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The Relations of Islam-Judaism In History: Religious Inclusivity and Political Theology

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Abstract

This paper examines and describes, from the perspective of religion comparative studies, the relation and interrelation of the two major world religions, Islam and Judaism, which have not found solid foundation for establishing a peaceful and inclusive world religious civilization system since thousands years ago to this present. This study was a library research with a theological-historical approach which focused on the description of the intersection, historical relation and theological issues of the two religions which had impact on the political tensions between both religions. Researcher found that Islam and Judaism basically meet in two aspects, that is, historically, the blood relationship of the Prophets that stem from the hanif ibrahimic faith. Theologically, both religions are the divine religions that base their religious teachings on the Book of Allah, and have the same principles of the doctrine of tawhid, that is faith in God Almighty, the Day of the Hereafter and the Day of Judgment (al mu'ad). Inharmonious relationship between Islam and Judaism throughout history to the present day is in essence caused by the political issues that adopt theological interpretations aiming to sharpen the thorns of religious discordance.

Keywords: *Islam; Judaism; relations; history of religions*

Introduction

Hearing the word "Judaism" might make most Muslims shudder, pout and even swear. It deserves to be recognized that the reality of the socio-political history of the world shows the phenomena of Islamic-Jewish, or Arab-Israeli conflict, lately which has made the ears of the international Islamic community hot. Various gunfire, expulsion and killing of civilians, especially on Palestinian Muslims, are a very strong reason to place Israel, where Judaism is their ideology, as the number one enemy of the Islamic world.

In tracing the historical trajectory of relations between religious beliefs embraced by humans, both in the substance of both as 'religion' or in reality as 'religious institution', a wise and objective attitude is needed. The attitude of hatred towards other religions and the claims of truth and salvation which belong to only certain religions have covered the way to achieve a comprehensive understanding of the truths of other religions. The bias of

subjectivism, or it can be termed as 'religious egoism', dominates the patterns of interaction among religious followers and in turn becomes the main trigger for violence and radicalism.

Accepted or not, plurality or religious pluralism is a phenomenon that is difficult to avoid. Each religion has a basis of awareness that one religion is the most correct among other religions. My religion is true, and other religions are not true. However, as a follower of religion, humans cannot put away the relationship between the scriptures and truth claim. Religion without truth claim is like a fruitless tree.

More than that, each religion has a view of universality of truth. As a universal treatise, each religion realizes itself to be sent to all humanity throughout the world. This is realized by its followers as a religious obligation to carry it out. However, when faced with religious pluralism, each of which also has a sacred duty to deliver humans to "salvation", arises a problem. On the one hand, this can lead to dynamics in "competing for humanitarian achievements", but on the other hand, it can lead to conflict, especially because the sacred duty is often carried out by using ways that are not fair and not in accordance with human values, in the other words, this is contrary with the main purpose of each religion.

The fact shows that the roots of conflict that often color the relationship of religions are basically related to the exclusive theological doctrines (Nadroh, 1999). This makes the religious community, especially their intellectuals aware, immediately seek ways to free themselves from life which is full of tension and conflict. Such awareness among Islamic intellectuals is revealed in Nurcholish's ideas, especially his explanation of the resignation to God Almighty. The term "resignation" expressed by Nurcholish starts from the view of prophetic unity (*al-wihdah al-nubuwwah/the unity of prophethood*), and humanitarian unity (*al-wihdah al-insaniyyah/the unity of humanity*), which departs from the concept of the Almighty God (*tawhid/unity of God*) (Rahman, 1993).

In line with the conception above, Said Agil H. Munawar explained that the Qur'an describes the meeting point in several principles. *First*, the Qur'an demonstrates the universality of God's teachings. It means that the teachings of religions, especially the divine religion, are all sourced from the Almighty God. *Second*, the Qur'an emphasizes the meeting point of religions in unity of *nubuwwah* (prophethood). All the prophets who conveyed the teachings of the religion were brothers (in the treatise), even Mushtafa al-Saba'iy mentioned that there was no superiority among the apostles in terms of treatises (al-Munawar, 2004).

Learning from the conception above, the relations of Islam and Judaism need to be viewed from its basic substance, namely as a divine religion originating from one God, apart from the socio-historical dynamics that characterize the relation. The intersection of both religions is not the main reason for turning a blind eye to the similarities and equivalence of the two. Given the limitations of this paper, the author will elaborate on the characteristics and dynamics of Islam-Judaism relations on three main aspects, namely aspects of ideology, sharia law and social relations between the two religions.

