

Jews Stereotypes in the Arabic and Spanish Cultures: A Comparative Study

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Abstract

Objectives: This study primarily aims to investigate the stereotype of Jews in Arabic and Spanish cultures, where they are similarly described and portrayed. It also seeks to demonstrate that Jews are, to a great extent, negatively depicted in both cultures, emphasizing that societal stereotypes about Jews largely align in both contexts.

Methods: The methodology of the study involves identifying specific stereotypes of Jews present in both Arabic and Spanish cultures. To practically compare these stereotypes, the study examines nine Quranic verses representing Jewish stereotypes and nine Spanish proverbs expressing the same stereotypes. The stereotypes are then compared across cultures.

Results: The main finding of this study is that stereotypes about a particular community or nation can stem from deeply rooted literature, whether divine, like the Quran, or non-divine, like proverbs. The study concludes that Arabs and Spanish share similar negative viewpoints about Jews.

Conclusion: This study demonstrates that Jews are similarly depicted in Arabic and Spanish cultures. It also highlights that both the Qur'an and Spanish proverbs serve as significant cultural and authentic references, sharing the same negative viewpoint about Jews. Furthermore, the study concludes that the impact of the Qur'an on Arabic culture is parallel to the influence of proverbs on Spanish culture.

Keywords: Jews, Qur'an, Spanish proverbs, stereotype, culture.

الصورة النمطية لليهود في الثقافة العربية والإسبانية: دراسة مقارنة

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ملخص

الأهداف: تهدف هذه الدراسة في المقام الأول إلى بيان الصورة النمطية لليهود في الثقافتين العربية والإسبانية، إذ تتشابه الثقافتان في وصف اليهود وتصويرهم. كما تسعى الدراسة إلى بيان الصورة النمطية السلبية- إلى حد كبير- لليهود في كلتا الثقافتين والتأكيد على أن الصورة النمطية المجتمعية عن اليهود تتطابق في الثقافتين إلى حد كبير.

المنهجية: تقوم منهجية البحث على تحديد بعض الصور النمطية التي يلتقي فيها اليهود في الثقافتين العربية والإسبانية. وإجراء المقارنة عملياً، بين الصور النمطية لليهود في الثقافتين العربية والإسبانية، تمت دراسة هذه الصور النمطية ثقافياً من خلال تسع آيات من القرآن وتسع أمثال إسبانية.

النتائج: لقد توصلت الدراسة إلى أن الصورة النمطية لمجتمع ما أو أمة ما يمكن أن تنبع من الأدب المتجذر الذي يمكن أن يكون دينياً كالقرآن أو غير ديني كالأمثال. كما خلصت الدراسة إلى أن العرب والإسبان يحملون نفس الصورة النمطية السلبية عن اليهود.

الخلاصة: خلصت هذه الدراسة أن لليهود صورة نمطية متماثلة في الثقافتين العربية والإسبانية. كما أظهرت أيضاً أن القرآن والأمثال الإسبانية مرجعان ثقافيان أصيلان و أساسيان، ولهما وجهة نظر سلبية متطابقة تجاه اليهود. إضافة إلى ذلك، بينت الدراسة أن للقرآن تأثير في الثقافة العربية يوازي تأثير الأمثال في الثقافة الإسبانية.

الكلمات الدالة: اليهود، القرآن، الأمثال الإسبانية، الصورة النمطية، الثقافة.

1. Introduction

The main aim of this study is to investigate the stereotypes of Jews in the Arabic and Spanish cultures. It has been noticed that the two cultures have many images about Jews in common, and this makes conducting such a comparative study of great importance. In order to carry out this study, nine verse examples depicting Jews in the Qur'an are selected, and nine Spanish proverbs holding the same depiction are examined.

Jews, the main core of the study, are an ethnoreligious nation that springs from the Israelites and Hebrews. This distinct nation that has its own ideosyncracies traces back to Judah. There is a strong relationship between the ethnicity, and nationhood of Jews, and Judaism. Throughout history, Jews have constituted a clear presence in the worldwide cultures. People in different cultures have remarkably formed similar impressions about them despite the geographical, religious and ethnical distances. The case being so entails that the various stereotypes are inherited among Jews and are deeply rooted in them. Nizri (2018: 103-104) underlines these stereotypes of Jews by saying,

the Jews are therefore portrayed as: mean, accursed, irreligious, unbelievers, hostile, unreliable, persecutors and killers of their own prophets, cunning, deceitful, doomed to suffer here on earth and in the afterlife, fanatical, narrow-minded, remote, catamites, immoral, filthy, wealthy, and cowardly (...) All in all, it seems that the perception of Jews was extremely negative compared to the perception of other groups, and it was not devoid of emotional hatred.

