

Program on Extremism

THE GEORGE WASHINGTON UNIVERSITY

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Rise of Online Antisemitism in Arabic Six Months Post October 7

Narrative Analysis and Call to Action

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The Global State of Antisemitism

Often referred to as the “world’s oldest hatred”, antisemitism, Jew-hatred, or Judeophobia has led to mass expulsions, pogroms, massacres, and the largest genocide in human history – the Holocaust. Hatred against the Jewish people can be traced across history and geography, evolving with global events, trends, and local cultures. Today, antisemitism is experiencing a worldwide revival, with the events of October 7th, 2023, and the resulting Israel-Hamas war serving as an impetus to major spikes in hateful rhetoric and violent action. Antisemitic incidents were already at historic highs; they have increased further.

Antisemitism is an issue of serious concern that requires public attention and policy response. As stated in November 2022 by the EU Agency for Fundamental Rights (FRA), “antisemitic incidents and hate crimes violate fundamental rights, especially the right to human dignity, the right to equality of treatment and the freedom of thought, conscience and religion”.

According to the Anti-Defamation League’s [Audit of Antisemitic Incidents 2023](#), “In 2023, ADL tabulated 8,873 antisemitic incidents across the United States. This represents a 140% increase from the 3,698 incidents recorded in 2022 and is the highest number on record since ADL began tracking antisemitic incidents in 1979.”

When assessing antisemitism in Arabic-speaking countries, the situation is even more disturbing. The ADL’s Global 100 survey, first launched in 2014, measures antisemitic beliefs across 100 countries, revealing notably high levels in Arab countries of the Middle East and North Africa (MENA), with index scores reaching 74% in Saudi Arabia and 93% in the West Bank and Gaza (Weiberg, 2020).

Antisemitism in the Arab world has deep historical roots, intensified by figures like Muhammad Rashid Rida in the early 20th century, who used antisemitic rhetoric in response to political Zionism. This hatred has been embedded in Arab political discourse for over a century, often framed in the context of the Arab-Israeli conflict, where conspiracy theories portray Jews as a global malevolent force. Islamist movements, emerging in the 1920s, have perpetuated these antisemitic views, depicting Jews as historical enemies and untrustworthy partners in peace. The legacy of antisemitism includes influential texts like the Protocols of the Elders of Zion, which were widely disseminated in the Arab world and continue to influence perceptions today (Winter & Link, 2024).

October 7th as a Trigger to Spread and Normalize Antisemitic Content

On the morning of October 7th, 2023, Hamas began a brutal attack against Israel that included significant targeted violence against civilians. This attack included: firing thousands of rockets from Gaza indiscriminately at millions of Israeli citizens, infiltrating sovereign Israeli territory, massacring over 1,200 civilians and brutalizing hundreds more, occupying towns, villages, and military facilities, holding Israeli civilians hostage within Israel, and kidnapping Israeli civilians and soldiers and bringing them across the border into Gaza as hostages. Following Hamas' attack, Israel launched Operation Iron Swords, which has since escalated into the Israel-Hamas war.

As this conflict rages on, discussion on social media has ramped up, with many social media users pushing antisemitic content in text, image, sound, and video. Posts include a wide variety of narratives, from glorification of and calls for violence against the Jewish people as a whole, to dehumanization and hateful stereotypes, to spreading harmful dis- and misinformation such as denying the horrific brutality, particularly sexual violence. While CyberWell had already been tracking a marked increase in antisemitic rhetoric online, October 7th triggered the unleashing of a deluge of antisemitic content in general and in Arabic in particular and began normalizing hateful narratives, particularly those of a violent nature, as generally accepted discourse.

Detection and Enforcement Challenges of Online Antisemitism in Arabic

Though the [International Holocaust Remembrance Alliance's \(IHRA\) working definition of antisemitism](#) serves as a valuable tool for defining antisemitism, applying it can be challenging, especially since antisemitism manifests differently across various languages and cultural or religious contexts, each with its own unique characteristics. Detecting antisemitism in Arabic online presents particular difficulties, partly due to its association with the Israeli-Palestinian conflict.

Attributing antisemitism in Muslim communities solely to Israel's actions oversimplifies the issue, just as it is incorrect to claim that the origins of the conflict lie solely in Arab or Islamic antisemitism. While antisemitism in the Arab world fluctuates in response to political events, it has increasingly become a significant factor in political discourse, intertwining with broader global processes like globalization and market economies.

In the Arab world, antisemitism has evolved to become a broader cultural and political symbol, often representing opposition to Israel, the United States, and Western

civilization. This evolution is reflected in the portrayal of Jews as symbols of evil and global control, a stereotype similar to those found in other regions, including Europe.

Political and religious factions within Arab societies have exploited these antisemitic images to further their own agendas, using them to criticize and undermine their rivals. This manipulation is evident in how different groups depict their enemies, often comparing political opponents to Jews to emphasize negative traits (Webman, 2010). These same perceptions and challenges are also evident in the digital space, particularly on social media.

Another challenge is the lack of research by experts specializing in antisemitism in the digital space, specifically regarding social media platforms. Furthermore, social media companies allocate fewer resources to mapping and moderating offensive content in Arabic compared to their efforts in English-language contexts (Scott, 2022). Consequently, there is a scarcity of data on how antisemitism is presented in Arabic on social media platforms. While religious sources do contribute to antisemitic narratives, current discussions and insights focus more on antisemitism in Arabic rather than among the broader Muslim population.

Given the growing influence of social media and artificial intelligence, combined with the lack of monitoring and detection of Arabic content online and the rise in antisemitism in Arabic online discourse, it has become crucial for social media companies and major tech corporations to develop effective tools and mechanisms to detect and combat antisemitism online. These companies need to rely not only on technicians and digital experts, but also on scholars specializing in narratives, antisemitism, extremism, and all forms of hatred to help design and enhance monitoring tools for Arabic content.

Digital Platform Responsibility

According to [CyberWell's 2023 report](#),¹ the average rate of removal of policy-violating antisemitic content that was reported to platforms was just 32%. It is important to note that these rates refer to general user experience. When content is reported by a platform's trusted partner the removal rates increase significantly. It is CyberWell's

¹ CyberWell is a non-profit organization dedicated to eradicating online antisemitism through driving the enforcement and improvement of community standards and hate speech policies across social media platforms. Through data, we identify where policies are not being enforced and where they fail to protect Jewish users from harassment and hate. Our unique methodology consists of identifying antisemitic keywords, applying a specialized dictionary based on the International Holocaust Remembrance Alliance's (IHRA) definition of antisemitism, and human review. Our professional analysts are trained in antisemitism, linguistics, and digital policy, and vet each piece of content both based on the IHRA definition and according to what, if any, policy that content violates. For more about our methodology, check out our policy guidelines. For more on CyberWell's methodology see the "Methodology" section of this article.

opinion that social media companies must take responsibility for ensuring a safe user experience on their platforms, as they promise users in their terms and conditions, and therefore must take steps to implement the recommendations offered by their trusted partners at scale, taking the onus for reporting hate content off of the individual users.²

In this article the authors set out to map some of the gaps in addressing specific antisemitic themes in Arabic, their evolution post October 7th and methods for improving the digital space so that it is less hospitable to hate and harassment.

