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# Jurnal **ADABIYAH**

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Andi Intan Cahyani, Muhammad Zakir Husain**

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## The Jewish Harmonious Social Relations with Islamic Societies: A Review of the Qur'an & History

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### Abstract

Religious tolerance is very necessary in social interactions. This has been seen in the interaction between Jewish and Muslims since ancient times. This research seeks to conduct a thorough evaluation of the positive social interactions between the Jewish and Islamic people. The researchers used both historical and Qur'anic methodologies in this investigation. This research examines the history that has been written about the interactions between Jewish and Muslim societies in light of both history and the Qur'an. By detailing the data sources and providing interpretations based on the Qur'an, the researchers carried out data analysis. The research findings indicate that Jews and Islamic civilization are rather close. The Qur'anic passages on Jewish people's ethics and history are numerous. The Qur'an has a number of verses that generally criticize Jewish or children of Israel and the people of the Book, but it also contains verses that counteract this and even exalts them. According to historical evidence, Jewish and Muslims lived side by side in harmony and peace from the time of the prophets through the years that followed, all the way up to the modern era.

**Keywords:** Judaism; Islamic society; Torah; Al-Qur'an; History; Social relations

### الملخص

التسامح الديني ضروري جدا في التفاعلات الاجتماعية. وقد ظهر هذا في التعامل بين اليهود والمسلمين منذ العصور القديمة. يناقش هذا البحث التفاعلات الاجتماعية الإيجابية بين المجتمعين اليهودي والإسلامي. واستخدم الباحثون



المنهج التاريخي والقرآن الكريم في جمع البيانات. يتناول هذا البحث التاريخ المكتوب عن التفاعلات بين المجتمعين اليهودي والإسلامي، سواء من حيث التاريخ أو القرآن. تم إجراء تحليل البيانات من خلال تفصيل مصادر البيانات وتقديم تفسيرات بناءً على القرآن. تظهر نتائج البحث أن الحضارتين اليهودية والإسلامية قريبتان جدًا. والآيات القرآنية المتعلقة بأخلاق وتاريخ الشعب اليهودي كثيرة. يحتوي القرآن على عدد من الآيات التي تنتقد بشكل عام اليهود أو بني إسرائيل وأهل الكتاب، ولكنه يحتوي أيضًا على آيات تعارض ذلك بل وتمجدهم. واستنادًا إلى الأدلة التاريخية، عاش اليهود والمسلمون جنبًا إلى جنب في وئام وسلام منذ زمن الأنبياء وحتى السنوات التالية، حتى العصر الحديث.

مفتاح البحث: اليهودية; المجتمع الإسلامي; التوراة; القرآن; التاريخ; العلاقات الاجتماعية

#### Abstrak

Toleransi beragama sangat diperlukan dalam suatu interaksi sosial. Hal tersebut terlihat pada interaksi Yahudi dan Islam sejak dari dulu. Penelitian ini membahas interaksi sosial positif antara masyarakat Yahudi dan Islam. Peneliti menggunakan metodologi sejarah dan Al-Qur'an dalam pengambilan data. Penelitian ini mengkaji sejarah yang pernah ditulis tentang interaksi antara masyarakat Yahudi dan Islam baik ditinjau dari sejarah maupun Al-Qur'an. Analisis data dilakukan dengan merinci sumber data dan memberikan tafsir berdasarkan Al-Qur'an. Hasil penelitian menunjukkan bahwa peradaban Yahudi dan Islam cukup dekat. Ayat-ayat Al-Qur'an mengenai etika dan sejarah orang Yahudi sangat banyak. Al-Qur'an mempunyai sejumlah ayat yang umumnya mengecam orang-orang Yahudi atau Bani Israil dan Ahli Kitab, namun juga memuat ayat-ayat yang menentang hal tersebut dan bahkan mengagung-agungkan mereka. Berdasarkan bukti sejarah, kaum Yahudi dan Muslim hidup berdampingan secara rukun dan damai sejak zaman para nabi hingga tahun-tahun berikutnya, hingga zaman modern.