People and their set of behaviors form the main component of culture, which at the end reflect certain societies and others' impressions about them. In this sense, culture can be defined as a set of social behaviors, rules, beliefs, customs and norms that make a certain nation distinct. Culture is dominant in the sense that all social groups, belonging to it share similar experiences and thoughts that can help to easily categorize them and give them a certain distinctive label (Vveinhardt, 2018).

Peoples' long practices and activities inject them with certain features that may shape some everlasting view of others about them. A stereotype can be defined as a structured set of beliefs about the characteristics of members of social categories that influence how people attend to, encode, represent, and retrieve information about others, and how they judge and respond to them. Stereotyping can be individual or collective (Hewstone et al, 1996). The collective stereotype, which reflects Jews in the Qur'an and the Spanish proverbs, will be probed in this study to demonstrate that Jews have the same depiction in the Arabic and Spanish cultures, and people in the two cultures embrace the same impressions about them.

Stereotyping about a certain nation is individually and then socially formed. The extension and expansion of individual and social perceptions lead into a collective and communal stereotyping. A whole and a comprehensive investigation of a certain society, to create a stereotyping, is hardly attainable due to the shortage of time and cognitive inability. This view is similarly stated by Felsentein (1999: 12-13) when quoted as saying,

Stereotyping may be seen may as a necessary part of the categorizing process of the human mind, a simple but effective system of abstracting certain features, real or assumed, of a person or group and making those features represent the whole. Because of our cognitive incapacity to grasp the essence or whole of a perceived entity, we tend to categorize by accentuating certain salient qualities that in our minds come to embody that whole

2. Methodology

To achieve the goals of this comparative study, the researchers have applied a descriptive content analysis method on nine Qur'anic verses and nine Spanish proverbs. Since the Qur'an is an authentic source of Arabic culture, it was chosen as a reference for the stereotypes of Jews and the same was applied on the Spanish proverbs as a source of the Spanish culture. The stereotypes were compared and analyzed side by side in both cultures. The findings of the study indicate that the Jews have the same stereotypes in Arabic and Spanish cultures, and it has concluded that the Arabs and the Spanish have the same stereotype of the Jews due to the Jews' long coexistence in the Arab Peninsula and Spain.

3. Jews in Arabic culture

Jews existed among Arabs before Islam. Their religion was Judaism, and the Arabs' religion was Paganism. There was a co-existential relationship between Jew Arabs and Pagan Arabs. The Jewish cultural identity was strongly influenced by

Judaism; after the revelation of Islam, Arab converts and non-converts began to be influenced by this new religion. The Qur'an, which is the main authentic reference to Muslims, played a major role in forming the Arabic cultural identity. In their Book, *Islam in World Politics*, Johns and Lahoud (2012: 123) maintain that:

Islam and the manner in which this historical experience has shaped Arab cultural identity, find no parallel elsewhere among Muslim peoples. Since long before the emergence of Islamism, Islam has been a primary component of Arab cultural identity

The stereotype taken about Jews in the Arabic culture is simply a reflection of their stereotype in the Qur'an. In his article "Qur'anic Anti-Jewish Polemics", Reuven Firestone (2019: 62) states that,

Jews are portrayed in the Qur'an as disobeying God (02:93), rejecting their own covenant (02:100), failing to follow their own Torah (05:66), and distorting or twisting the meaning of the divine revelation they received (02:101, 174). Jews even cursed by God in the Qur'an (02: 88, 4:51-52), and on occasion it calls to fight some of them (09:29). All this presence of Jews in Qur'an is enough to condemn the Qur'an as "anti-Semitic". But this judgment is reductive, mistaken and irresponsible, The Qur'an like the Hebrew Bible and New Testament, directs resentment, anger, and even occasional rage toward its detractors.