Topic Impact

The importance of this discussion and the implementation of the recommendations presented derives from the impact of the publications discussed in the digital space and real life in two main dimensions: quantitative reach of users and geographic spread of hateful ideas.

First, the dataset discussed in this article is a sample collected according to a methodology (detailed in the methodology section of this article) that represents the state and the scope of the presented narratives across five of the leading social media platforms. The dataset dated to six months after October 7th, which is a limited sample of the staggering amount of content present online, gained **over 20 million views** and over 2 million user engagements online. The actual exposure to these tropes is much higher.

Second, it is important to keep in mind the flow and spillover of hateful ideas between different regions of the world. Detection of geo-location, or where the user was located when they uploaded a post, on social media is very limited and usually based on data that the user chose to provide in their bio description. Even when a location is provided, it may be fake and meant to be deliberately misleading.

Between April 2023 and April 2024 CyberWell was able to detect the geo-location of 9% of the antisemitic posts in Arabic in this dataset. Of the detected locations, 90% of users were within the Middle East region, while 10% were based in countries outside of the Middle East where Arabic is not one of the official languages, such as the US, Germany, Canada, UK, Russia, Sweden, Italy, and France. Further study is required to understand the impact of the flow of ideas and narratives which can be identified according to language.

² A **Trusted Partner** or a **Trusted Flagger** for social media platforms refers to organizations or entities that collaborate closely with these platforms to address key issues such as content moderation, safety, misinformation, privacy, and policy enforcement. Trusted entities have access to a direct reporting channel for flagging both policy-violating content and policy gaps.

The focus in this article is on Arabic content rather than their source or geographic location. An analysis of the discourse in the future could help identify the origins of this content through linguistic studies, especially if colloquial language is used.

The table below breaks down the number of posts in this dataset that CyberWell was able to geolocate by country. This represents posts in Arabic identified as antisemitic and posted between April 2023 - April 2024.

Figure 1: Dataset Geolocation Breakdown

Country	Number of posts
Not available	1,464
Egypt	37
Yemen	22
Algeria	15
Morocco	10
Jordan	8
Saudi Arabia	5
Tunisia	5
Syria	4
United Arab Emirates	4
Lebanon	4
Iraq	4
US	3
Libya	2
Germany	2
Sudan	2
Canada	2
Russia	2
Qatar	2
Sweden	1
Italy	1
Mali	1
Palestinian Authority	1
France	1
Israel	1
UK	1
Total	1,604

Methodology

CyberWell's methodology is rooted in the identification of antisemitic content through monitoring for specific keywords. This approach utilizes a specialized and proprietary lexicon that is based on the [International Holocaust Remembrance Alliance's](#) (IHRA) working definition of antisemitism, which includes 11 examples, or categories, of antisemitism. The process further involves one to two rounds of human review. Human review includes labeling content according to the 11 IHRA examples, platform policy violation analysis, and identification of the specific antisemitic trope or theme the post promotes along with any connections to real world events.

The IHRA working definition of antisemitism is a tool developed to provide a clear, comprehensive, and practical framework for identifying and understanding antisemitism. Adopted in May 2016, the definition has gained widespread acceptance and is used by various governments, institutions, and organizations worldwide.

In addition to the general description of antisemitism that IHRA offers: "Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities.", the definition provides eleven practical examples of expressing antisemitism which collectively help to illustrate the range of antisemitic expressions, from historical and cultural stereotypes to more contemporary issues related to the Holocaust and the State of Israel.

While these categories provide a useful framework for understanding different forms that antisemitism can take, it is important to note that the IHRA definition emphasizes the need for context when applying these examples. Not every criticism of Israel or mention of the Holocaust is antisemitic; the intent and underlying prejudice are crucial in determining whether an action or statement falls within the scope of antisemitism as defined by the IHRA definition.

For more information about CyberWell's methodology, please refer to the [policy guidelines](#) detailed online.

Dataset Description

The larger dataset used in this article includes social media posts from two datasets in Arabic collected from the five leading social media platforms (Facebook, Instagram, TikTok, YouTube, and X) which were posted six months before and six months after October 7th, 2023, and which were confirmed as antisemitic by CyberWell's team.

Top Insights Six Months Pre- and Six Months Post October 7th

When comparing these two major datasets, three main insights arise. First, there is a clear **quantitative spike** in confirmed antisemitic content in Arabic after October 7th. Second, while narratives generally shift following real-world events, the **narrative in the type of antisemitism or the form it takes shifts post October 7** from mostly **conspiratorial content to more violent content**, Holocaust hate speech, and Israel related antisemitism.³ Third, **the main antisemitic narratives remain stable** both pre- and post October 7th.

(1) Number of confirmed posts per platform

The dataset compiled of content posted in the six months prior to October 7th includes 367 posts. The dataset compiled of content posted in the six months after the attack includes 1,284 posts.⁴ Since various social media platforms have distinct features and characteristics, the datasets and methods of monitoring vary accordingly. This may partially explain the differences between the number of confirmed posts per platform.

It is interesting to note that the number of confirmed antisemitic posts increased across all five monitored platforms after October 7th. While the most noticeable number of posts detected both pre- and post October 7th were identified on X, the largest percentage increase after October 7th was observed on TikTok.

Figure 2: Confirmed antisemitic content in Arabic six months pre- and six months post Oct 7th per platform.

Pre-October 7 th		Post October 7 th	
Platform	Number of posts	Platform	Number of posts
X	281	X	625
Facebook	60	Facebook	353
TikTok	11	TikTok	250
Instagram	8	Instagram	40
YouTube	7	YouTube	16
Total	367	Total	1,284

³ Based on shifts of major IHRA examples.

⁴ The spike in the number of antisemitic posts detected by CyberWell's monitoring technology in the months following October 7th indicates a spike in overall online antisemitism as presented in CyberWell's report "The Evolution of Online Antisemitism Pre- and Post October 7th"; however, it is important to note that CyberWell's monitoring efforts are regularly updated and adjusted according to real-world events, thus the comparison is not hermetic but does give an indication as to a shift in overall discourse.

2) Shifts in the form or the type of antisemitism expressed online⁵

Below is a list of several insights that CyberWell gleaned from the dataset regarding the form of antisemitism expressed online, as evident through the breakdown of the IHRA examples of antisemitism present before and after October 7th.