Based on that, the discussion of Islam-Judaism relations in the historical trajectory can be expressed in two main issues as follows: a) How is the history of Judaism and its development, and b) How to understand the forms of Islam and Judaism relations and their implications for the religious constellation today. With this study, it is expected that

religious people can minimize the areas of their disputes, and bring about a wise and egalitarian attitude in interpreting ideological differences.

Discussion

1. Judaism: Understanding and History

There are three terms often used in naming Jewish people or Jews: Judaism, Hebrew and Israel. These three terms must be well understood so that issues concerning religion or Jews can be placed in actual proportions. Confusion (*over lapping*) in understanding these terms will have implications on the negative stigma to the people who have believed in the Apostle of God.

The term of Judaism comes from the word **هاد – يهود – هودا** which means the word **تاب – يتوب – توبة** which means returning and repenting (al-Syahrastani, 2005). This name is attached to the nation from the words of Prophet Musa (Moses) stated in QS. Al-A'raf (5): 156 which reads:

...إِنَّا هُدْنَا إِلَيْكَ ...

Translation: "...Indeed, we have turned back to You..."

The word Judaism is also a term associated with the name of a son of Prophet Ya'qub, all of which numbered 12 people, namely the fourth son named Yahuda or Yahudza. The reason why the name is documented as the name of the religion brought by Prophet Musa is still a questionable question.

The term Hebrew comes from the word **عبر** which means crossing. It is named Hebrew or Ibri (Hebrew) because they came by crossing the Euphrates river under the leadership of Prophet Ibrahim. As the designation of Israel or the Children of Israel also refers to this community by attributing it to their ancestors, Ya'qub which is also called Isra'il or Yisra-el (Armstrong, 2012). Among the three terms, the most popular and best known in the history of religion is Jewish, or *Jews* and *Judaism* in Western literature. But Jews themselves prefer to call themselves Israel, even though the oldest term is *Ibrani* or *Hebrew* (Manaf, 1996).

The word '*abara*', both in Arabic and Hebrew means the same, namely cutting the road, crossing rivers and valleys. All of them revolve around the meaning of exchanging or moving around, in accordance with the habits of life of desert dwellers and remote villagers (Shalabi, 1978).

From this description, it can be distinguished that Israel or the Children of Israel are names or terms for the descendants of Prophet Ya'qub who developed from the twelve nasab lines of his children, regardless of whether they embraced Judaism or not. Whereas Judaism is name for religion (prophet name) brought by Musa a.s. with the Torah as the Scriptures. As a religion of revelation, the Torah teachings are basically universal, but it is claimed by the Israelites to be a Sharia which is only owned by their own. Therefore, the followers of Judaism may be Israeli or non-Israeli.

The history of Judaism also means talking about the history of the Children of Israel (Israel). Both are difficult to separate, because Judaism as a religion is only fully supported

by Israel (Gaer, 1996). But if the discussion of the history of Judaism is only limited to the religion revealed to the Prophet Musa and taught to his people, then the history can be separated, so that the beginning or beginning of Judaism began in the time of Musa alone.

After his confrontation with King Namrud and the pagans of his homeland of Ur in the land of Chaldea, on the orders of God Ibrahim left his hometown and took his family and followers across the Euphrates to Canaan, now known as Palestine (Daya, 1982). It was stated that Ibrahim's wandering with his family occurred in 1943 BC International (Association, 1963). In Canaan, the famous sons of Ibrahim were born, Isma'il (Ishmael) and Ishaq (Isaac). Isma'il later became the ancestor of the Arabs, who gave birth to Prophet Muhammad, while Ishaq gave birth to Ya'qub and became the ancestor of the Jewish people.

The starting point for the emergence of the Judaism was when Musa was appointed as the Apostle and savior for the Children of Israel from the oppression of Pharaoh. On his way to the Promised Land, Musa was called by God to the summit of Mount Sinai to receive the Ten Commandments which were God's covenant with the nation of Israel. Forty years the Israelites were on a journey on the Sinai peninsula, without the courage to enter the land of Canaan promised by God to them. Towards the occupation of Canaan, Prophet Musa died, then followed by Prophet Harun (Aaron), and finished the prophetic task to bring the Shari'a of God to the Israelites (Manaf, 1996).