Due to the limitation of space, this paper will be restricted to comparatively explore the following stereotypes that exist in both cultures, Arabic and Spanish: usury, hypocrisy, greediness, deicide, treachery, rancor, lying, trickery, and stinginess. The Qur'an has referred to other stereotypes that do not exist in the Spanish culture such as cowardice (59: 396), Envy (02:109), and arrogance (02:111). Jews were heavily mentioned in the Qur'an with many stereotypes. The repetitive allusion to them aimed at bewaring Muslims from practicing the same behavior, conduct, and falling in the same prohibition (Al-Najdi,2010).

4. Jews in Spanish Culture

The Spanish culture shares the same view of the Arabic culture in portraying Jews. Like other western cultures, it has partly stemmed the depiction of Jews from the Church as an authentic religious reference. The Church initiated the inquisition in Spain to clean up the country from the non-Catholic and forced many Jews to get out from Spain together with Muslims in 1492. That was executed after The Alhambra Decree (also known as the Edict of Expulsion), which was issued on 31 March 1492, by the joint Catholic Monarchs of Spain (Isabella I of Castile and Ferdinand II of Aragon) ordering the expulsion of practicing Jews from the Crowns of Castile and Aragon and its territories and possessions by 31 July of that year (Perez, 2007).

Spanish proverbs can be described as a suitable area to build a stereotyping of Jews in the Spanish culture. The clear demonstration of Jews in the Spanish proverbs is accentuated by Joseph Perez (2017: 54), who, in *Los Judios en España* (The Jews in Spain), states,

the Spanish proverbs are a good example of the most common anti-Jewish stereotypes that range from physical characterization to moral and psychological traits, sometimes contradictory: Jews are scared and cowardly, but also arrogant; they are deceitful and untrustworthy, spiteful and vindictive, intelligent and smart, especially in business matters; of course, the issue of usury cannot be missing from this list, as well as, on another level, the typical perfidy of the deicidal people

Spanish proverbs cover a considerable part of the Spanish culture, where Jews are clearly portrayed and depicted. Therefore, nine proverbs holding the same images of Jews like those of the nine Qur'anic verses are selected to accomplish this paper. In the Spanish proverbs, Jews have many other stereotypes that have not been discussed, such as laziness in the proverb *No es el judío para el trabajo, ni el trabajo para el judío* (It is not the Jew for work, nor work for the Jew) ;filthiness

in the proverb *Judíonipuerco, no le metas en tuhuerto* (Don't put Jew or pig in your garden) :and revenge in the proverb *judío y mujer, vengativossuelenser* (Jew and woman, avengers are normally).

5. Discussion

This part is concerned with the analysis and discussion of Jews stereotypes in the Arabic and the Spanish cultures. Nine examples from the Qur'an are handled first, and then followed by nine Spanish proverbs to make the comparison.

1. Usury

وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا (04:161)

I. (That they took **usury**, though they were forbidden; and that they devoured **men's substance wrongfully**; we have prepared for those among them who reject faith a grievous punishment) (p. 65)¹

II. El judío que ni pelea ni **presta**, es cosa molesta. (The Jew, not fighting and not **lending money with interest**, is something annoying) (p.50)²

According to Meriam Webster Dictionary, usury is defined as: lending of money with an interest charge for its use, especially the lending of money at exorbitant interest rates. Jews in all cultures are portrayed as usurers throughout history. Exploiting non-Jews when lending against interest is something immoral in all divine religions (Al-Najdi, 2010). The Qur'an and other divine scriptures reject this practice, and they hold a negative view about it. This rejection is clear in the verse (يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ ۚ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ) (Allah will deprive usury of all blessing, but will give increase for deeds of charity: For He loveth not creatures ungrateful and wicked) (02: 276). Though usury is strictly condemned and rejected among the Jews themselves, according to the Old Testament, it is permitted and is considered legal to be practiced between Jews and non-Jews (Bonfill, 1994).

As a practice, usury is not recommended from an immemorial time and was considered as an un-natural trade. Cheryl (2011) maintains that the act of usury was not legalized since 300 BC and continues to say that banning usury was confirmed by Christianity and then by Islam. The two religions prohibited this practice because it abuses the needy people and at the same time increases the wealth of usurers.

Islam has called for trade with defined rates of profits, and has prohibited usury because usurers do not comply with such rates, and usury is not practiced in the same manner as trade is. Islam has considered the terrible consequences of dealing with usury at the individual and the social levels and that is why it is banned. Cakmak (2017: 1616) maintains that, "usury is categorically prohibited, considered unjust, and demeans the human personality of those who indulge in accepting its gains. Those who seek wealth through *riba* (usury in Islam) are not blessed by Allah".