1. There was a clear spike in IHRA example 1 (calls to and justification of violence)
2. There is consistency in the percent of expressions of IHRA example 3 (blaming Jews for specific wrongdoings). Despite the magnitude of the real-world incidents, the massacre against Jews and Israelis and the subsequent war in Gaza, there was not a significant change in the percent of antisemitic posts blaming Jews for real or imagined wrongdoings. IHRA example 3 was identified in 23% of the posts in the dataset before October 7th and in 20% of posts in the dataset after.
3. There was an increase in the presence of IHRA examples 4 and 5 (Holocaust denial and distortion). Cycle of Denial - An interesting and concerning phenomenon is the "revisiting" of the integrity of the Holocaust. It would have been more expected for social media users who deny the events of the Holocaust to also deny the events of October 7th. While this did happen, surprisingly the inverse was also detected - narratives denying the fact of the October 7th massacre led to an increase in Holocaust denial.
4. There was a spike in Israel-related forms of antisemitism: IHRA example 11 (holding Jews collectively responsible for actions of the state of Israel) and IHRA example 10 (drawing comparisons of contemporary Israeli policy to that of the Nazis). It is critical to recognize that a significant risk associated with a rise in IHRA example 11 is the potential incitement to violence against Jews, whether they publicly identify as Jewish or are visibly identifiable as Jewish, outside of Israel.
5. A general **shift from dehumanizing/conspiratorial content** (IHRA example 2) to **violence and blaming Jews for classic/modern wrongdoings** (IHRA examples 1, 11).

⁵ See Figure 3

Figure 3: Pre-Oct 7th IHRA breakdown

IHRA Classifications Ratios		
IHRA	Number of posts	Percentage
1	64	17.44%
2	347	94.55%
3	81	22.07%
4	0	0.00%
5	4	1.09%
6	0	0.00%
7	18	4.90%
8	0	0.00%
9	37	10.08%
10	0	0.00%
11	43	11.72%
Total:	367	

Figure 4: Post Oct 7th IHRA breakdown

IHRA Classifications Ratios		
IHRA	Number of posts	Percentage
1	614	47.82%
2	686	53.43%
3	260	20.25%
4	70	5.45%
5	29	2.26%
6	0	0.00%
7	68	5.30%
8	0	0.00%
9	64	4.98%
10	28	2.18%
11	115	8.96%
Total:	1284	

3) Comparison of major antisemitic narratives⁶ promoted in Arabic pre- and post October 7th

Figure 5: Pre-October 7th Top Antisemitic Narratives

Subject	N° posts	Percentage
Jews are an enemy	135	12.30%
World domination/control	127	11.57%
Jews are evil	122	11.11%
Religious antisemitism	105	9.56%
Protocols of the Elders of Zion	64	5.87%
Freemasonry	59	5.37%
Zionist domination/control	52	4.74%
“Sinai terror attack”	35	3.19%
Economic control	32	2.91%
Rothschild	26	2.37%

Figure 6: Post October 7th Top Antisemitic Narratives

Subject	N° posts	Percentage
Jews are an enemy	695	54.13%
Religious antisemitism	291	22.66%
Jews are evil	272	21.18%
Zionist domination/control	175	13.63%
World domination/control	153	11.92%
Protocols of the Elders of Zion	147	11.45%
Jews collectively responsible for Israel’s actions	83	6.46%
Denial of Hamas’ October 7 Massacre	80	6.23%
Holocaust denial	62	4.83%
Economic control	59	4.60%

When examining the most frequently recurring antisemitic tropes across the two time frames, certain observations become evident.

⁶ For further context, see Appendix B.

Top Consistent Antisemitic Narratives

a.. “Jews are an enemy” and “Jews are evil”

These two tropes are consistently in the top 3 narratives in both pre- and post October 7th datasets. This insight corresponds with the consistency in the prevalence of IHRA example 3 (blaming Jews for specific wrongdoings) [See Figures 5 & 6].

“Jews are the enemy” is a metanarrative promoting the concept of seeing and treating Jews as a collective enemy, “us” versus “them”, and is sometimes based on religious antisemitism. In the 6 months post October 7th, in this dataset, “Jews are the enemy” was the top antisemitic narrative promoted in 3 out the 5 examined social media platforms: X, TikTok, and Instagram [See Appendix A Figure 7].

“Jews are evil” is also one of the most prominent antisemitic narratives. This narrative presents in a number of ways but typically focuses on inherited characteristics and promotes the concept that Jews are evil at their core. This trope was one of the top four main narratives in the dataset post October 7th in all five of the examined platforms [See Appendix Figure 7].

According to the dataset, the perception of Jews as evil or as an enemy is not dependent on real world events, such as wars, times of peace, or a brutal attack against Israelis and Jews. Interestingly, a major spike in online antisemitism occurred after the massacre against Jews on October 7th, but before the IDF entered Gaza in response to the massacre. This also reinforces the findings that core antisemitic beliefs remain consistent independent of the actions of the State of Israel.

b.. “Religious Antisemitism”

Antisemitism rooted in religious ideology consistently ranks among the top narratives before and after October 7th and serves as an umbrella category for a variety of tropes sourced in religious beliefs and sometimes reflected as religious aspirations [See Figures 5 & 6].

Within the scope of this article, we present a sample of the top sub-narratives within the religious antisemitism category which were present in this dataset.

i) The Chant “Khaybar Khaybar Jews”

The chant “Khaybar, Khaybar, oh Jews, the army of Muhammad will return” refers to the battles that the prophet Muhammad fought against specific Jewish communities during the 7th century CE. Since these battles resulted in the mass slaughter of Jews,

using this slogan today along with images of armed individuals represents **incitement to violence** against Jews as a collective.

Factors that sustain this historic antisemitic element throughout the centuries, and why it is frequently triggered, are rooted in the belief among some Muslim traditions that prophecy foretells a future battle between Muslims and Jews (Nelson, no date).

Example:



In this video the user incites violence against Jews/Israelis. The video includes the sword of Ali ibn Abi Talib with the caption: "Oh Israel, Khaybar Khaybar [...]"

The user captions the video: "Oh God, grant victory to the oppressed over the oppressors [Jews/Israelis] #Oh God_hurry_your_relief" – "اللهم انصر المظلومين على الظالمين"

This specific example is indicative of how users harness religious phrases and historic events, along with religious aspirations for Allah to grant victory to the oppressed, to incite violence. Despite the fact that "Jews" are not mentioned directly, the reference to Khaybar makes it clear that the intention is to target Jews.

ii) The belief that Jews aim and plan to destroy the al-Aqsa mosque by burning heifers

In Judaism, the red heifer is a symbol of purity and plays a significant role in purification rituals, according to Jewish law (Halakha). Its ritual significance extends to the belief that the ashes of a red heifer can restore the spiritual purity necessary for worship in the ancient Holy Temple.