With the death of Musa, the actual history of the Israelites which is related to the Torah and Shari'a of Prophet Musa is completed. However, the development and socio-political dynamics of the nation of Israel, both as religious community and ethnic group who tried to build their political existence and culture, continued through long and winding journey. After the death of Musa, the religion of Israel turned to be Judaism and with the doctrine of the chosen people, Israel claimed Judaism as a 'special' religion for Israelites ethnic. In fact, the Israelites do not need everyone to embrace their religion. The important thing is the 'political lobby' and their money can give the Israelites an important position and influence in international political circles, especially related to the state of Israel.

2. Islam-Judaism; Prophetic Monotheism

Judaism believes in God Almighty, but the God is only specific to the nation of Israel, not God for other nations. According to A. Mukti Ali, the absolute sanctification of God and the unshakable belief about the agreement given by God for a group of chosen people (The Chosen People), namely the Children of Israel, is the power of the Judaism. Although throughout the history, they have never worshiped the Almighty God as taught by the prophets (Daya, 1982).

In connection with that, Harun Nasution considered that the unity process of God according to Judaism is the result of the development of henotheistic beliefs to beliefs that recognize the oneness of God, but denying the existence of gods of other religions (Nasution, 1973). In the view of Ahmad Shalaby, throughout history, the Children of Israel have never worshiped the Almighty God. Their contempt for gods that are shaped, bodied and spelled out, is clearly evident in the history of their practice of religion. Ancient understanding in religion remains a staple of their beliefs, even though there has been a connection between them and Ibrahim (Shalabi, 1978).

In one of his writings, Yuberlian Padele, mentions that the theological doctrine known in Judaism is *syema*, a kind of shahada (creed) which is believed by Muslims. *Syema* teaches the God of Israel is Allah and God is one. This teaching is a common basis for understanding that God is one and for all humans. It is further explained that there are no doctrinal divisions among Jews (Judaism). Judaism is more orthopraxic, which is more emphasizing an action rather than trust. The important thing in Judaism is what you do, regardless of right or wrong, and not what you believe (Pardede, 2017).

Although the basic teachings of Judaism assert that God is not limited and reduced or sympathized, but the Torah books sympathize with God in a picture that really resembles human characteristics (anthropomorphism). Among the outer characteristics of God YeHoWah in the Torah sifirs are 1) He once walked with the group of the Children of Israel in the form of a group of clouds. 2) God is also inseparable from sin and often regrets his actions, and 3) Yehowah is God who is violent, destructive and fanatical about the interests of His people, since He is not the God of all nations, He is only the God of the Children of Israel.

If taking a look closely, deviation (*tahrif*) what happened to the teaching of the theology of Judaism, as described above, is actually based on two factors, namely: *First*, the teachings of Torah delivered by Musa itself were not complete in giving clear concepts of divinity, and in fact, it portrayed God as a human image. While the Children of Israel were a nation whose life span was still very close to animist life. *Second*, it is necessary to recognize that Judaism is the first institutionalized belief teaching as an 'exclusive institution' which teaches Belief in the one and only God in history of world religion among ancient beliefs in the surrounding which worship idols. Therefore, of course they cannot fully directly conceptualize a pure and sterile divine thought one hundred percent of myth and philosophy.

In principle, Judaism, in the context of the early teachings of Prophet Musa, was a teaching based on tawhid. As the treatise revealed to other Prophets, Musa was also tasked to deliver teachings about the obligation to worship God Almighty. The Qur'an acknowledges that monotheism is the basic substance in every prophetic message from Adam to Muhammad SAW. QS. Al-Nahl (16): 36 mentions that

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۖ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۖ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

Translation:

"And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut." And among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed. So proceed through the earth and observe how was the end of the deniers."

The Qur'an has depicted the prophets of the Children of Israel in a good perspective, so He has also told about the aqidah required of them. The Qur'an has described the aqidah in its best form, pure, clean and not different from the aqidah of the Muslims. In QS. An-Nisa' (4): 163 Allah says:

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّ ۖ مِنْ بَعْدِهِ ۚ وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ۚ وَآتَيْنَا دَاوُدَ زَبُورًا

Translation:

“Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms].”

