prefer to suppress or deny.

There is, perhaps, another, more political, motivation behind the unwillingness to deal with Arab anti-Jewish attitudes: the fear that the exposure of antisemitic sentiment on the Arab side would reinforce political intransigence in Israel and play into the hands of those political groups which oppose any territorial compromise. One must admit that this concern is not without reason.

However, those who favor — as I do — a compromise-solution-oriented Israeli policy must also recognize that shutting our eyes to Arab antisemitism is not only intellectually wrong, but politically counterproductive as well. We cannot afford to ignore Arab antisemitism, and we must study it closely. It is an unfortunate and even distressing fact that Arab antisemitism is now the most dangerous form of hatred of Jews, wherever they are. This is especially so because of the close collaboration between Arab antisemites and their Western counterparts.

What is Arab Antisemitism?

The obvious definition is the following: if it is antisemitic, produced by Arabs, in Arabic and intended for Arab audiences — it is Arab antisemitism. In addition, Arab antisemites frequently address foreign audiences in non-Arabic languages in order to recruit their support. This too, of course, falls under the same rubric. The frequently heard defense that Arabs cannot be antisemitic because they are semites is a semantic game that cannot have any place in serious discussion. The word “antisemitic,” however imperfect a way to describe antipathy or even hatred towards Jews,
is accepted in all academic circles as referring to the hatred of, or anitapthy toward, Jews specifically.

"How to use the Star of David" in the Iraqi daily Al-Manar, 8 June 1967. Courtesy of IDF Spokesman's Office

What are the distinctive features of Arab antisemitism?

The following conclusions have been formed on the basis of an extensive survey carried out by the Middle East Media Research Institute (MEMRI) of a wide variety of Arabic publications and forums (newspapers, magazines, television programs, Friday sermons in mosques, books and websites).

Arab anti-Jewish propaganda appears to comprise three major components:

a) Anti-Jewish opinions derived from traditional Islamic sources.

b) Antisemitic stereotypes, images and accusations of European and Christian origin.

c) Denial of the Holocaust and the equation of Zionism with Nazism (this, of course, is of Western provenance, but its pivotal role warrants special attention).

The Islamic component

Apes and pigs

An extremely common insult directed at Jews, not only in Friday sermons but also in political articles, is that they are or are descended from, apes and pigs. This abusive reference is based on
a number of Koranic verses which state that some Jews were turned into apes and pigs by God, as a punishment for violating the Sabbath.⁴

This insult should not be dismissed as mere vulgar invective, nor should the belief that Jews were transmogrified into apes, pigs or other creatures be seen merely as a sign of primitive magical thinking. Repeated references to Jews as despised beasts dehumanizes them and provides justification for their destruction. The following are just a few examples of the use made of this insult in a variety of forums:

In one of his recent sermons, Saudi sheikh Abd Al-Rahman Al-Sudayyis, imam and preacher at the al-Haram mosque – that is, the Ka’ba mosque in Mecca, the most important shrine in the Muslim world – declared:

Read history and you will understand that the Jews of yesterday are the evil fathers of the Jews of today, who are evil offspring, infidels, distorters of [God’s] words, calf-worshippers, prophet-murderers, prophecy-deniers... the scum of the human race whom Allah cursed and turned into apes and pigs... These are the Jews, an ongoing continuum of deceit, obstinacy, licentiousness, evil, and corruption...⁵

The image has pervaded the public consciousness, even that of children. In May 2002, Igraaz, the Saudi satellite television station – which, according to its website, seeks “to highlight aspects of Arab Islamic culture that inspire admiration ... to highlight the true, tolerant image of Islam and refute the accusations directed against it” – interviewed a three-and-a-half-year-old “real Muslim girl” about Jews, on “The Muslim Women’s Magazine” program. The little girl was asked whether she liked Jews; she answered, “no.” When asked why not, she said that Jews were “apes and pigs.” “Who said this?” the moderator asked. The girl answered, “Our
God.” “Where did He say this?” “In the Koran.” At the end of the interview, the moderator said with satisfaction: “No [parents] could wish for Allah to give them a more believing girl than she... May Allah bless her and both her father and mother.”