In a speech in January 2024, Abu Obeida, the spokesperson for the military wing of Hamas, stated that red heifers were being imported to Israel by Jews in order to gain the ritual purity to ascend to the temple mount and burn and destroy al-Aqsa.

Al-Aqsa is a central figure in discussions surrounding Jewish-Muslim relations, particularly in Jerusalem, where it is a crucial symbol of religious and political tensions. For Muslims, al-Aqsa's importance lies in its religious significance as the site of the Prophet Muhammad's ascension and as a symbol of Islamic identity and sovereignty in Jerusalem. This city is contested with deep historical and religious ties for both Jews and Muslims.


In religious and eschatological narratives within certain strands of Islamic thought, al-Aqsa is often linked to broader visions of the "end of times" and the fate of the Jewish people. Some interpretations of Islamic eschatology, particularly those influenced by extremist ideologies, envision the eventual destruction or defeat of the Jews as part of the culmination of divine justice and the ultimate triumph of Islam. Al-Aqsa, within these frameworks, becomes a focal point in these narratives, often portrayed as the site of a final confrontation between Muslims and Jews.

This eschatological vision, while not universally held within Islam, has been exploited by radical groups to justify violence and antisemitism. The idea of al-Aqsa as a site of Muslim resistance against Jewish dominance has fueled the belief that the restoration of complete Muslim control over Jerusalem, particularly al-Aqsa, is not only a religious duty but also a step towards fulfilling a divine prophecy. Such interpretations are intertwined with antisemitic rhetoric, framing Jews as a threat to the sanctity of Islam's holy places and the broader Islamic world.


The invocation of al-Aqsa in these discourses serves to intensify hostility towards Jews, using religious imagery and apocalyptic language to dehumanize them and justify violence. The ongoing Israeli presence in Jerusalem, and particularly around the Temple Mount and al-Aqsa, is depicted as part of a larger, nefarious plot to undermine Islamic heritage, which further fuels tensions. For many radical groups, the control and "defense" of al-Aqsa is seen as a rallying cry for resistance against Israel and a divine mission to defeat the Jews, embedding the site in deeply antisemitic visions of the future (Lange et al, 2013; Jukeli, 2021).

The October 7th attacks carried out by Hamas were indeed referred to as "Operation Al-Aqsa Flood," reflecting the enduring symbolic significance of al-Aqsa Mosque in the ideological and propaganda discourse of Hamas. By invoking al-Aqsa, Hamas sought to frame its violent actions as a defense of Islamic sacred sites and resistance against perceived threats from Israel, tapping into widespread emotional and religious sentiments in the Islamic world. This association between the attack and al-Aqsa underscores the site's role as a powerful mobilizing symbol that transcends national borders and connects with broader narratives of Islamic solidarity and resistance. Apocalypse visions involving al-Aqsa are widespread worldwide and among the radical groups' literature.

Example:



للتذكير
أبو عبيدة بإحدى خطابه حكي عن البقرات الحمر، اليهود جابوا 5 بقرات حمر
من أمريكا تمهيداً لحرقهم على جبل الزيتون مقابل المسجد الأقصى
حرق البقرات رح يكون بتاريخ 10.4.2024 بأيام عيد الفطر
حرقهم رح يكون إعلان لهدم المسجد الأقصى وإقامة الهيكل المزعوم.
#فلسطين حره #غزة الصمود #PalestinianLivesMatter #غزة تحت القصف
#حرب_غزة #فلسطيني #غزة العزة #غزة تقاوم #NewsUpdate #اخبار
See less



للتذكير أبو عبيدة بإحدى خطابه حكي عن البقرات الحمر، اليهود جابوا 5 بقرات حمر من
أمريكا تمهيداً لحرقهم على جبل الزيتون مقابل المسجد الأقصى حرق البقرات رح يكون...
Like Comment Share 4 · 894 Plays

The user claims that Jews want to destroy al-Aqsa. The post includes an image of Hamas's military spokesperson and the caption reads: "Reminder: Abu Obeida, in one of his speeches, spoke about the red heifers. The Jews brought 5 red heifers from America in preparation for burning them on the Mount of Olives opposite al-Aqsa Mosque. The burning of heifers will take place on April 10, 2024, during the days of Eid Al-Fitr. Their burning will be an announcement for the demolition of al-Aqsa Mosque and the establishment of the alleged temple. " – "للتذكير: أبو عبيدة بإحدى خطاباته حكى عن البقرات الحُمر، اليهود جابوا 5 بقرات حُمر من أمريكا تمهيداً لحرقهم على جبل الزيتون مقابل المسجد الأقصى حرق البقرات رح يكون بتاريخ 10.4.2024 بأيام عيد الفطر حرقهم رح يكون إعلان لهدم المسجد الأقصى وإقامة الهيكل المزعوم."

The post alleges that Jews aim to destroy al-Aqsa mosque and includes the accusation that Jews as a collective are targeting Muslims. In addition, it is interesting to note that this specific antisemitic narrative is being promoted by Hamas propaganda.

During March and April following the statement, the combination of terms "Abu Obeida" AND "the red heifers" was tweeted on X alone over 3,000 times with a potential reach of close to half a million users.

iii) Jews as the "most hostile" people

In one interpretation of a Quranic verse from Surat al-Maida, Jews are referred to as an enemy and specifically are called the "most hostile". This specific phrase is found repeated in a number of antisemitic posts.

Example:

كلمة حق
@Awordoftruthyem

المقاومة هي العز هي الخلاص هي النصر هي التحرر هي المجد هي الاسلام الجهاد هو ستام الاسلام الجهاد فيه عزة الناس الجهاد هو اصل من اصول الذي اليهود هم العدو الاول اليهود هم اشد الناس عداوة للذين امنو اليهود هم العدو الحقيقي . وكل حرف للانتظار هي لصالح اليهود زمن لف لقيفهم .

Translated from Arabic by Google

Resistance is glory, it is salvation, it is victory, it is liberation, it is glory, it is Islam. Jihad is the hump of Islam. Jihad in it is the pride of the people. Jihad is one of the origins of my father. The Jews are the first enemy. The Jews are the people most hostile to those who believe. The Jews are the real enemy.