In addition, there are still many verses that reinforce the statement that Prophet Ibrahim and his descendants believed in the Almighty God and the coming of the Day of Judgment (Hereafter), including the Word of Allah in QS. Al-Baqarah (2): 131-133:

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِربِّ الْعَالَمِينَ ﴿١٣١﴾ وَوَصَّىٰ بِهَا إِبْرَاهِيمَ ۖ بَنِيهِ وَيَعْقُوبُ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ ۖ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾

Translation:

(131) “When his Lord said to him, “Submit”, he said “I have submitted [in Islam] to the Lord of the worlds.” (132) And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], “O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims.” (133) Or were you witnesses when death approached Jacob, when he said to his sons, “What will you worship after me?” They said, “We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac - one God. And we are Muslims [in submission] to Him.”

Thus, it is clear that the aqidah and beliefs taught by the prophets of the Children of Israel are true and in accordance with the aqidah and concepts of monotheism in Islam, namely the belief in the Almighty God, the Hereafter and Reckoning (calculation of deed) and so on. Nevertheless, it is undeniable that there were rejections and abuses of the Israelites from the teachings of their prophets, some even threatened and killed their prophets (Shalabi, 1978).

From the aspects of teachings and substance, Judaism can be recognized as part of Divine Revelation which essentially brings the doctrine of Islam to humankind, from Adam to Muhammad SAW. Nurcholish Madjid stated that Belief in the one and only God is the core of all true religions. Every human being has ever received the teachings on Belief in the one and only God through the apostles of God (Madjid, 2000). Therefore, there is a meeting point (*kalimah sawa'*) between all human religions. The essence of the doctrinal relations found in Islam and Judaism is prophetic monotheism, in terms of the monotheism taught by the apostles on an ongoing basis with emphasis on the substance of bondage as an attitude of conformation and submission (Islam) to God Almighty.

All true religions, carried by the prophets, especially as exemplified by religion or *millat* of Prophet Ibrahim teaches humans to surrender wholeheartedly, sincerely and peacefully (Islam) to God Almighty. It is the attitude of fully surrendering to God that is the true core and nature of religion and religious (Madjid, 2000). If all adherents of the *divine* religion fully aware of this point of equality, inevitably all forms of suspicion and hatred between religions can be muted.

3. Jewish Shari'a in the Islamic Paradigm

The essence of Judaism lies in what is very famous for The Ten Commandments. The ten commandments were received by Prophet Musa on Sinai hill (Thursina'), when there was a dialogue between God and Musa.

The ten words turned out to contain aspects of *aqidah*, worship, *sharia*/law and ethics. If it is observed substantially, the basic teachings of Judaism were no different from the Shari'a teachings brought by the Prophet Muhammad, and therefore Islam never claims the cancellation of Jewish teachings.

According to Al-Syahrastani, Jews consider Shari'a to be only one. Shari'a only starts from the Shari'a of Musa and reaches its perfection also with Moses. There is no previous Shari'a except laws obtained from reason and laws that were born based on the benefit of human life. According to them, Shari'a (Musa) cannot be changed (*nasakh*), because no other Shari'ah is considered valid to cancel or change the Shari'a (al-Syahrastani, 2005).

When associated with Islamic teachings, al-Syahrastani explained that in general, the contents of the Torah refer to the Shari'a of Prophet Muhammad, while the Qur'an itself acknowledges the similarity of the Shari'a of these two Prophets, for example, concerning Ibrahim and his son, Isma'il. God granted Ibrahim's prayer for Isma'il and his descendants to be given blessings and kindness to them, so that they became leaders of all the people and among their families, there would be an Apostle who warned them. Jews, from the beginning, had known this news, but the Ibrahim's prayer that was granted, according to them, was not about prophethood and apostolate, but about the kingdom (power) established by the descendants of Isma'il. Strangely, in the Torah, they denied that the descendants of Isma'il were part of the family of Allah, namely Isra'il, including the family of Ya'qub, Musa and Harun (al-Syahrastani, 2005). There seems to be intentional from Leaders of Judaism to discriminate and distance the descendants of Isma'il from the hereditary *nasab* of Ibrahim.

It has been stated earlier that Islam as a universal religion recognizes the truths brought about by previous treatises, especially the treatises of Prophet Musa, represented by Judaism, and the treatise of Prophet Isa (Jesus) presented by Christianity. Islam recognizes divine religions as a salvation outlined by God Almighty.

The experience of Muslim religion in history clearly shows the efforts of some classical commentators to separate the history of their salvation from the people of the Abrahamic religions by proving that Islam has come to replace Judaism and Christianity. The question that arises is "does Islam cancel the Shari'a of previous religions?" This discourse raises a polemic between religions in which every religion insists on maintaining the quality of themselves in front of their followers as the best way to achieve salvation.

n the view of Abd al-Aziz Sechedina, there is no statement in the Qur'an, directly or indirectly, which shows that the Qur'an (Islam in the narrow sense) sees itself as a substitute for the previous books or shari'a. The chronological principle of the existence of nasakh (the abolition of the law) with the understanding that the last revelation removes or completes the previous revelations, by the classical scholars, was tried to be applied to the issue of the relations of religions (Schedina, 2000).