Salim ‘Azzouz, columnist for the Egyptian opposition daily Al-Ahrar, which is affiliated with the religious Liberal Party, described Israel’s withdrawal from Lebanon in May 2000 as follows: “They fled with only the skin on their bodies, like pigs flee. And why say ‘like,’ when they actually are pigs and apes?”

The Promise of the Stones and the Trees – Wa’d al-hajar wa’l-shajar
Another very popular anti-Jewish traditional motif is “The Promise of the Stones and the Trees.” A widely quoted prophetic tradition (hadith) affirms that before the Day of Judgment, the Muslims will fight the Jews and kill them. Seeking refuge, the Jews will hide behind stones and trees, and the stones and trees will call out, “Oh Muslim, oh Servant of Allah, a Jew is hiding behind me. Come and kill him.” Just recently, a preacher in Baghdad’s largest mosque quoted this hadith on television, as he brandished a long sword; his cry, “We shall cut off their heads!” swept his audience of thousands into ecstasy.

Western Elements
Arab antisemitism has also adopted many of Europe’s classic antisemitic myths, even those that Western antisemites have discarded as too primitive. The most obvious examples are the notorious blood libel, the Protocols of the Elders of Zion, and the charge – rather strange for Muslims – that the Jews killed Jesus.

The Blood Libel
The antisemitic blood libel is still current in the Arab and Muslim world, and crops up even in the most important government newspapers. Writers rehash and recycle these familiar accusations, putting a new twist on them, such as, for example, a claim that on the Jewish holiday of Purim, Jews use human blood for their traditional pastries.

Blood libel accusations in the Arab media are most commonly encountered in the context of criticism of Israel’s actions against the Palestinians. One instance of this caused the Paris Supreme Court, in
August 2002, to subpoena Ibrahim Naif, editor of the Egyptian daily Al-Ahram. Naif was charged with incitement to antisemitism and racist violence for having permitted the publication of an article entitled “Jewish Matza is Made from Arab Blood” in the October 28, 2000 edition of Al-Ahram. The article connected the 1840 Damascus blood libel with Israel’s activity in the occupied territories. It is worth noting that the charges against Naif aroused a storm of protest and outrage throughout the Arab world. They were described in the Arab media as “intellectual terrorism,” “a blow to freedom of expression.”

The Protocols of the Elders of Zion

Since 1927, when they were first translated into Arabic, The Protocols of the Elders of Zion have been used frequently in anti-Jewish discourse in the Arab world, in order to back up claims that there is a “Jewish plot to take over the world.” Many Arab shapers of public opinion cite this fabricated document to show how the Jews’ malicious plan, as set out in the Protocols, is now coming to fruition. The Jews are accused of using devious methods for accomplishing their goal: controlling the economy and the media, corrupting morals and encouraging international and internal conflict.

The use of the Protocols of the Elders of Zion in the Arab media became a world-wide topic for discussion, since November 2002, with the screening of the Egyptian television series “Knight Without a Horse” throughout the Arab world during Ramadan. While this article was in press, another antisemitic TV series was being aired by the Hizbullah Al-Manar satellite television channel in Lebanon. The series, Al-Shatat (Diaspora), was produced by Syrian Television for Ramadan 2003. Purporting to document how the Jews control the world, Al-Shatat is more explicit in demonizing Jews than “Knight Without a Horse,” and one scene even depicts Jews slaughtering a Christian child to obtain his blood for Passover matzos.

When the Protocols are mentioned in the Arab media, they are referred to as unquestionably authentic. To be sure, there are many Arab writers who are well aware that the Protocols are a forgery. Nevertheless, most of them, with few exceptions, continue to make use of the Protocols because, they argue, “it does not matter whether they are fact or fiction: their ‘predictions’ have largely come true.”

