



## A Comparative study of the Jew character (Shylock) in Merchant of Venice to Prophet Moses' nation (Jewish)

Dr. Hanan Masaud Omar Alqhaiss \*

Department of English Language, Faculty of Education, University of Zintan, Zintan, Libya

دراسة مقارنة لشخصية اليهودي (شايلوك) في تاجر البندقية مع أمة النبي موسى (اليهودية)

د. حنان مسعود عمر التحيص \*

قسم اللغة الانجليزية، كلية التربية، جامعة الزنتان، الزنتان، ليبيا

\*Corresponding author: [hananmasuad@yahoo.com](mailto:hananmasuad@yahoo.com)

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### Abstract:

This research sheds light on several narratives found in the Holy Qur'an and other sacred texts that present specific facts regarding the Jews. Both the Qur'an and the Bible collectively affirm the authenticity of these accounts. Furthermore, historical records, folklore, and literature corroborate these facts across the pre-medieval and contemporary eras. This study examines the events surrounding the Prophet Moses (peace be upon him) as a primary example of the traits associated with the Jews, alongside the actions of Shylock, the central Jewish protagonist in William Shakespeare's The Merchant of Venice. It is argued that dealing with the Jews is challenging due to toxic traits that have led to their marginalization by various nations—vices articulated in the Qur'an, the Bible, and world literature. The study posits that they possess some of the most abhorrent characteristics found in human groups, suggesting that these inclinations are deeply rooted and passed down through generations. Despite being favored by God over other nations and receiving numerous prophets for guidance, most rejected these divine blessings. They are depicted as defying divine commands, fabricating claims regarding God's nature, and assassinating prophets and religious leaders. This research aims to establish a thematic link between Shylock, the fictional character in Shakespeare's play, and the people of Moses (peace be upon him). The comparison analyzes manifestations of hostility, intolerance, and manipulation as they appear literarily in Shylock and religiously in the people of Moses. As part of this inquiry, these behaviors will be evaluated through the theoretical lenses of Ethical Subjectivism, Ethical Egoism, and Divine Command Theory.

**Keywords:** Holy Qur'an, Jews, Divine Command, rejection, enmity.

### الملخص

يسلط هذا البحث الضوء على العديد من القصص الواردة في القرآن الكريم والكتب المقدسة الأخرى، والتي تتضمن حقائق محددة عن اليهود. وقد أكد القرآن الكريم والكتاب المقدس كاملاً صحة هذه الروايات. علاوة على ذلك، يدعم التاريخ والفلكلور والأدب هذه الحقائق قبل العصور الوسطى والعصر الحالي. وتناول الدراسة جميع الأحداث المحيطة بالنبي موسى (عليه السلام)، كخير مثال على هذه الصفات التي تميز

اليهود، وأعمال شايلوك، الشخصية اليهودية المحورية في مسرحية "تاجر البندقية" لويليام شكسبير. لا شك أن التعامل مع اليهود صعب بسبب سماتهم السامة التي تسببت في نبذهم من قبل العديد من الأمم، وهي نفس الرذائل التي يفصح عنها القرآن الكريم والكتاب المقدس والأدب العالمي. لقد امتلك اليهود بعضاً من أبغض الصفات التي تميز أي جماعة بشرية على هذا الكوكب، وهذه الميول تنتقل بقوه من الأباء إلى الأبناء وتترسخ فيهم وراثياً. على الرغم من تفضيل الله لليهود على سائر الأمم، وإرساله عدة أنبياء لهدايتهم، إلا أن معظمهم رفضوا ما أنعم الله به عليهم. فهم يخالفون أوامر الله، ويختلفون أقوالاً عن موقعه، ويغتالون الأنبياء وغيرهم من القادة الدينيين. يهدف هذا البحث إلى ربط شايلوك، الشخصية الخيالية اليهودية في مسرحية ويليام شكسبير "تاجر البندقية"، بقوم النبي موسى (عليه السلام). ستناقش المقارنة مظاهر العداء اليهودي، وعدم التسامح، والتلاعيب، كما تجلت أديباً في شخصية شايلوك، ودينياً في قوم النبي موسى (عليه السلام). وكجزء من هذا البحث، سيتم تقييم هذه السلوكيات من خلال عدسات الذاتية الأخلاقية، والأنانية الأخلاقية، ونظريات الأمر الإلهي.