It should be borne in mind that the Qur'an introduces the notion of nasakh related to the commands of law expressed in certain verses in which an aspect of law is said to have been deleted or replaced by another verse. Thus, calling for nasakh in relation to the attitude of Islam to the previous Abrahamic religions, in the sense that Islam is the religion that must be adhered to by all humanity and other religions are self-destructively after the coming of Islam, is actually an inconsistent and absurd view. Mufassir Muhammad bin Jarir al-Tabari views the incompatibility of extending the idea of nasakh on God's promises that will reward those who believe in Allah and the Hereafter and carry out good deeds on the grounds that such idea of nasakh is not in accordance with the concept of God's justice (Schedina, 2000).

Thus, it is right to assume that the Qur'an does not see itself as an abuser of Judaism and Christianity. It is unfortunate that there are exclusive interpretations of Islamic truth and identity, which understand Islam as a historical religion brought by Prophet Muhammad without seeing Islam in its generic meaning as 'submission' to the rules and will of God. Finally, it is understood subjectively that the verses advocating tolerance to the experts of the Book are considered to have been deleted (naskh) by verses which call for jihad against them. In the author's view, this is a distortion of meaning that threatens religious peace and tolerance.

4. Historical Relations and Intolerance between Islam and Judaism

Before the arrival of Islam, the Jews had long settled in Medina, the central city of the early development and civilization of Islam. Here, it needs to be understood that the friction between Islam and Judaism is based on the phenomenon of the shared life of the two different religions on people in one area of Islamic socio-political hegemony. Like a nation that had settled earlier, the arrival and dominance of Arab Islam certainly disturbed their peace.

Actually, Judaism as a religion has a strong relationship with Islam for the following reasons:

- a. They are descendants of Prophet Ibrahim, while Prophet Muhammad is also a descendant of Prophet Ibrahim from the path of Isma'il (Semites)
- b. In Islam, Jews are regarded as one of the Ahl al-Kitab who has a special position.
- c. Compared to Christianity, Judaism is closer to the teachings of Prophet Ibrahim and Islam, both in terms of aqidah and in Shari'a. The proof, they do not believe in the teachings of the Trinity, they circumcise children, require slaughtering animals before being eaten, forbid porks and forbid statues of angels and prophets (Asy-Syarqawi, 2004).

Ironically, the facts about the existence of the relations above do not seem to be able to become a strong rooted foundation in the lives of Muslims and Jews. In fact, throughout history, there have been many cases of conflict, betrayal and conspiracy which are enough to obscure hope for the creation of pluralistic and peaceful religious life. Moreover, there is a prolonged Arab-Israeli conflict without a solution that can be accepted by both parties.

At the time of Islam entering Medina, Banu Quraizhah, Banu Qainuqa' and Banu Nadhir were Jewish tribes counted by Prophet Muhammad. He and other Muslims respected them and gave them the freedom to practice the contents of the Torah which they believed in, without any compulsion to embrace Islam. But in reality, history recorded various violations, treason and betrayal to the Prophet and Muslims, which ended in expulsion and attack on the three tribes (Umari, 1999).

In social relations, Muhammad SAW did not discriminate against Jews. He once gave state property rations to several of them in return for the assistance they gave in a war. In fact, after the hostilities with the Jews ended, he removed all hatred and resentment among fellow people, and he did this consistently. For example, he married a Jewish royal princess named Shafiyah bint Huyai who came from the family of Akhthab, who later became a devout Muslim (Asy-Syarqawi, 2004).

The Companions also showed good attitude towards the Jewish people. For example, Ibn Umar when neighboring a Jew, he always said every time he slaughtered a sheep, "Give the Jew because he is our neighbor." (Asy-Syarqawi, 2004) This shows a strong attitude of openness and tolerance displayed by the Companions in their interactions with the Jews.