. Every letter of attention is for the benefit of the Jews at the time of wrapping up their coils

Was this translation accurate? Give us feedback so we can improve: 🗣️ 📄

4:41 PM - Jun 30, 2024 - 8 Views

Source: <https://x.com/Awordoftruthyem/status/1807409121714483270>

This user incites violence against Jews. The tweet is captioned: "Resistance is glory, it is salvation, it is victory, it is liberation, it is Islam [...] Jihad in it is the pride of the people [...] The Jews are the first enemy. The Jews are the people most hostile to those who believe [...]" – "المقاومة هي العز هي الخلاص هي النصر هي التحرر هي المجد هي الاسلام" – "الجهاد هو سنام الاسلام الجهاد فيه عزة الناس الجهاد هو اصل من اصول الذي اليهود هم العدو الاول اليهود هم اشد الناس عداوة للذين امنو اليهود هم العدو الحقيقي"

The tweet presented above is a precise instance of incitement to violence against Jews. By utilizing terms such as "resistance," "salvation," and "victory" in association with jihad, the post glorifies violence, framing it not just as an acceptable path but as a sacred religious duty. The explicit labeling of Jews as "the first enemy" and "the people most hostile to those who believe" invokes both antisemitic stereotypes and religious rhetoric to create a narrative of enmity. This language promotes hatred, targeting Jews based on their religious and ethnic identity, and seeks to legitimize violence against them by framing it as an act of faith and honor.

The reference to jihad, particularly within the context of violent resistance, plays a pivotal role in this rhetoric. The term "jihad" is often manipulated in extremist discourse to justify acts of terror, and here, it is framed as the ultimate form of Islamic devotion and pride. The language of jihad, especially when paired with such antisemitic invocations, serves to radicalize individuals by presenting violence against Jews as a religious obligation. This not only perpetuates harmful stereotypes but also poses a direct threat by calling for violent actions against an entire group.

CyberWell has further documented an alarming trend, with numerous posts praising individuals who commit violent acts against Jews, often referring to them as "heroic mujahidin" (fighters in the path of jihad) and "shahada" (martyrs). This use of honorific titles further glorifies violence, elevating attackers to a revered status and encouraging others to follow in their path. Such rhetoric fuels a dangerous cycle of violence and hatred, reinforcing the antisemitic narrative that violence against Jews is justified within the framework of resistance and religious duty.

Example 2:



Source: <https://www.youtube.com/watch?v=Vc785kBiRRo>


This user incites violence against Jews. The video is entitled: "Characteristics of the Jews in the Holy Quran by al-Sayyed Abd al-Salam Zein al-Abadin". The video includes the following captions: "[...] **These (Jews) people are the first arch enemy of Islam in the past, present and future[...]**" - [01:30-01:37], "[...] **Glory be to God, meaning the Jews' hostility exceeds the hostility of the polytheists [...]**" - [15:05-15:15], "[...] That is why he gave the characteristics of the Jews, for example, the Jews are cowards. Jews break covenants[...]" - [38:24-38:33], "[...] **This Gaza war now embodies the morality of the Jews[...]**" - [28:04-28:11]. "السبب الاول ان هذا الشعب او هؤلاء القوم هم العدو الاول للدود للاسلام في الماضي والحاضر والمستقبل" - [01:37-01:30]. "اشركوا سبحانه الله يعني اليهود عدائهم يفوق عداء المشركين" - [15:15-15:05]. "ولهذا اعطى صفات اليهود مثلا اليهود جبن اليهود نقض العهد" - [38:33-38:24]. "هذه حرب غزه الان تجسد اخلاقيه اليهود" - [28:11-28:04].

iv) Jews as killers of Prophets

There are several passages in the Quran, including Surat al-Baqarah, where Jews are accused of killing prophets.

Both the Christian-based accusation claiming that Jews killed Jesus and the Quranic depiction of Jews as "prophet killers" contribute to a complex historical and religious narrative which is being adapted to modern, Israel-related antisemitic tropes.

Example:



Nasser Hussein
@Nasser_ElMasry1

...

اليهود قتله الأنبياء والمرسلين واليوم فلسطين يتمركزون فيها ويصنع الافاعيل بحكام العرب والمسلمين وليس لليهود الا المقاومة الفلسطينية البطلة تقهر هذا العدو الصهيوني بإذن الله.

Translated from Arabic by Google


The Jews killed the prophets and messengers, and today they are stationed in Palestine and deeds are being done to the rulers of the Arabs and Muslims. The Jews have no choice but the heroic Palestinian resistance that will conquer this Zionist enemy, God willing.

Source: https://x.com/Nasser_ElMasry1/status/1765597406735843825

v) Protocols of the Elders of Zion

Post October 7th the percent of posts in Arabic that CyberWell categorized as promoting the trope of the Protocols of the Elders of Zion doubled [See Figures 5 & 6]. The trope was particularly common in this dataset on X and TikTok [See Appendix A Figure 7]. Projecting the Protocols conspiracy on current events is neither unique nor new.

Example:



The screenshot shows a TikTok video with a red text overlay in Arabic. The text reads: "كيف استطاعة عائلة روتشيلد و بريطانيا انشاء دولة الاحتلال شاهد الفيديو لمعرفة كيف تمكنوا من ذلك". The video is by the user 'shidonecasper' and has a 'Follow' button. The video description contains several hashtags including #روتشيلد, #بريطانيا, #الاحتلال, and #The Protocols of the Elders of Zion.

Source: <https://www.tiktok.com/@shidonecasper/video/7354846427215858977>

The user posts a video discussing the Balfour declaration. The video has the written description: "To everyone who is interested in the Palestinian issue, how were the Rothschilds and Britain able to create the occupying state [Israel]? Watch the video to find out how they were able to do that". The video includes: "[...] Who gave the British government the money with which it bought Egypt's share of the Suez Canal? Lord Lionel Rothschild, grandfather, and owner of the Rothschild money house. [...]" - [04:19 - 04:29]. The user adds the hashtags: "#Rothschild family #Freemasonry_hidden_forces_destroying_the_world #The Protocols of the Elders of Zion".

The enduring presence and influence of "The Protocols of the Elders of Zion" in the Middle East are significant factors in the region's antisemitic discourse. This spurious

document, which purports to outline a Jewish plan for global domination, has been extensively disseminated across Arab countries. The co-author of this paper, originating from Mosul, Iraq, recalls the persistent mention of this text since his childhood, indicating its deep-seated presence in the cultural and intellectual milieu of the region.

"The Protocols" are readily available in Arab countries, translated into Arabic, and published in numerous editions at low prices, ensuring their persistent influence. The widespread availability of this document has significantly contributed to the perpetuation of antisemitic myths and stereotypes, reinforcing prejudiced narratives and fostering hostility towards Jewish communities.

Moreover, "The Protocols" have played a critical role in shaping the ideological underpinnings of various terrorist organizations. Groups such as Al Qaeda and ISIS have integrated the antisemitic themes and conspiracy theories from "The Protocols" into their theological and ideological frameworks. These organizations have utilized the narrative of a Jewish conspiracy to legitimize their actions and bolster their radical doctrines. The book's influence is evident in its rhetoric, propaganda, and recruitment strategies, which frequently emphasize an alleged existential threat posed by Jews.