### الكلمات المفتاحية: القرآن الكريم، اليهود، الأمر الإلهي، الرفض، العداوة.

## Introduction

To become acquainted with the characteristics of Jews, we must recite the Holy Qur'an, which is free of deceit because it does not come from before it or behind it, and which is also free of any flaws. Several anecdotes about Jews are mentioned in the Qur'an and in other Holy Books, which include parallel realities, the entirety of the Al-Qur'an and Bile attests to the veracity of those accounts. Additionally, these truths are supported by history, folklore, and literature from both the before-Common era and the current era. Being aware of the Jews' diseased and unbalanced personality; Despite the fact that Allah preferred them to other nations and sent several prophets, the majority of them were among them, and the majority of them rejected what Allah had bestowed upon them. In addition to transgressing against what Allah has forbidden them, they distort statements concerning its location and murder prophets and believers. The story of patriarch Moses is the most compelling example of these characteristics that distinguish Jews (peace be upon him). Allah Almighty has referenced Moses' (peace be upon him) story with his people and Pharaoh in multiple Surahs in the Holy Qur'an, and this is due to the epic's moral, human, religious, historical, and geographical significance. And there is no more reliable guide in this regard than the Holy Qur'an. According to numerous studies and publications, the Jews were the most repulsive of all human populations. The studies show that these characteristics are firmly passed down to children from their parents and are genetically ingrained in them, whereas modern Zionists lack the ability or strength to abandon them. Those who are arrogant in their doubts and objections deny the blessings of heaven, claiming that they are not from the owners of the Fire and that Allah has selected them. Individuals such as Jews must face terrible repercussions, and the Holy Qur'an demonstrates how the venerable one exacted his vengeance in the most heinous manner possible, humiliating them during this world's life before the afterlife. This research relates the Jewish villain Shylock from William Shakespeare's *The Merchant of Venice*, to the Prophet Moses' people (peace be upon him). This comparison will examine the merits of hostility, bigotry, and manipulation of Jews, as exemplified literary in the figure of Shylock and religiously in Prophet Moses' nation (peace be upon him). I am not revealing any stereotypical concept about Jews as a country or Judaism as a religion in this paper because there are still many Israelites who do not follow the way of their forefathers, particularly in the modern era. On the other hand, I focus on what history has narrated about this particular organization and what it continues to retail tough today. It is challenging to deal with them since they exhibit malignant characteristics that cause them to be shunned by many cultures, and these are the same vices transmitted by the Al-Qur'an, the Bible, and world literature. Each of these vices revolves around two axes: The first

is the material axis, which manifests itself in the consumption of usury and corruption in the nation and assassinating prophets. The second is the spiritual and psychological axis, which manifests in objection and stubbornness, and heart hardness

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## Literature review

The Merchant of Venice's Jewish character, Shylock, has been the subject of numerous studies. Blanchard's reviews have been praised by critics (2009). She points out Shylock's lack of consistency as a problem in her analysis of the differentiation between love, justice, mercy, and the rule of law. To put it another way, love, compassion, and justice have a hard time with Shylock. "In using Shylock to contrast Hebrew rigidity with Christian adaptability, Shakespeare conveys that everyone proves inconstant sooner or later, and thus all must learn to favor love over law, mercy over method, and effort over effect" (p. 218). Additionally, the play depicts Shylock's harsh and brutal inhumanity contrary to friendship and passionate affection (Hieatt, 2002). An investigation was conducted by Ganyi (2013). Shylock can be viewed as a rational criminal who was a victim, not a villain, of his surroundings. He argues that if these characters are viewed from today's perspective, their actions will be seen as merely the result of social circumstances rather than complex characters. He claims that "the Jew still remains a peripheral character in the active social and moral universe..." (p. 130). However, Deng and Wu portray Shylock as a "scapegoat" (2013). Deng and Wu interpret Shylock as a defender of the ruling class's ideology, leading them to fear that greedy people will be treated unfairly. Shylock is without a doubt a victim of racism. According to these two authors, Shakespeare depicts Shylock as a picture of his time. But the stories in the Al-Qur'an about Jews and some of Shylock's actions show that the Jew is both a victim and a villain. (Heller 2000) argued the villain "is wicked, because he wanted Antonio's flesh, although he likes money best, and he is comic, because he loses and becomes the victim of a trick that he himself played" (p.155). So, it's not easy to maintain this position. Shylock's insistence on a literal bond implementation may support his villainy. One of the Jewish villains' effects in both narrations was a material one. In the holy Qur'an, Allah gives His assurance of this. As stated by Allah,