There is an intertwined link between usury and Jews and the two terms are sometimes interchangeably used. Strickland (2013: 142) claims that "usury became associated so completely with the Jews that the very language used to describe it renders the terms "Jews" and "usurer" synonymous. The taking of interest began to be identified with "Judaizing".

The bad depiction and the stereotype image of Jews as usurers are internationally recognized, due to the way of practicing such an act, which they are labeled with. In his book, *The Holocaust: Roots, History and Aftermath*, Crowe (2021: 25) confirms that,

the Jewish moneylenders helped strengthen the negative image of the Jew as greedy and dishonest in the European collective consciousness. Moreover, such lapses also fortified the image of the Jew "as a cruel oppressor who exploited the weakness, innocence and kind-heartedness of his Christian neighbors.

The verse under discussion plainly discusses that Jews practice usury as a way of investment and making money, though it warns them from the consequences of such a behavior. Islam considers usury as one of the major sins.

In the Spanish culture, Jews have the same stereotype. The Spanish proverbs, on which part of the study relies, also shows the same bad representation of Jews among the Spanish. This bad view is illustrated in the following example, which explicates that a Jew without usury is something strange, *El judío quenipeleanipresta, escosamolesta* (The Jew, not fighting

¹ The translation of Qur'an selected for this study is *The Meaning of the Glorious Quran, Text, Translation & commentary* by: Abdullah Yusuf Ali.

² The proverbs selected for this study are taken from *Dichos y Refranes Españoles sobre Moros y Judíos* by the investigation group Darek-Nyumba.

and not lending money with interest, is something annoying).

The Jewish practice of usury has generated dissatisfaction and rejection from the Spanish society. In his book, *The Origins of the Inquisition in Fifteenth Century Spain*, the historian Benzion Netanyahu (1995: 467) explains that,

Jews were making social, economic and political prosperity. This has led to great and clear resentment among the Spanish people of all social classes. (...) in this clashing atmosphere, featured with anger, distrust, and enmity. The common image of the stingy Jew benefiting of non-Jewish society has been deeply rooted and continued to prosper till today

The Church in the medieval period described Jews as weird individuals, always prepared and thriving to make business by all means, killing innocent children, and making sarcasm of the rituals and the beliefs of Christianity (Glassman, 1975).

The stereotype of the Jews as an avaricious money-lender was born in medieval time, after Jews were forbidden from doing any business other than lending money for a profit. This constraint on occupation led many Jewish people to deal with money lending which eventually led to the verb, "to Jew" which means to cheat or overreach, to drive a hard bargain, to beat down in price. It is a pejorative word associated with people who were denied access to other occupations (Carilli&Kamalipou, 1998)

2. Hypocrisy

وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ ۚ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ (05:61)

I. (When they come to thee, they say: "We believe": but in fact they enter with a mind against Faith, and they go out with the same but Allah knoweth fully all that they hide). (p.73)

II. Puerco en casa de judío, **hipocresía**. (Pig in a Jew's house, hypocrisy) (p.50)

Hypocrisy means that one does not reveal what he conceals. In religions, hypocrites pretend that they are followers and believers of a certain faith while in fact they are not.

At the prophet's time, Jews used to pretend being converts to Islam before the prophet and before his companions, but they were not in reality. This behavior came as a result of fear and worry from the new religion that began to expand in their region, Madinah. The stereotype of Jews as hypocrites in the Qur'an has contributed in forming the same negative image in the Arabic popular culture.

This negative aspect is prevalent in the Spanish culture, to exemplify, the following proverb plainly reflects this abrogating feature, which is generalized about Jews in Spain: *Judíopara la mercancía e padre de la hipocresía* (Jew is for trading and he is father of the hypocrisy). Compared to the Qur'anic verse above, which shows the religious hypocrisy of the Jews, the above Spanish proverb depicts the same characteristic, when the Jews hang pork in their houses to deceive the inquisition, practiced by the Catholic Church in Spain in the medieval era.

In his article, "Religion and Culture: Revisiting a Close Relative", Jacob Beyers (2017) argues that religion and culture always coexist. Together with aesthetics and ethics, religion constitutes culture and cultural identity, a marker that causes the borders between culture and religion to blur. The location of religion within culture makes it act as a custodian of that culture. This results in a situation where any signs of animosity towards culture are interpreted as opposition towards religion.