**Kata Kunci:** Agama Yahudi; Masyarakat Islam; Taurat; Al-Qur'an; Sejarah; Hubungan Sosial

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### A. Introduction

Jew is the term referred to anyone who practices Judaism, believes in the Jewish faith, and performs its rituals. Thus, Judaism contains a pure sense of religion. Meanwhile, Judaism, in a specific sense suggests a trend towards certain political and geographical currents, specifically the kingdom of Judah in the South, following the division of the kingdom of Solomon into two kingdoms, namely Israel in the North and Judah in the South<sup>1</sup>. Like all religions, Judaism places a strong emphasis on *ukhuwah* (the Arabic word for brotherhood), achieving harmony with God, the Creator, and having peaceful interactions with other people. Jewish teachings place a strong emphasis on developing a personal relationship with God (aqidah monotheism) by engaging in acts of worship<sup>2</sup>. The Jewish were described as superior people who were genetically intelligent in a number of literary works. For Jews, ignorance is the ultimate sin. Because they were regarded as intelligent people, the Jews were despised and feared. Jews were thought to be extremely intelligent because they had undergone centuries of tyranny, repeated expulsions from their homeland, and a lack of civilization. This intellectual power had been cultivated through thousands of years. They had acquired the skills to overcome obstacles in their life as a result of all these things that had happened to them<sup>3</sup>.

Jews are thought to be intelligent in relation to an optimistic attitude in their survival in the face of suffering, according to a notion based on their harsh life experiences and capacity to overcome obstacles as part of natural selection. They were able to foresee every catastrophe that occurred because of the demands of life, their resentment, and the dangers that confronted them because they were a minority. Their genetics were formed by struggle, suffering, and effort to fight enemies. Ashkenazi Jews have different genetics than other Jews because of how well they handled adversity, which improved their intelligence and foresight into their surroundings, as well as their individuality (uniqueness)<sup>4</sup>. Studies on the relationship between Islam and Judaism have consistently found that there is tension on both a territorial and religious level. According to Megawati and Hasaruddin's research<sup>5</sup>, for instance, the existence of Jews in Europe served as a precursor to the war between Jews and Arab countries.

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<sup>1</sup> Saleh S, *Judaism*, 1st ed. (Makassar: Alauddin University Press, 2014).

<sup>2</sup> A. R Yunus, *Peace in Islam: Perspective of Ideals and Facts*, 1st ed. (Makassar: Alauddin University Press, 2012).

<sup>3</sup> G. Hitler & His God trans Van Vrekhem, *Noor Cholis and Irwan Rouf, God Hitler*, 1st ed. (Jakarta: Mediakita, n.d.).

<sup>4</sup> T. Tasmara, *Jews, Why They Accomplish*, 1st ed. (Jakarta: Synergy, 2010).

<sup>5</sup> Hasaruddin Megawati, L., "Jews in Europe and the Beginning of Arab-Jews Conflicts.," *JICSA* 8, no. 2 (2019): 261–87, <https://doi.org/10.24252/jicsa.v8i2.12007> .



Additionally, Haddad<sup>6</sup> investigates the conflict between Islam and Israel in relation to Israel's invasion of Egypt, and Ben-Lulu and Feldman<sup>7</sup> bring up the issue of research on conflict reform between Israel and Islam. Amra<sup>8</sup> is another scholar who looks at the details of the Israeli-Palestinian conflict. Mandel<sup>9</sup> also discusses the conflict and polarization between Muslims and Jews in France.

This research presents a historical review of the harmonious relation between Judaism and Islam which still shows a gap in academic studies. History has recorded that as part of the heavenly religion, Muslim and Jewish communities have built quite harmonious relations. Due to the presence of many Jews in Arab countries, the link between Islam and Judaism began with the spread of Islam in the Arabian peninsula through the Prophet Muhammad SAW. Jews had been present in Medina since Nebuchadnezzar's reign (630–561 BCE). They had distributed tiny communities around places like Tayma, Khaybar, and Yathrib. Many of them became affluent people who lived in high-fenced buildings as a result of their strong trading talents. One of the Jewish communities in Medina, Banu Qaynuqa is located in the southwest of the city, which was originally known as Yathrib before the Prophet moved to Medina. The majority of Banu Qaynuqa's members were gold and jewelry merchants. Additionally, they had their own market called “Siyagha”. The southern portion of Yathrib was home to Banu Qurayza. Farmers and traders accounted for the majority of their residents<sup>10</sup>.

The Prophet took into account the Jewish tribes of Banu Qurayza, Banu Qaynuqa, and Banu Nadir when Islam had reached Medina. In the past, Banu Qurayza sided with Banu Aws in their conflict with Banu Khazraj, who were aided by Banu Nadir. Rasulullah SAW was able to bring both factions together and prevent violence between them by illuminating Islam. The Jews were a powerful group in Medina prior to the Prophet's arrival because of their superior physical strength. Jews had many

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<sup>6</sup> I. Haddad, “Islamists and the ‘Problem of Israel’: The 1967 Awakening,” *Middle East Journal* 46, no. 2 (1992): 266–85, <https://www.jstor.org/stable/4328433>.

<sup>7</sup> J Ben-Lulu, E., Feldman, “Reforming the Israeli–Arab Conflict? Interreligious Hospitality in Jaffa and Its Discontents,” *Social Compass* 69, no. 1 (2021): 3–21, <https://doi.org/10.1177%2F00377686211046640>.