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصْنُدُونَ عَنْ سَبِيلِ اللَّهِ وَالَّذِينَ يَكْفِرُونَ  
الْذَّهَبُ وَالْفِضَّةُ وَلَا يُنْفِرُنَّهَا فِي سَبِيلِ اللَّهِ فَبَتَّرُهُمْ بِعِذَابٍ أَلِيمٍ)

"O you have believed, indeed many of the scholars and monks devour the wealth of people unjustly and avert {them} from the way of Allah. And those who hoard gold and silver and spend it not in the way of Allah-give them tiding of a painful punishment." (Quran4all.net, At-Tawbah 9:34). Heller (2000) portrays Shylock in the play as, "According to the usual interpretation, Shylock, the moneylender is interested in money alone whereas the youth of Venice, although not faultless, are involved in far more noble things such as love and friendship" (p.157). Furthermore, Weinstein (2007) provides a literary analysis of the play based on the four transgressions against "Talmudic regulations governing loan of money" by Shylock. According to Jewish law, Shylock broke a Talmudic rule by taking an interest in his debt. In Shylock's plea for Antonio's body, Shylock could kill Antonio. This is another Talmudic commandment that Shylock has broken. While in court, Shylock breaks a third Talmudic commandment by refusing to show sympathy to the victims of his crimes. Shylock must demonstrate mercy to avoid damaging the commandment of "prophet Micah." It is expressed that people who exhibit empathy are shown empathy, and those who do not show mercy are not shown mercy. (p.188). Here, It doesn't matter if Shylock fabricates holy talk to establish a framework for his beliefs. He is still looking for the power to do so. A religious allusion like "O father Abram" assist Shylock convince himself that his actions are correct and

"defending himself against Antonio's accusations. Shylock cites the Torah to argue that the practices' thrift' and does not 'steal'" (Nickel, 2001, p. 326).

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## Discussion

### 1. Material axis

The Jews are well-known for being genuine materialists. That fact is abundantly visible in their past, particularly in the story of Qarun and their present, as seen throughout Europe and especially in America. According to the Holy Qur'an, this obstinate materialist Qarun took four different postures toward the Lord of Moses and his people. Qarun was one of the wealthiest Jews of his time, and his material prosperity turned him into a transgressor in the nation, making him cheerful, charming, corrupt, and haughty. Allah, the Almighty, stated:

(إِنَّ قُرُونَ كَانَ مِنْ قَوْمٍ مُّوسَىٰ فَبَغَىٰ عَلَيْهِمْ مُّثْرِبًا وَإِتَّيْهِ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَثْوِي بِالْعُصْبَةِ أُولَئِي الْفُقْرَةِ)

"Indeed, Qarun was from people of Moses, but he tyrannized them. And we gave him treasures whose keys would burden a band of strong men...." (Quran4all.net, Al-Qasas 28:76). The prophet Moses (peace be upon him) directed Qarun numerous times to provide alms to the poor of his Israel country, as the destitute used to demand money from him for free due to their severe need for charity. Despite Allah's lavish blessings, he used to reject assistance to his poor. Qarun places a premium on storing and hoarding resources, over-allocating a portion of them to the poor. He was hypocritical, money-hungry, obnoxious, and perverse in that he brazenly boasted about his wealth, and he attributed his affluence to himself, not Allah. However, as the Almighty states, the outcome is