One example of this is an article written by Lebanese Christian journalist Ghassan Tueni: “Had we not known that the Protocols of the Elders of Zion were forged by Russian intelligentsia in the 19th century... we would say that what is happening in the world today is exactly what
world Jewry planned, due to the great similarity [between what is actually happening and] what is falsely attributed [in the Protocols] to [world Jewry]. [I refer] to the conspiracy to take over the world and to plunder it; to the deeds [of world Jewry] everywhere, and to the financial, political, and military status [world Jewry] has attained. This is in addition to their attempt to destroy everything that others hold sacred.  

There are, as noted previously, a few notable exceptions, among them some quite prominent figures who publicly denounced the Protocols as forgeries. These include the Syrian philosopher, Dr. Sadeq Jalal al-'Azm, President Mubarak's advisor, Usama al-Baz and Dr. Abd al-Wahhab al-Masiri, author of an Arabic-language encyclopedia of Judaism.

The Jews Murdered Jesus

This ancient Christian accusation has, ironically, become a standard, widespread cliché in the Arab antisemitic discourse. One example: Arafat advisor Bassam Abu Sharif in the Saudi London-based daily Al-Sharq Al-Awsat, referred to the statue of the Virgin Mary damaged by Israeli fire during the siege of the Church of the Nativity in Bethlehem. He wrote:

The sad smile of the Virgin Mary as she shields her son the Messiah did not prevent the soldiers of the Israeli occupation from taking up positions to shoot at the face of this Palestinian angel [i.e. Jesus] and murder the smile... so as to murder what they hadn't managed to murder throughout 2,000 years. In Bethlehem, a new crime was committed. This, of course, was a failed attempt to murder peace, love, and tolerance, just as their forefathers tried to murder the prophetic message when they hammered their nails and iron stakes through the body of the Messiah into the wooden cross.

Holocaust denial and Zionism as Nazism

The most common trend today in Arab anti-Zionist writing is the equation of Zionism with Nazism. Articles and public discussions in the Arab world frequently point out an ostensible similarity between the ideologies of the two movements, particularly with regard to racism. They claim that just as the Nazis believed in the superiority of the Aryan race, the Zionists believe in a “Chosen People” – i.e. the Jews; the conclusion to be drawn is that both movements support and justify unlimited military expansion.
Another claim occasionally heard is that the Zionists collaborated with the Nazis to annihilate the Jewish people – since the Zionists considered Palestine the only appropriate destination for Jewish emigration, they refrained from engaging in strictly humanitarian efforts to rescue Jews. Such claims were the focus of a 1982 doctoral dissertation by former Palestinian Authority Prime Minister and PLO Executive Committee Secretary-General Mahmoud Abbas, also known as Abu Mazen, at Moscow’s Institute of Oriental Studies. The Arabic version of the dissertation was published in 1984.11

Still another claim of this type refers to the current political situation in the Middle East. Actions taken by Israel and its security forces (usually referred to as “the Zionists”) against the Palestinian people are equated with the Nazis’ crimes against the Jews – or said to be even worse.

The political significance of these claims is clear: if there was no Holocaust, the Germans need feel no guilt toward the Jews. Moreover, in the absence of any Holocaust, the Germans – and the rest of the Western world – owe a debt of guilt to the Palestinians. If Jews are doing to the Palestinians what the Nazis did to the Jews, then Germans need feel no shame. This is the nexus which connects Middle Eastern antisemitism to Western antisemitism, creating a strategic antisemitic axis.

**Demonizing the Jew**

The demonization of Jews, individually and collectively, comes as a so-to-speak logical conclusion of all the above. For example, despite the information accumulated about the identities of the
perpetrators of the September 11 terrorist attacks, officials, journalists, and religious leaders throughout the Arab and Muslim world have continued to claim that the perpetrators of the attacks were not Arabs or Muslims, but Jews and Americans. The claim that American and or Jewish/Israeli elements carried out the attacks has become an accepted, common myth in the Arab world. According to some versions of this grotesque fantasy, it is U.S. President George W. Bush and Secretary of State Colin Powell themselves who masterminded the attacks.\footnote{Counterering Arab antisemitism is, therefore, not merely a matter of combating falsehood and prejudice: it is a vital component in the struggle to improve relations between Jews and Arabs.}