3. Greediness

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعْمَرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرْضَخِهِ مِنَ الْعَذَابِ أَنْ يُعْمَرَ ۖ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ. (1:96)

I. (Thou wilt indeed find them, of all people, **most greedy of life**, -even more than the idolaters: Each one of them wishes He could be given a life of a thousand years: But the grant of such life will not save him from (due) punishment. For Allah sees well all that they do). (p.15)

II. **Al judío dadle unpalmo, e tomará cuatro**. (Give the Jew a span, and he will take four). (p.49)

Greediness is defined as selfishness and excessiveness in the desire of obtaining more than needed. In the Qur'anic discourse, Jews were exposed as very cautious in raising wealth. Although greediness is socially immoral, the excessiveness in this aspect gives it pejorative allusions. This negative reference to Jews has become common in Arabic culture, and is

coated with religious sense. As shown in the above verse, the Jews are very greedy to the extent that they wish to live a long life to build more business. Thus, it can be safely stated that they are the greediest nation on earth and they like to live longer not for the very sake of life, but for growing their fortune. What is more important and more noticeable about the Jews is that they like to effortlessly obtain their limitless wealth (As- Saboni, 1981).

Similar to the Qur'anic discourse as explained above, the Jews' greediness is candidly reflected in Spanish proverbs which represent the Spanish culture. Jews were witnessed in the medieval times as greedy and since then, they have been stigmatized with this disgrace. The following Spanish proverb reflects the Jews greediness when describing them as *Al judío dad le un palmo, e tomará cuatro* (Give the Jew a span, and he will take four).

Although the above proverb states that others are the givers to the Jews and they have favor over them, the Jews deny that favor and they are ambitious to take more than what givers provide them. In other words, they are unthankful and inconsiderate as they shamelessly do not hesitate to ask for more. This image is also seen in another proverb where they are likened to cats in wishing everything to be theirs *El gato y el judío, a cuanto vendicenmío* (The cat and the Jew, whenever they see something, they say it is mine). This supports the idea that their greediness has no limits.

In his book *Chesterton's Jews: stereotypes and Caricatures in the Literature and Journalism*, Simon Meyers (2013: 12) confirms that the stereotype of the greedy Jew in the Occidental literature and culture is one of the most persistent and pervasive stereotype:

The greedy Jew has been one of the most persistent and pervasive stereotypes in Christian Literature. It is highly protean and adoptive, and has thus survived in a myriad of forms. The usurer, coin-clipper, stock-market speculator, monopolist, banker, capitalist, gambler, merchant, fence, thief, peddler and corrupt politician are just some of the manifestations of the greedy Jew stereotype. According to this stereotype, the Jew controls the banks, creates trade monopolies, and fills his houses with plunder looted from the Church. Furthermore, the greedy Jew uses his control of finance to dominate and destroy Christian civilization. One explanation for the stereotypes durability is its deep cultural roots. (...) The stereotype of Jewish greed has been replicated and transmitted from generation to generation

4. Deicide

﴿وقولهم إنا قتلنا المسيح عيسى ابن مريم رسول الله وما قتلوه وما صلبوه ولكن شبه لهم وإن الذين اختلفوا فيه لفي شك منه ما لهم به من علم إلا اتباع الظن وما قتلوه يقينا﴾ (04:157)

I. (That they said (in boast), "**we killed Christ Jesus the son of Mary, the Messenger of Allah.**; - but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not). (p.65)

II. Judíos son los de Estella, pero más los de Lerín, porque **mataron a Cristo** tres días antes de abril. (Jews are those of Estella, but more Jewish are those of Lerín, because **they killed Christ** three days before April). (p.50)

Deicide is defined as killing a divine being. In the Islamic culture it has been taken as a belief that Jews do not obey the message of God. Not only have they disobeyed messengers and prophets but they have killed them. The current verse shows straightforwardly that the Jews boast in killing Jesus Christ. In other four positions in the Qur'an, the Jews were mentioned to have wrongfully killed prophets and messengers. The fact that they used to kill messengers of Allah has labeled them with this stigma, deicide (Abu Awad, 2006).