(فَخَسَقْنَا بِهِ وَبِدَارِهِ أَلْأَرْضَنَ فَمَا كَانَ لَهُ مِنْ فِتْنَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنْتَصِرِينَ)

"We caused the earth to swallow him and his home. And there was no company to aid him other than Allah, nor was he of those who [could] defend themselves." (Quran4all.net, Al-Qasas 28:81). Shylock, on the other hand, demonstrates his rapacity as a Jew by charging excessive interest rates. Shylock lends Antonio money in the play, and as a joke, he proposes that Antonio repay the loan on time, or else Shylock will hack off one pound of Antonio's flesh. The scene exemplifies the Jew Shylock's cupidity and avarice. Shylock might have loaned Antonio money without charging interest or at a moderate interest rate; rather, he opted to charge usury and demand Antonio's meat in a pound in the event of non-payment. Shylock's goal to demonstrate his economic power to the Christians to gain an advantage over them "Hath a dog money? Is it possible, A cur can lend three thousand ducats? Or Shall I bend low, and in a bondman's key, with bated breath, and whispering humbleness..."(1.3.102-125).

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## 1.1. consumption of usury and corruption in the nation

Usury is one of the elements of corruption. Allah forbade Usury in all of His Holy Books, including the Torah and the Bible, and here is the Noble Qur'an reminding us of the Israelite's ban, saying,

(وَأَخْذُهُمْ أَلَّرَبَا وَقَدْ نَهَا عَنْهُ وَأَكْلُهُمْ أَمْوَالَ النَّاسِ بِالْبُطْلِ ۝ وَأَعْنَدُنَا لِكُفَّارِينَ مِنْهُمْ عَذَابًا أَلِيمًا)

"And their (the Jews) took usury while they were forbidden from it, and their consuming of the people's wealth unjustly. And we have prepared for the disbelievers among them a painful punishment." (Quran4all.net, An-Nisa 4:161). This restriction is also imposed on Muslims by Allah.

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً ۝ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ)

"O you who believed, do not consume usury, doubled and multiplied, but fear Allah that you may be successful." (Quran4all.net, Al Imran 3:130). Alternatively, as He Almighty states,

(يَمْحُقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ ۝ وَاللَّهُ لَا يُحِبُّ كُلَّ كُفَّارٍ أَثِيمٍ)

"Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever." (Quran4all.net, Al-Baqarah 2:276). And He the Most High reaffirms His prohibition by stating,

(ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۝ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَمَ الرِّبَا)

"That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest." (Quran4all.net, Al-Baqarah 2:275).

When Allah blocked the door of Usury, it opened and allowed the entry of sales and alms, transforming it into a place to create wealth, contrary to what the ignorant believe. Because it entails robbing people's money and unjustly harming them, Usury is one of the seven devastating sins in the Scriptures. According to the Holy Qur'an, the best source ever, the people of Prophet Moses (peace be upon him) were permitting Usury despite its prohibition. Alternatively, in Shakespeare's Merchant of Venice, the Jewish role is a wealthy moneylender who lends money to Antonio. As a Jew, Shylock has charged interest on his loan, which Antonio believes is improper as a Christian. Shylock begins to protest about Antonio openly heckling him for gaining money through interest as soon as Antonio enters Act 1, Scene 3. Shylock and Antonio are debating whether or not charging interest on loans is religiously permissible.

Moral Subjectivism Theory appears to be at the root of Jewish behaviours. As defined by Rene Descartes, Moral Subjectivism Theory states that Right or Wrong is based on what a person believes or feels. As a result, it is the rejection of all moral standards and the possibility of moral critique and discussion. Even though Shylock, the Jew character, understood it was illegal and against Divine Command, Shylock's interpretation led him to believe it was right. He was aware that Usury is unhealthy for molars, but he preferred to expand his riches because it was acceptable. Even though it didn't matter whether it was moral or not, he used the same

interpretation when he twisted God's teachings to make a case for allowing Usury, the same way that Moses' people acted (pace be upon him).