A copy of "The Protocols" in Arabic printed in Cairo 1951



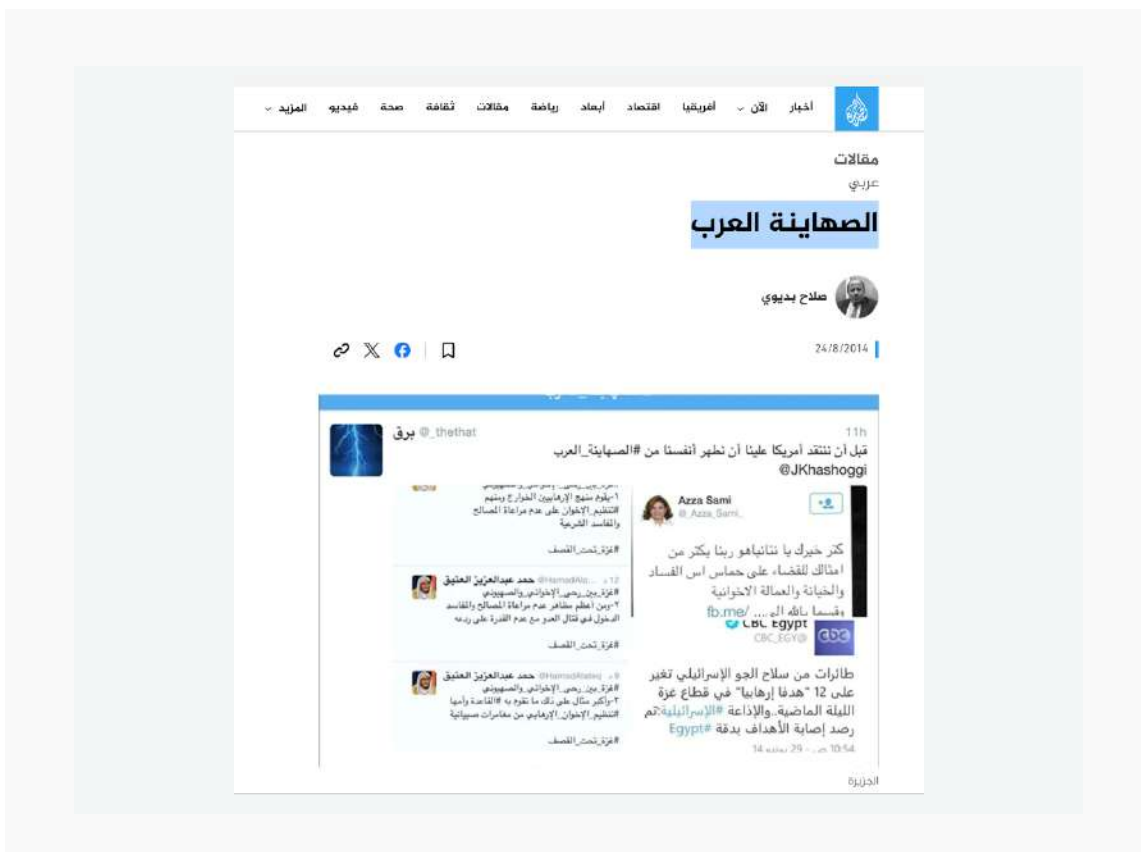
A copy of "The Protocols" translated by Muhammed Khalifa al Tunisi and forwarded by the prominent Egyptian journalist, poet, and literary critic, Abbas Mahmoud al-Aqqad

Even contemporary political movements, such as Hamas, have incorporated elements of "The Protocols of the Elders of Zion" into their charter, using the text to justify their attacks against Jews. The incorporation of this document by Hamas underscores its deep entrenchment in Arabic discourse, where it is often regarded as a credible source despite being conclusively debunked as a forgery. The pervasive belief in the authenticity of "The Protocols" poses a significant challenge to countering its influence. Attempts to debunk the text are frequently met with resistance from those who perceive it as a legitimate reflection of Jewish intentions.

vi) Spike in “Zionist” control/domination

It is not surprising that the trope of Global Domination is one of the top narratives in both datasets—before and after October 7th. The general trope of World Domination/Control, which was the second most prevalent trope before the attack, was superseded by the specific “Zionist Domination/Control” trope [See Figures 5 & 6]. The context of the attack and the ongoing war may be a factor in this narrative shift, but when the term “Zionist” is used in reference to known classic antisemitic tropes, it becomes clear that the term serves as a proxy for “Jew”. “Zionist Domination” was the top antisemitic narrative identified on Facebook in this dataset [See Appendix A Figure 7], which proves the necessity of Meta and TikTok’s recently announced policy changes.

While the terms "Zionist" (صهيوني) and "Sons of Zion" (بنو صهيون) in Arabic primarily refer to Jewish people and the Zionist movement, they also hold multi-dimensional connotations that extend beyond these primary groups. These terms are deeply embedded in cultural, political, and religious narratives within the Arab world, and their meanings have evolved to encompass a broader range of implications.



The term "Zionist" (صهيوني, Sahayuni) in Arabic is not limited to describing individuals who actually support the establishment and development of a Jewish state in Palestine. Over time, it has come to be used more broadly to refer to various figures or entities perceived as supportive of Israel, opposing Islamic principles, or antagonistic to Arab and Palestinian causes. In the Arab political discourse, the term "Zionist" has been employed as a pejorative label for individuals, groups, or states perceived as allies or supporters of Israel, irrespective of their ethnic or religious background, and irrespective of whether or not they actually are allies or supporters. This usage reflects the broader geopolitical landscape and the complex web of alliances and enmities in the Middle East. For example, political leaders or countries that establish diplomatic or economic ties with Israel may be branded as "Zionists" by their critics, indicating a betrayal of the Palestinian cause and Arab solidarity.

From a religious perspective, "Zionist" can also be used to describe individuals or ideologies perceived as opposing Sharia (Islamic law) or undermining Islamic values. This usage is particularly prevalent among certain Islamist groups, which frame their struggle against Zionism as part of a more extensive defense of Islam. Thus, the term can be applied to delegitimize secular or liberal Muslims, activists, or intellectuals who advocate for policies or ideas seen as incompatible with Islamic teachings. Culturally, the term "Zionist" has become a powerful rhetorical tool in the Arab world, symbolizing various forms of opposition or enmity. It is often used in literature, media, and everyday conversation to denote those who are perceived as collaborating with or supporting Israel or who are seen as adversaries of the Arab and Islamic identities. This broad application extends to international actors, including Western governments, corporations, and media outlets, which are often accused of pro-Israel bias or complicity in Israeli actions against Palestinians.