Unlike the Qur'anic context, where the Jews were described as prophet-killers, the Spanish proverbs described Jews as killers of Jesus, in particular. The Spanish proverb renders that the Jews were rapacious in killing prophets. Killing Jesus Christ, who is considered as a miracle in Islamic culture and God in the Spanish Culture, is a clear sign that killing prophets is habitual for Jews. This act of killing has generated a sense of hatred in both Islamic and Spanish cultures toward Jews. In the Spanish culture, it has become popular that Jesus is the only pious Jew in the world, as confirmed in the following proverb *Judio, unobueno de cuantoshubo en el mundo* (There is only one pious Jew in the whole world)

In his article *La imagen del judío en la España medieval* (The image of the Jew in the medieval Spain), Enrique Cantera Montenegro (1998) maintains that the most serious and common accusation was the one that accused the Jews of the crime

of deicide. The Church constantly reminded them of their nefarious crime, and in many regions in Spain, the Jews were forced to pay an annual ransom of thirty pieces of money per person, in memory of the thirty coins with which they bribed Judas who deceived Jesus Christ and handed him over to Jews who in turn presented him to Romans to crucify.

5. Treachery

أَوَكَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ بِأَن كَثُرُ هُمْ لَا يُؤْمِنُونَ (02:100)

I. (But because of their **breach of their covenant**, We cursed them, (712) and made their hearts grow hard; 69 they change the words from their (right) places and forget a good part of the message that was sent them, nor wilt thou cease to find them- barring a few - ever bent on (new) deceits:(713) but forgive them, and overlook (714) (their misdeeds): for Allah loveth those who are kind.(pp. 68-69)

II. **No fies del judío**, ni de su hijo ni de su vecino. (**Do not trust the Jew**, neither his son nor his neighbor) (p.53)

Another prominent negative feature that marked the Jews in the Quran is treachery and breaking covenants. Due to the continuous and permanent conflicts with the Muslims of Madinah, many peace traits and agreements were made, such as the famous Madinah Covenant. The covenant had many provisions such as defending the Madinah with Muslims against any outside attacks, the freedom of worship, and stop monopoly and cheating in commerce. However, the Jews broke the covenant and did not comply with all stipulations. The Jews treachery was more noticeable in the military and economy affairs, but they abided with the religious one which gave them the freedom of worship. (El-Wakil&Zein, 2022)

The same negative image of treachery is reflected in the Spanish proverb: *no fies del judío, ni de suhijoni de suvecino* (neither trust the Jew, nor his son or his neighbor). The image of the Jewish traitor in Spanish proverbs traces back to the traitor Judas in Christianity and the deicide of Jesus Christ. Judas, the traitor has become an archetype of Jews treachery in the Spanish culture. The hatred of Jews has provoked others to take a negative social stand against them which has at the end led to antisemitism and judeophobia. HyamMaccoby (1992) maintains that the image of Judas Iscariot as the evil betrayer of Jesus has been an important source of antisemitism among Christians, even those who do not accept the fundamental beliefs of the Christian religion.

Jews have not changed over time with regard to their treachery and betrayal, regardless of the societies they live in. They have taken the same position with the Spanish during the Muslims' conquest of Spain. They did not support the Spanish against the Muslims. Fernando Lopez (2014) maintains that the "treacherous" reaction of the Jews to the Muslim invasion was not strange and it reflected their nature. The longevity of the myth of the *traitor Jew*, as well as its content, are clear proof of how medieval anti-Jewish ideas have been able to survive throughout the centuries, significantly influencing the way in which the image of Judaism has been constructed in the contemporary period. Anti-Semitism in Spain is built on this medieval anti-Jewish myth (p.51). Another Spanish proverb that carries the same reference to treachery as disgrace of Jews is *en judío no hay amigo*, translated into English as (there is no friendship with a Jew). This proverb cautions the Spanish of making any friendship with the Jews because, in addition to their other negative characteristics, they are labeled as traitors.

6. Rancor

تَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ ذَٰلِكَ بِأَن مِنْهُمْ قِسْيَسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ (05:82)

I. (Strongest among men in **enmity** to the believers wilt thou find the **Jews** and Pagans; and nearest among them in love to the believers wilt thou find those who say, "We are Christians": because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant).(p.75)

II. **Judío**, dona y hombre con corona, **jamás perdona** (a Jew, a woman and a man with crown, never forgive) (p.53)

Rancor is an inner feeling of hatred and anger about someone. In the Qur'an, Allah warns Muslims from the Jews. As plainly shown in the verse, the Jews hold more rancor, bitterness and anger toward Muslims than pagans and other polytheists. However, and according to the verse, the closer to Muslims and the more kind are the Christians as there are

humble believers, worshippers and divine devotees among them. Mohammad Sabjan (2008: 82) maintains that "the Jewish rancorous attitude against the Muslim is so belligerent that the Qur'an has labeled them as the most truculent to the Muslims".