## 1.2. assassinating prophets

Corruption in the land is one of the Jews' terrible and immoral features. As indicated previously, this corruption manifests itself in oppression, taking people's money without their consent, and in this section, it sheds the blood of prophets and people of faith. Allah Most High has prohibited this, stating,

(وَلَا تَنْعُوا فِي الْأَرْضِ مُفْسِدِينَ)

"And do not commit abuse on the earth, spreading corruption." (Quran4all.net, Al-Baqarah 2:60). Allah, the Highest, despises corruption and does not assist in corrupt people's affairs. He, Most High, forewarned of the consequences by underlining,

(وَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ)

"And see how was the end of the corrupters" (Quran4all.net, Al-A'raf 7:86). As Allah verifies, the Noble Qur'an publicly proclaims the iniquity of the Jews on earth.

(وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنَ وَلَتَعْلَمَنَّ عُلُواً كَبِيرًا)

"And We conveyed to the children of Israel in the Scripture that "you will surely cause corruption on the earth twice, and that you will surely reach [a degree of] great haughtiness." (Quran4all.net, Al-Israa 17:4). Killing is considered one of the heinous acts that Allah forbids, and in which the Israelites became progressively aggressive to the point of murdering prophets and believers. In Surah Al-Maidah, Allah says,

(مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِعَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَانَمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ هُنَّ أَحْيَا هَا فَكَانَمَا أَحْيَا النَّاسَ جَمِيعًا)

"Because of that, we decreed upon the children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land- it is as if he had slain mankind entirely. And whoever saves one- it is as if he had saved mankind entirely." (Quran4all.net, Al-Maidah 5:32). Israel has a reputation for killing prophets, such as Zachariah, Yahya, Isaiah, and their attempt to kill Essa ( Jesus Christ). Because they disobeyed Yahweh (Allah), was spiteful, and wanted to defile the land. Their aim to corrupt is made evident by Allah in Al-Baqarah Surah,

(وَإِذَا قِيلَ لَهُمْ آمُوا بِمَا أُنْزَلَ اللَّهُ قَالُوا تُؤْمِنُ بِمَا أُنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ فَلْمَنْ قُلْ فَلِمْ تُفْتَنُوْنَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلِ إِنْ كُنْتُمْ مُّؤْمِنِينَ)

"And when it is said to them," Believe in what Allah has revealed," they say, "We believe [only] in what was revealed to." And they disbelieve in what came after it, while it is the truth confirming that which is with them. Say," Then why did you kill the prophets of Allah before,

if you are [indeed] believers?" (Quran4all.net, Al-Baqarah 2:91) The exact amount of emphasis is placed on Al Imran Sura

(إِنَّ الَّذِينَ يَكُفِّرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْفُسْطَادِ مِنَ النَّاسِ فَبَيْسِرُهُمْ بِعَذَابٍ أَلِيمٍ)

"Those who disbelieve in the signs of Allah and kill the prophets without right and kill those who order justice from among the people- give them tidings of a painful punishment." (Quran4all.net, Al Imran 3:21). On the other hand, Shakespeare highlights how disparate religious ideas can serve as a justification for prejudice, mocking, and violence. Shylock's actions exemplify malice and corruption. Shylock demonstrates his hatred for Antonio more than Antonio demonstrates his contempt for Shylock, mainly when he demands a pound of Antonio's flesh. Shylock appears bloodthirsty when he states that "A pound of man's flesh is not so estimable, profitable neither." which is a clear indication of Shylock's malice. When he asserts, "The thoughts of others," Shylock is searching for a way to establish his philosophy through power. A pound of Christian flesh is useless, while "mutton, cow, or goat flesh" is far more valuable (Nickel, 2001, p. 326). Shylock's dislike for Antonio transcends their divergent theological views. Antonio's On the other flip, hostility toward Shylock is motivated only by religious bigotry. Beside that, "Shylock has full assurance; he hazards nothing, for in time he will necessarily regain either his principal or a pound of Antonio's flesh" ( Barnet,1972, p.29). He is able to murder Antonio, but he fears being killed himself. For his Jewish identity, Shylock declines to end Antonio's life because he wants to kill and continue living.