**What can be done?**

Finally, the question is: what should be done? The first step is to understand the dangers which Arab antisemitism presents. It shapes public opinion throughout the Arab world and creates an atmosphere in which Jews, individually and collectively, are not considered to be fully human. This is in itself an obstacle to peace; the peace agreements which Israel signed with Egypt and Jordan have not led to normalization. Countering Arab anti-Semitism is, therefore, not merely a matter of combating falsehood and prejudice: it is a vital component in the struggle to improve relations between Jews and Arabs.

On a practical level what needs to be done is the following: Arab antisemitism must be monitored and its manifestations must be made available to Western media and opinion-makers. Publications must be translated into Western languages in the hope that exposure of these virulent materials will lead to international protests and diplomatic pressure on the relevant Arab governments and institutions.

To be sure, there are those who argue that this kind of response will draw attention to the views of a minority of cranks who would otherwise go unnoticed. This position overlooks the fact
that much of this anti-Jewish hate literature appears in mainstream Arab newspapers and magazines – many of which are government sponsored – and on highly popular and influential TV channels. Turning a blind eye to Arab antisemitism will only encourage the most extreme elements in the Arab world to flourish unchecked and will increase their malignant political influence.

Recent experiences have shown that Arab governments and intellectuals are not indifferent to protests and outside pressures. Usama al-Baz’s articles in December 2002, in which he denounced antisemitism, were a welcome step forward. Equally significant is the news (published in the Saudi daily *al-Watan* on March 14, 2003) that the Institute of Islamic Studies at Cairo’s religious Al-Azhar University has recommended that Muslim preachers refrain from comparing Jews to pigs and apes. It is doubtful that either of these steps would have been taken were it not for the recent protests and criticism in the US congress and media.

For all these reasons there is no alternative but to continue unremittingly with the tedious task of monitoring and exposing the appalling products of Arab antisemitism.
Notes


4. Koran, 2 (*al-Baqara*):65, 5 (*al-Ma’ida*):60, 7 (*al-A’raf*):166. Two of these texts (2:65 and 7:166) specify that violation of the Sabbath was the cause of the transfiguration. In one instance (Koran, 5:60), this is mentioned as a punishment brought upon *ahl al-kitab* (“the people of the book”, i.e., Jews and Christians) who had refused to accept the true belief.

5. See MEMRI Special Report No. 11 (November 1, 2002) by Aluma Solnick.


7. An infamous affair in which the deaths of an Italian Capuchin friar Thomas and his Muslim servant, were blamed on Jews who were accused of engaging in ritual murder. The incident represented a mix of Christian antisemitism and popular Muslim anti-Jewish sentiment, aggravated by the struggles of the European powers vying for influence in the affairs of the Ottoman Empire.

8. On November 6, 2002 (the first night of Ramadan), several Arab television channels (including the Egyptian State Television) aired the first segment of a 41-part serial called *A Knight Without a Horse*, which is based on *The Protocols of the Elders of Zion*. It should be noted that the nights of Ramadan are considered peak time of television viewing in Arab and Muslim countries. The series sparked protests in the West, with the U.S. State Department calling on the Egyptian government to prevent the broadcast - a demand that was rejected out of hand by Egyptian Information Minister Safwat Al-Sharif. The series aroused much debate in the Egyptian and Arab press. Most writers supported the airing of the series, but a few criticized Egypt’s obsession with antisemitic writings. The series was viewed and approved for broadcast by a committee appointed by the Egyptian Censor. A committee from the Egyptian Radio and Television Association declared the series “a landmark in the history of Arab drama.” The Egyptian Information Minister stated that “the dramatic views expressed by the series contain nothing that can be considered antisemitic.” See MEMRI’s Inquiry and Analysis Series, nos. 109, 113 and 114 (Nov. 8, Dec. 10 and Dec. 20, 2002, respectively). A video cassette of the relevant sections with English subtitles is available from MEMRI.


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