At the beginning of the Prophet's arrival in the city of Medina, he wrote a document of agreement between him and the Jews in the city. The agreement was known as the "Medina Charter". In it, there were various rules of life in the state (pluralism) that must be adhered to by both parties. This important charter, in its original base and nature, was considered as *muwada'ah* (reconciliation or agreement to coexist) for the Jews. In one source, it was stated that there were actually two documents of agreement made by the Prophet, namely an agreement concerning relations with Jews written at the beginning of his arrival to Medina, and another agreement concerning the alliance between Muhajirin and Anshar. (Umari, 1999)

Basically, the Jews did not fully accept the Prophet Muhammad as an apostle for them, because they expected the last messenger of God would emerge from among them. They kept 'hatred' to the new religion which raised the image of the Arabs. Thus, the Muslims continued to treat them well. They were given the freedom to worship. All the rights given to Muslims were given to them. To compensate for these rights, they were required to cooperate with the Muslims in the field of army, in order to protect and defend the homeland together from enemy attacks. (Shalabi, Sejarah dan Kebudayaan Islam, 2003)

One interesting note, revealed by Abd. Moqsith Ghozali, that there seems to be a generalization and negative stigma regarding the Jews that they are totally unbelievable and forever hostile to Muslims, on the basis of the verse of the Qur'an (QS. Al-Baqarah (2): 120

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۖ....

Translation:

“And never will the Jews or the Christians approve of you until you follow their religion.”

Some interpreters explain that the verse above is not understood in the context of Jewish hatred of Muslims. In terms of its language, the verse implies that Jews would not accept Islam, as the Prophet would not follow their religion.

Another verse in QS. Al-Baqarah (2): 109 mentions:

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۖ...

Translation:

“Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them...”

These verses are actually a special response to the behavior of Jews such as Ka'ab bin al-Ashraf, Hayy bin Akhthab, Abu Yasir bin Akhthab, Syas bin Qais who wanted to judge the Muslims. The problem is that the status of the verse that is actually socio-political is raised as a theological verse. (Ghazali, 2017) As a result, all forms of friction and intersection of interests between Muslims and Jews are always read in a theological frame that wants to standardize cases with “black and white”.

History proves that not all Jews are hostile to Islam and behave badly towards Muslims. Among the evidences that reinforce this view are as follows:

First, Mukhayriq, a wealthy Bani Tsa'labah Jew, when he heard news of the planned war at Uhud, ordered his people to submit to the Medina Charter, i.e. the willingness to defend the country from external attacks. He himself fought in the Uhud war and finally died.

Second, Jews had helped Muslims in conquering the city of Andalusia. They also participated in the process of translating books from Greek and Syriac into Arabic (Ghazali, 2017)

Recorded in history, Abu al-Barakat, a Jewish philosopher and doctor who finally converted to Islam, achieved high fame and office within the Caliph's palace in Baghdad when he still embraced Judaism. In Spain, Ibn Gabiro and Moses Maimonides, the two Jewish philosophers wrote their philosophy in Arabic and made progress in the 11th and 12th centuries. (Rahman F. , 2000) All these facts confirm that the existence of hatred and intolerance between Jews and Muslims is not at the theological and religious level, but at the level of socio-political relations.

It needs to be stressed that the unharmonious relationship between Muslims and Jews is actually at the political level. (Rahman F. , 2000). Taking into account the latest situation, since the founding of the State of Israel and the emergence of the Zionist

movement, it can be said that the tensions that occur are political reason. Likewise the hostile relations between Muslims and Jews during the Prophet's time were essentially political in nature. There needs to be a clear distinction in looking at the issue of Jewish-Islamic relations, by sorting out which ones are theological, historical and political, so that people can be wise in seeing the phenomenon of religious pluralism.

Conclusion

Theologically and historically, Jews and Muslims are brothers of the Abrahamic genealogy, both as ancestors of prophets and ancestors of divine religions. Both religions are basically met in two aspects, namely the blood relations of their Prophets and the main principles of theological teachings of Islam and Judaism that teach faith in the Almighty God, the Hereafter and the Judgment Day.

Islam (the name of the religion of Muhammad's people) recognizes and 'maintains' the truths contained in previous religious Shari'a. Islam is a religion that complements and confirms the divine treatise that has been conveyed by the prophets before Islam, and is not an eraser or cancellation of the Jewish and Christian Shari'a as a whole. In the conception of Islamic law, the Shari'a which once applied to the two religions is recognized as a source of law.

Unharmonious relations between Muslims and Jews throughout history have been more caused by political issues that adopt theological interpretations with the aim of sharpening the thorns of the divisions between religious communities. An objective attitude is needed to view these issues in actual proportions.

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