Based on Virtue Ethics Theory that began with Socrates, Aristotle, and Stoics, it states that Right and Wrong of acting follow traditional virtues. Although there is a considerable disparity between the two-time dimensions, Shakespeare wrote the comedy Merchant of Venice by the summer of 1598, which means the 16th century, and Moses, a Hebrew that flourished in the 13th- 14th-century BCE (before the common era). However, what has been mentioned in Holy Qur'an about Jews and what Shylock presents as a Jew character asserts that Jews people have inherited the religious prejudice from their traditional heritage values. Shylock admits that he has religious prejudice against Antonio (1.3.34), Shylock goes on to say that he "lends out money gratis, and brings down/ The rate of usance here with us in Venice" (1.3.36-7) and that "he rails/Even there where merchants most do congregate on me, my bargains, and my well-won thrift" (1.3.40-3). Allah emphasizes in Sura Al-Maidah the prejudice that Jews have toward other religions. He Almighty says

(الْجِنَّةُ أَشَدُ النَّاسِ عَذَابًا لِّلَّذِينَ آمَنُوا أَيْهُوَدٌ وَالَّذِينَ أَشْرَكُوا وَلِلْجِنَّةِ أَفْرَبُهُمْ مَوَدَّةً لِّلَّذِينَ آمَنُوا وَالَّذِينَ قَاتَلُوا إِنَّا نَصَارَىٰ ذَلِكَ بِأَنَّ مِنْهُمْ قَسِيَّسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ)

"You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associated others with Allah; and you will find the nearest of them in affection to the believers those who say, "We are Christian." That is because among them are priests and monks and because they are not arrogant." (Quran4all, Al-Maidah 5:82). Even though Shylock had the option of forgiving Antonio or remaining patient with him until Antonio's ships returned to port and took back the money he had loaned to him, he demanded a pound of flesh in exchange for his mercy. If Shylock meets the condition, Antonio's life is in jeopardy. Antonio's death was Shylock's goal, not simply a pound of his flesh. Antonio's Christian faith is a contributing factor in his desire to kill. Shakespeare's portrayal of Shylock incorporates religious bigotry and the stereotype of a greedy, money-obsessed Jewish person.

Furthermore, scholars such as William of Ockham, St Augustine, Duns Scotus, and John Calvin all provided various forms of Divine Command Theory, which all explain the necessity of the

connection between morality and religion, and it is difficult for humans to distinguish between moral and immoral. As a result, if morality does not exist, there will be no right or wrong behavior. Consequently, the assertion is that religion is the essential source of moral instruction for humans. This vital link between religion and morality indicates that right and wrong derive from God's precepts. Almighty Allah is well conscious of what his adherents do not know, as he is the one who nominates for them the best things that would benefit them. Allah Almighty has already enacted regulations for the children of Israel, including the prohibition of usury, murder, and corruption on the earth, but most of them have refused and objected to what Allah has commanded.

## 2. spiritual and psychological axis

It then progresses to the second axis, which passes through the spiritual and psychological centers. This axis is organized around three major concepts: rejection and stubbornness and the hardness of the heart.

### 2.1. objection and stubbornness

The Holy Qur'an contains numerous examples regarding Jews that demonstrate the value of intercession, the most famous of which is the subject of cow slaughter. Surat Al-Baqarah reveals the way of repulsive polemics among the Jews who are sick in themselves and their degraded brains in verses (67-73) The story begins with the murder of one of the Jews by one of the individuals, and because the murder is ambiguous, they begged Moses (peace be upon him) to ask Allah to clarify the murderer for them. The revelation came to Moses (peace be upon him) that Allah commands you (Jews) to slay a cow and beat the body of the murdered one with its meat; then he will be revived, and the killed one will reveal his killer after the resurrection. However, the spirit of rejection, stubbornness, and disagreement that has taken up residence in the hearts of the ill Jews prevents them from immediately and easily accepting the status. The first discourse the Jews engaged in was in which they cast doubt on Moses' (peace be upon him) prophesy and accused him of stupidity, alleging in Surat Al-Baqarah

(وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَخَذُنَا هُرُونَ قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ)

"And [recall] when Moses said to his people, "Indeed, Allah commands you to slaughter a cow." They said, "Do you take us in ridicule?" He said, "I seek refuge in Allah from being among the ignorant." (Quran4all.net, Al-Baqarah 2:67) The dispute with Moses (peace be upon him) resulted in more rejection, doubts, and skepticism. They inquired,

(قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا يُكَرِّ عَوَانٌ بَيْنَ ذَلِكَ فَاقْتُلُوا مَا ثُمُّرُونَ)

"Call your Lord to make clear to us what it is." Prophet Moses answered that "Allah says, 'It is a cow which is neither old nor virgin, but median between that,' so do what you are commanded." (Quran4all.net, Al-Baqarah 2:68). As before, they debated.

(قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفَرَاءُ فَاقْتُلُ لَوْنُهَا شُرُّ النَّاظِرِينَ)

"Call upon your Lord to show us what is her color." Moses answers, "He says, 'It is yellow cow bright in color- pleasing to the observers.' (Quran4all.net, Al-Baqarah 2:69). Although

they've been given many explanations, they are still defiant and refuse to obey Allah's command. They argued,

(فَأَلُوا ادْعَ لَنَا رَبَّكَ يُبَيِّنُ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِنْ شَاءَ اللَّهُ لَمْهَنُّوْنَ)

"They said, "Call upon your Lord to make clear to us what it is. [all] cows look alike to us. And Allah wills, we will be guided." (Quran4all.net, Al-Baqarah 2:70) Moses replayed,

(قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذُولٌ شَيْرُ الْأَرْضَ وَلَا شَقِيقُ الْحَرْثَ مُسَلَّمٌ لَا شَيْئٌ فِيهَا فَأَلُوا الْأَنْ جُنْتَ بِالْحَقِّ فَدَبَّحُوهَا وَمَا كَادُوا يَعْطُونَ)

"He said, "He says, 'It is a cow neither trained to low the earth nor to irrigate the field, one free from fault with no spot upon her.' "They said, "Now you have come with the truth." So they slaughtered her, but they could hardly do it." (Quran4all.net, Al-Baqarah 2:71). All praise is due to Allah, Was Moses (peace be upon him) in this emptiness before this? Allah Almighty put additional pressure on them to respond each time they asked a question. These people's denial and foolishness are demonstrated by the fact that their diseased spirits necessitate such tension. There is no point in these outlandish queries if they are meaningless. As an outcome, the Jewish character of today is one of defiance in the construction of their souls. Whenever Allah gives them a directive, they refuse to obey it and instead resort to pointless polemics as a means of protest. On the other side, Shylock was described as malign and damaging (Bloom, 1998). Shylock's Jewish character's obstinacy and refusal revealed his mental disorder. Besides refusing to lend Antonio money at free interest, Shylock also declines to have a meal with Christians.

"Yes, to smell pork, to eat of the habitation which your Prophet the Nazerite conjured the devil into! I will buy with you, sell with you, talk to you, walk with you, and so following, but I will not eat with you, drink with you, nor pray with you."

In addition, Shylock has kept his promise and is doing what he said he would do. He abides by the rules he has set for himself. Antonio's pound of flesh remains Shylock's demand, despite his being offered his money back three times. After the play, he had no doubt left with very little. Shylock is left alone at the end of the space. "The devil can cite scripture for his purpose" (Act 1 Scene 3). "Certainly the Jew is the very devil incarnation;" (Act 2 Scene 2). Shylock's lack of gratitude and unwillingness to accept. The rejection and stubbornness have led him to invent a bogus biblical quotation to justify the necessity of interest. Shylock's defamation of Allah and fabrication of Allah's statements were nothing ordinary for him. As with the slander of Allah by Moses's people who said:

(وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلْتُ أَيْدِيهِمْ وَلَعُونَاهُ بِمَا فَأَلُوا بْلَى يَدَاهُ مَبْسُوْطَاتٍ يُنْفَقُ كَيْفَ يَسْأَعُ)

"And the Jews say, "The hand of Allah is chained." Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however he wills." (Quran4all.net, Al-Maidah 5:64).