العرب الجديد

21° 29° القدس الشريف

أخبار سياسة اقتصاد مقالات تحقيقات رياضة ثقافة مجتمع منوعات مرابا بودكاست

"روبنز" عن وكالة تسنيم: إيران احتجزت يوم الجمعة ناقلة النفط "بيرل جي" التي ترفع علم توغو وتحمّل 700 ألف لتر من الخام بالخليج

تطورات الحرب على غزة → تطورات الحرب على جبهة لبنان →

عودة إلى اقتصاد →

مسبار

إعلان

حقائق الحرب على غزة | إعرف المزيد

الصهاينة العرب... "استحووا على دالكم"

مصطفى عبد السلام

04 يناير 2024



الشارع العربي رفض شروط التطبيع مع دولة الاحتلال/ Getty

Similarly, the term "Sons of Zion" (بنو صهيون, Banu Sahayun) in Arabic carries broader implications beyond its biblical and historical references to the Jewish people. In contemporary usage, "Sons of Zion" can refer to anyone perceived as supporting Israel or opposing the Palestinian cause, even if this is not the case. This includes non-Jewish individuals, organizations, and states that are perceived to align with Israeli interests. The term is often used in political rhetoric to frame opponents as part of a wider Zionist conspiracy, even when the discussion has nothing to do with Israel, emphasizing the perceived global reach and influence of Zionism. The symbolic weight of "Sons of Zion" is significant in the Arab cultural and political imagination. It represents historical grievances and contemporary struggles against perceived injustice and oppression. The term encapsulates a narrative of resistance and defiance, invoking a collective identity rooted in opposition to Zionism and support for Palestinian rights.

العربية
alarabiya

الرئيسية > الأخبار > السعودية > أسواق > رياضة > العربية TV > البرامج > منوعات > مقالات

الرئيسية > آراء سياسية

مادة إعلامية

الصهاينة العرب.. فتوى بالقتل

ايمن خالد

5 دقائق للقراءة

الصهاينة العرب، هذه المفردة التي أصبحنا نستمع إليها بشكل يومي عبر فضائيات ومنصات إعلامية كثيرة ومتنوعة، هو ليس توصيفاً سياسياً، أو تعبيراً عن سجلات عبر المنابر الإعلامية كما يعتقد البعض، إنما هو "فتوى بالقتل" بالتوصيف الفعلي للكلمة بحق من يعارض فكر جماعات الإسلام السياسي. وهنا تبدو النخب الثقافية والإعلامية هي التي في واجهة الاتهام، ما يذكرنا باغتيال المفكر المصري فرج فودة عام 1992 الذي كان له السبق في الحديث عن المد الأصولي، ونقد الإسلام السياسي المعاصر، والخطاب الإيديولوجي. وما نعينه أننا أمام أخطر مصطلح تكفيرى جاء به الإخوان المسلمون خلال العقود الأربعة الماضية، حيث يصبح المطلوب من النخب الإعلامية والثقافية العربية أن تقبل بنتائج مغامرات جماعات الإسلام السياسي أو أن تلتزم الصمت نحوها وما دون ذلك، فهم صهاينة عرب.

The term "Arab Zionists" (الصهاينة العرب، al-Sahaniyah al-Arab) has emerged in recent years as a significant addition to the lexicon of political and cultural discourse in Arabic-speaking communities. This term reflects evolving perceptions and attitudes within the Arab world towards individuals or entities that are seen as aligning with or supporting Israeli interests, often against the backdrop of broader regional and ideological conflicts. Historically, the Arab world has been united in its opposition to Zionism and the establishment of the State of Israel. However, geopolitical dynamics have shifted over the decades, leading to varying degrees of normalization and cooperation between some Arab states and Israel. These shifts have intensified debates and created divisions within Arab societies. The term "Arab Zionists" gained prominence in the context of recent political developments, particularly following the Abraham Accords, which saw countries like the United Arab Emirates, Bahrain, Sudan, and Morocco normalizing relations with Israel.

29th Jul 2024

رأي اليوم

rainyoum صحيفة عربية مستقلة

مدخل	كلمة رئيس التحرير	أخبار خاصة	أخر الأخبار	تحقيقات و دراسات	حوار مفتوح
صحة وجمال	مختصر مفيد	كتاب و آراء	صحف	اقتصاد	اهل الفن
الاتصال بنا	ENGLISH				

Nov 19, 2023

“ظواهر شاذة” في زمن الحرب المصيرية” من هم الصهاينة العرب”؟



كمال خلف

على هامش حرب الإبادة التي تشنها إسرائيل ضد الشعب الفلسطيني في غزة، كلنا يتابع ظواهر شاذة في الفضاء العربي، تتوزع على وسائل التواصل الاجتماعي بشكل واضح، وفي بعض وسائل الاعلام التقليدية العربية بشكل اقل. وتظهر لنا هذه الظواهر على شكل شيخ او ملتحي، او اعلامي او ناشط او فنان او محلل عسكري الخ فيما يطلق عليهم ” الصهاينة العرب”.

This normalization has been seen by many as a betrayal of the Palestinian cause, leading to the coining of the term "Arab Zionists" to describe those who support or engage in these diplomatic efforts. Culturally, "Arab Zionists" is a pejorative term used to criticize Arab individuals, governments, or organizations perceived as compromising on the Palestinian issue for political, economic, or strategic gains. It reflects a sentiment of disillusionment and anger among those who view any cooperation with Israel as a betrayal of Arab unity and solidarity with Palestinians. In religious discourse, "Arab Zionists" is also used to denounce those who are seen as aligning with a state that is often viewed as opposing Islamic principles and values. This term underscores a perceived moral and ethical breach, framing the issue in political terms and religious and moral dimensions. The use of "Arab Zionists" highlights internal divisions within Arab societies. It creates a dichotomy between those who advocate for pragmatic engagement with Israel as a means to achieve

regional stability and economic development and those who insist on a hardline stance against any form of normalization until a just resolution for Palestinians is achieved. The term is frequently employed in media and propaganda to delegitimize political opponents and to rally public opinion against normalization efforts. It serves as a rhetorical device to paint opponents as traitors to the Arab and Islamic cause, thereby reinforcing a collective identity centered around resistance to Zionism.

Understanding the evolution of antisemitism in the Middle East presents a complex challenge, as the overlapping of diverse contexts and concepts characterizes this phenomenon. In examining antisemitic discourse in the region, one often encounters a conflation of historical, religious, cultural, and political antisemitic tropes. This complex interweaving of various forms of antisemitism complicates the task of distinguishing between classical and modern antisemitic expressions. Such complexity presents significant challenges in addressing antisemitism in the region, as it has gradually become embedded in the daily lexicon of the Middle East over time without being effectively confronted.