This negative depiction is also observed in the Spanish culture. The Spanish proverbs that refer to this disgrace brand are many, and this confirms that the feeling of hatred and bitterness against others is inherited among Jews. The proverb *Judío, dona y hombre con corona, jamás perdona* (a Jew, a woman and a man with crown, never forgive) confirms this viewpoint. This has created in them the real aspiration to work together and corporate in the economic and political domination worldwide. In his book, *Medieval Stereotypes and Modern Antisemitism*, Robert Chazan (1997: 50) maintains that,

Jewish was transformed into something to vent their age-old hatred of Christianity in the contemporary setting. (...) a central vehicle for the expression of purposed Jewish enmity was economic activity. Here, the new Jewish specialization in moneylending combined with the augmented sense of Jewish animosity to reinforce each other.

7. Lying

الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا لَأَن نُّؤْمِنَ لِرَسُولٍ حَتَّى يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ الدَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ قَلِمَ قَتَلْتُمُوهُمْ إِنَّ كُنْتُمْ صَادِقِينَ. (03:183)

I. (They (also) said: "(Allah) took our promise not to believe in a messenger unless He showed us a sacrifice consumed by Fire (From heaven)." Say: "There came to you messengers before me, with clear Signs and even with what ye ask for: why then did ye slay them, **if ye speak the truth?**"(p. 49)

II. Fiar de judío es gran desvarío, que cuando mejor te habla, **más te engaña**. (Trusting a Jew is a great falsehood; since the better he speaks to you the **more he deceives you**) (p.52)

Lying is based on false and untrue statements to achieve personal profits. It is an immoral feature of Jews in the Qur'an and it is inherited from their forefathers. The current verse shows an argument between Jews and the Prophet Mohammad. They asked him to come with a sacrifice to prove his prophecy and then to believe in it. The answer to their request came from Allah to the prophet, in order to remind them of their fore fathers' same demand. Their request of their ancestors was met by Allah, but they denied that and killed the prophets, instead (Al-Qurtubi, 2006).

The label of lying is also strongly present in Spanish proverbs. To illustrate, the Spanish proverb says *Fiar de judío es gran desvarío, que cuando mejor te habla, más te engaña*. (Trusting a Jew is a great falsehood; since the better he speaks to you the more he deceives you). What is surprising in this proverb is that it warns the Spanish from dealing with the Jews. According to this proverb, Jews are liars by nature. In his book *On the Jews and their Lies*, Martin Luther (1543: 77) maintains that,

The liar is not lying about the central issue (as is also the case in religious conflicts), but is nevertheless fully aware that he is lying to go against that person. He does not dream of proving that he is right, either with appearances or with the truth, and he is incapable of doing it. This is how the Jews act, too.

8. Trickery

وَاسْأَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِثَّانُهُمْ يَوْمَ سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ (07:163)

I.(Ask them concerning the town standing close by the sea. Behold! **They transgressed in the matter of the Sabbath**. For on the day of their Sabbath their fish did come to them, openly holding up their heads, but on the day they had no Sabbath, they came not: thus did we make a trial of them, for they were given to transgression. (p.105)

II. Achacoso como **un judío en sábado**. (As ailing as **a Jew on a Saturday**) (p.49)

Trickery is an astute act to deceive or cheat others. In Judaism, Sabbath is a holy day; Jews abstain and refrain from doing all types of activities and entirely dedicate themselves for worshipping, instead. God prohibited them from practicing their week usual activities. In the Qur'anic verse above, Allah addresses the prophet to ask the Jews in Madinah about their forefathers who once lived in the fishing town of Ayla. The Jews of that town disobeyed Allah in dedicating the whole day,

Sabbath, for worshiping. Because of their refusal and rejection of the command, they were divinely punished and turned into monkeys and pigs (Ar-Razi, 1981).