A person's morality, according to Henry Sidgwick's Ethical Egoism Theory, is based on one self-interest, and any action that goes against that interest is deemed immoral. As in the case of the children of Israel. As in the case of the children of Israel, who delight in defying God's commands, stubbornness, noncompliance, and the murder of prophets. It is because what Allah and his prophets advise people to do stands against their self-interest that they take pleasure in

committing these atrocious actions and pass them down from generation to generation. They do not guide themselves and refuse to let the prophets guide them.

## 2.2. The hardness of heart

Jewish people have hardened their hearts because of the excellent rejection, disobedience, lack of faith, and disbelief in what Allah has revealed. Allah declares, "

(قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعَجْلَ بِكُفْرِهِمْ فَلْ بُنْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ)

"They said, "We hear and disobey." And their hearts absorbed [the worship of] the calf because of their disbelief. Say "How wretched is that which your faith enjoins upon you, if you should be believers." (Quran4all.net, Al-Baqarah 2:93). For the same reasons that Palestine has been plagued by violence for generations, their hearts are void of compassion, and they proudly pass this trait on down the ages. Almighty Allah mentions,

(فِيمَا نَقْضُهُمْ مِنْ أَثَاثٍ هُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَّةً يَحْرُقُونَ الْكَلْمَ عَنْ مَوَاضِعِهِ لَوْسُوا حَاطِّا مَمَّا ذَكَرُوا بِهِ)

"So for their breaking of the covenant We cursed them and made their hearts hard. They distort words from their [proper] usages and have forgotten a portion of that of which they were reminded." (Quran4all.net, Al-Maidah 5:13). In Surat Al-Bqarah, Allah explains,

{ ثُمَّ قَسَّتْ قُلُوبُكُمْ مَنْ بَعْدَ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً }

"Then your hearts became hardened after that, being like stones or even harder." (Quran4all.net, Al-Baqarah 2:74). They've rejected all of Moses' miracles and signs, which is the most exemplary indication of their hardness of heart. Although they witnessed the marvels, the Israelites did not subject themselves to Allah's will, even though they knew that He was the one who assisted them over Pharaoh and released them from slavery, yet they did not surrender to Him. Rather than honoring God as their Creator, they revered a calf instead. How hard their hearts were! On the other side, Shylock's hatred of Christ and religious fanaticism symbolized the hardness of the heart. It wasn't for the sake of money that Shylock's attention was drawn to a pond of flesh, but because of the underlying malice that consumed his heart for Christian Antonio. So that he could savor his torture and hear Antonio's moans, he usually would have taken his flesh while he was still alive. But things turned out differently.

## Conclusion

To conclude, Allah bans in all of his holy writings defiance and disobedience to his commands because of the potentially grave consequences. Corruption, infidelity, malice, tyranny, aggressiveness, and murder are all spawned by a refusal to accept responsibility for one's actions. Qur'an' praiseworthy description of Jewish offspring as evil, corrupt, and violent is reassuring. Since the Children of Israel were the country most in need of prophets and reformers, the Qur'an mentions that most prophets were sent to them. For the vast majority of the prophets of Israel, their mission's wisdom rested in the people's character. Disobedience, rebellion, and corruption among the Israelites impacted the people's personalities and values. As a result, corruption was rampant in their society. If society is like that, preachers and reformers are needed in large numbers, just as physical and mental illness epidemics necessitate an increased number of medical professionals. A single reformer is not enough to bring about lasting change in countries like these, and perhaps that's why most of the prophets are among the Israelites as an example to show other nations that Allah does not set straight the

wrongdoers. According to the study findings, the tribe of Moses and Shylock, the Jew in March of Venice are remarkably similar; malice, greed, killing, bigotry, stubbornness, and hardness of heart are all familiar to both Jewish (Shylock and Moses's people).

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