It is unsurprising that the narrative of "Jews as the enemy" has become so prevalent in Arabic online discourse. Terms like "Jews," "Zionists," "Sons of Zion," and "Arab Zionists" have evolved beyond their literal meanings, now serving as labels for anyone with differing political, religious, or cultural views. These terms are often weaponized to incite scorn and hatred, effectively branding those with opposing perspectives as enemies, irrespective of their actual identity or beliefs.

This rhetoric extends beyond the digital sphere and is commonplace in Arabic, spoken daily across many Arab countries. Phrases such as "Jews" and "Zionists" are frequently used as pejoratives in casual conversations to refer to those who disagree or think differently, further entrenching stereotypes and fostering hatred. Thus, the language of hostility has infiltrated daily speech, reinforced harmful prejudices and sustaining a culture of hostility towards Jews and other perceived adversaries.

Recommendations for Social Media Platforms to Remove Jew-hatred at Scale

- Dedicate efforts to reduce antisemitism in Arabic - increase resources and train moderators and policy makers to understand the unique aspects that culture and religion play in antisemitic rhetoric in this language.
- During real-world violent conflicts and events, allocate more resources to the removal of violent content online.

- Recognize the October 7th massacre as a well-documented violent event. All platforms include some semblance of recognizing the denial of well-documented violent events as prohibited content according to their community standards.⁷ Keep in mind that denial of other violent events, such as October 7th, revives Holocaust denial specifically.
- Recognize "zionists" and "sons of Zion" as a proxy to Jews/Israelis or as a term of hostility and contempt for other groups, specifically in Arabic.
- Have a clear policy and enforcement standard regarding the Protocols of the Elders of Zion; recognize that quotes and references to real world events through the prism of the document are highly likely to be antisemitic.
- Flag and remove at scale posts using the term "Khaybar" aimed at both Jews and Israelis and which include a violent reference.
- Monitor and flag specific combinations of keywords regardless of the current real-world events. Examples can include: "Jews" AND "the most hostile", "Khaybar", "Abu Obeida", etc.

Conclusion

Antisemitism is a critical issue that demands public attention and policy action, particularly in Arabic-speaking countries or countries with a large Arabic-speaking population. The situation has worsened since October 7, as the ongoing conflict has provided the impetus for many users to share antisemitic content through text, images, audio, and video.

While the International Holocaust Remembrance Alliance's (IHRA) working definition of antisemitism provides a useful framework, its application can be complex, as antisemitism manifests differently across various languages and cultural or religious contexts, each with its unique characteristics.

To combat this, social media platforms should invest in developing methodologies to detect and limit online antisemitism in Arabic. Understanding the key gaps and characteristics of the prevailing narratives, as discussed in this article, can aid in this effort. Given the rapid spread of content, particularly in Arabic, which influences a wide audience globally and spills over into Western countries, it is crucial to address this issue and take practical steps to mitigate its impact.

⁷ Following TikTok's decision.

Appendix A

Figure 7: Six Months Post October 7th – Breakdown of Narratives per Platform

Narrative	X (Twitter)
Jews are an enemy	322
Jews are evil	205
Protocols of the Elders of Zion	113
Religious antisemitism	108
Zionist control/domination	89
World control/domination	77
Jews collectively responsible for Israel's actions	62

Narrative	TikTok
Jews are an enemy	311
Religious antisemitism	144
Protocols of the Elders of Zion	11
Jews are evil	10
World control/domination	10
Denial of Hamas' October 7 Massacre	10
Freemasonry	9

Narrative	Facebook
Zionist control/domination	82
World control/domination	54
Jews are an enemy	50
Jews are evil	39
Denial of Hamas' October 7 Massacre	29
Religious antisemitism	28
Rothschild	28

Narrative	YouTube
Economic control	16
Jews are evil	13
Rothschild	13
World control/domination	11
Money/Greedy Jews	11
Jews are an enemy	7
Religious antisemitism	7

Narrative	Instagram
Jews are an enemy	5
Jews are evil	5
Religious antisemitism	4
Denial of Hamas' October 7 Massacre	4
Israel (right to exist)	3
Economic control	2
Denial of October 7: Israel did it	2

Appendix B

World Domination/Control or Zionist Control/Domination: One of the most common antisemitic conspiracy theories is the claim that the Jewish people strive for world domination and aim to achieve this mission by taking over the centers of power of the economy, media, and governments. Both in virtual spaces and in the real world, the word “Zionist” is often simply used as an alternative to “Jew” or “Jewish people” in order to avoid detection by social media platform moderators and international criticism. By avoiding the use of the word “Jew”, antisemitic posts slip under the radar and remain online despite violating community standards and hate speech policies. Meta and TikTok recently updated their policies to reflect this modern trend.

Freemasonry: Freemasonry in its modern form was officially established on June 24, 1717, when several smaller lodges came together to form the first Grand Lodge in London. To this day, Freemason Lodges can be found across the globe. A hierarchical

organization, one of the most distinguishing elements of Freemasonry is its secrecy. As such, Freemasonry is a favorite subject of conspiracy theorists, and its followers are sometimes characterized as an evil force conspiring to rule the world. An offshoot of the wider world domination conspiracy is the Judeo-Masonic Conspiracy Theory, which accuses the Jewish people of infiltrating the Freemasons in order to further their own goal of global domination, a classic antisemitic stereotype ascribed to the Jewish people. Incidentally, many lodges refused to accept Jews for over 200 years.

The Rothschild Conspiracy Theory: Historically, this conspiracy has centered around allegations that the Rothschild family engages in schemes of world domination through control of financial institutions, but in recent years it has taken on additional forms, including blaming the Rothschilds for a variety of social ills, international events, or global tragedies. Today, the Rothschild conspiracy theory is one of the most prominent forms of antisemitism found on social media platforms and users frequently use the term “Rothschilds” as a proxy for “Jews”.

Denial of Hamas’ October 7th Massacre: Denial of violent atrocities committed against Jewish people is antisemitic. The recycling of the same denial mechanism that was used against Jews following the Holocaust is once again being used against Jews today. CyberWell applauds TikTok’s decision to prohibit the denial of sexual assaults committed on October 7th and calls on other platforms to consider similar steps. For more information see: <https://www.timesofisrael.com/online-watchdog-prods-platforms-to-tackle-posts-denying-sexual-assault-on-oct-7/>

Sinai Terror Attack: On June 3rd, 2023, a member of the Egyptian Security Forces crossed over the Egypt–Israel border into Israeli territory, shooting three Israeli soldiers dead and injuring two others before he was killed in a shootout with the Israel Defense Forces. The Egyptian attacker was equipped with an AK-47 assault rifle, six magazines, two commando knives, and was found with a Quran. This attack led to a spike in glorification of violence and antisemitic responses online.

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Program on Extremism

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