As fishers, the forefathers were prohibited from fishing on Saturday (Sabbath in Judaism), and were commanded to dedicate that day for divine observances. It was a test from Allah to them; the fish used to abundantly appear on Saturdays, the days of prohibition, and appear less on other days. The trickery of some Jews is represented in making traps for the fish to lock them up in water till Sunday, where they can easily resume fishing (Lewis, 2014).

Similar to the Jews' trickery of locking up fish on Saturdays as shown in the Qur'an, the Spanish proverbs likewise reflect and depict this behavior of Jews' deception. The following proverb *Achacosocomo un judío en sábado* (As ailing as a Jew on a Saturday) expresses the same conduct. With the passage of time, it has become common in Spain that anyone trying to deceive, trick or fool others is connoted or described as a Jew. This proverb describes the conversos who did not fully or genuinely embrace Catholicism, but continued to practice Judaism in secrecy. They used to deceive the inquisition by claiming illness on Saturdays to abstain from practicing all daily activities, thus secretly abiding with their Jewish commands of Sabbath. In his work, *A Dictionary of Spanish Proverbs*, John Collins (1823: 6) explains the above proverb by saying: "in Spain, when the Jews were persecuted, those who were steadfast in their faith, to avoid transacting business on their Sabbath, pretended illness or some other excuse upon the occasion; which gave rise to the proverb".

9. Stinginess

أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا (04:53)

I. (Have they a share in dominion or power? Behold, **they give not a farthing to their fellow-men?**) (p.56)

II. **El mezquino y el judío, en comiendo ha frío.** (The stingy and the Jew, they hardly spend even a penny) (p.51)

Stinginess can be defined as one's greedy desire to obtain and possess more wealth. Different from ordinary people, it is common that Jews are stingy and greedy. They don't like even to spend even the least of what they have on themselves, let alone on others.

In the Qur'anic verse above, Allah says that had the Jews had enough financial power, they would not have given others even that farthing of a date's stone. The main goal of such a metaphor is to highlight the stinginess of the Jews. In Arabic culture, the word *نقير* is a tiny and silky thread of a date's stone that is extremely difficult to observe. In the English translation, this Arabic word is rendered as a farthing which is the quarter of a penny that is worthless.

The same negative image of the Jews' stinginess is also present in the Spanish culture. The proverb *El mezquino y el judío, en comiendo ha frío* (The stingy and the Jew, they hardly spend even a penny) links the Jew with the stingy, both spending less than the minimum. The metaphorical meaning of the Spanish proverb is similar to that explicated in the Qur'anic verse as both highlight the stinginess of Jews.

Financial gain has been found as the main goal or focused of Jews in their employment. Orly Rahimiyan (2017, 176) describe Jews by saying "a popular perception was that Jews were all unusually crafty, deceitful, and stingy, particularly in their interactions with non-Jews". Since stinginess is a stigma that is always associated with the Jews, this has motivated some societies to consider a Jew as a synonym of stinginess. Aizenberg (2013: 42) maintains that "in the United States, "Jewed" or "to Jew down" is an ethnic slang for cheapness or stinginess".

6. CONCLUSION

This study has comparatively investigated the stereotypes of Jews in the Arabic and Spanish cultures. It has shown that the Qur'an and the Spanish proverbs are two main sources of cultural patrimony in both cultures. It has also shown that the Jews are to a large extent similarly depicted in the Qur'an and the Spanish proverbs. Moreover, it has pointed out the Qur'an has been a main contributor to form the Arabic culture, while proverbs are a main source of the Spanish culture.

Due to their clear impact on both nations, the Quran and the Spanish proverbs have played a major role in shaping the attitudes and opinions of Arabs and Spanish towards the Jews. This paper has made plain that cultural studies can be conducted on the basis of religious and secular grounds. Since the authors have not found enough comparative studies

about the stereotypes of Jews in Arabic and Spanish cultures, it hoped that this study would be a threshold for future studies.

It has also shown that the Qur'an has played a strong impact in shaping attitudes and opinions towards the Jews. The Qur'an has been found as the major contributor in forming Arabic cultural identity, and for that reason it has been selected to make this comparative study. Compared to the Arabic culture, which is affected by Islam, the Spanish culture is secular and is enriched with the social patrimony. This social patrimony is clearly observed in the Spanish proverbs, and that is why these proverbs have been selected for this study. It has been concluded that the impact of the Qur'an on Arabic culture is parallel to the impact of the proverbs on the Spanish culture.

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