<sup>8</sup> F.A Amra, “The Future of the Conflict with the Jews in Palestine in Light of the Holy Quran,” *Jerash for Research and Studies Journal* 18, no. 1 (2021): 1–25, <https://digitalcommons.aaru.edu.jo/jpu/vol18/iss1/4/>.

<sup>9</sup> M.S Mandel, *Muslims and Jews in France: History of a Conflict* (United States: Ton University Press, 2014).

<sup>10</sup> A.H. Zakaria, *Complete History of Mecca and Medina*, 1st ed. (Yogyakarta: Diva Press, 2014).

advantages over Aws and Khazraj, including wealth, expertise, and skill. In general, <sup>11</sup>Jews had intellectual superiority among others<sup>12</sup>.

### **B. Research Method**

This research was conducted through library research, which looked at the literature on the topics covered and how they are linked to Qur'anic verses. This indicates that all information comes from textual sources that have been published as books or scientific journals. Library research typically comes from readings of books, Qur'anic verses, scholarly journals, magazines, and other printed materials relevant to the topic under investigation. Based on the findings of these readings, the authors mention many viewpoints relevant to the subject of this study. The researchers used a literature review to obtain the data <sup>13</sup>. The researchers categorized, identified, summarized, and selected the key elements linked to the subject to be discussed after gathering the appropriate data. The researchers then processed the data through interpretation and analysis.

In terms of approach, the researchers conducted the Qur'anic and historical approaches. Verification in historical research is the same as source criticism, which consists of external criticism that seeks the authenticity or genuineness of sources and internal criticism that assesses the source's validity. Because this research makes use of written sources, the main concern is the materials used<sup>14</sup>. In history, there are two significant elements, namely historical facts and interpretation. Typically during the analysis stage, the researcher provides a thorough description of the sources or data. Due to its subjective nature, interpretation in the historical method is particularly difficult to avoid. In this case, it can be categorized into four categories: one-sidedness, group prejudice, competing historical interpretation theories, and philosophical disagreements<sup>15</sup>. The presentation of data is the ultimate step of a whole series of historical research methods. This is carried out by reconstructing the data into written form.

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<sup>11</sup> Herrnstein R Murray C, *The Bell Curve* (New York: The Free Press, 1994).

<sup>12</sup> Harpending H Cochran G, Hardy J, "Natural History of Ashkenazi Intelligence," *Journal of Biosocial Science* 38 (2006): 659–93, <https://doi.org/10.1017/S0021932005027069>.

<sup>13</sup> H Snyder, "Literature Review as a Research Methodology: An Overview and Guidelines," *Journal of Business Research* 104 (2019): 333–39, <https://doi.org/10.1016/j.jbusres.2019.07.039>.

<sup>14</sup> S. Priyadi, *History Education Research Methods* (Yogyakarta: Waves, 2012).

<sup>15</sup> Priyadi.

### **C. Literature Review**

#### **1. Ethnicity of the Jews**

Our history has shown that Jews have been associated with negative stereotypes. The inherent negative stereotypes such as damage, destruction, killing, denial of God's orders, slanders, violations, and denial of Prophets were linked to them. These various stereotypes have occurred since ancient times, and even today, the stereotypes remain unchanged among the majority of other religious believers. The Jews succeeded in establishing the state of Israel and forced their way into Palestine to settle and take over the occupation of the Palestinian Land, which was claimed as God's Promised Land. In the beginning, the Israeli Jews initially wanted half of the land from Palestine. However, in the subsequent process, they retained the majority of land that previously belonged to the Palestinian Arab community and left only small areas for Palestinians to inhabit.

One important notion that may become a concern is the history of Judaism, Israel, or also known as Hebrew, which is a lineage from the previous prophets, especially the Prophet Abraham, who became the father of Monotheism. Therefore, it would be significant to trace back its history, origins, lifestyle, worship activities, and teachings. Israelis and Hebrews are essentially the same. However, the long historical roots of the establishment of the Zionist organization that is known today have made negative Jewish stereotypes even stronger.

In the book *History of Judaism*, written by Caliph Muhammad Hasan, it is explained that the use of the word Ibri lasted until Yaqub's name was changed to Israel. Furthermore, the Ibri people associated themselves with Israel, and they were referred to as Bani Israel.

It is further explained that Israel is a descendant of the Prophet Jacob (Yaqub in Islam) bin Ishaq bin Abraham and is known by the name of the Jews. Caliph Muhammad Hasan also reiterated that in the use of the name Israel, there is an emphasis on the descendants of Yaqub to separate it from Arabic elements because the purpose of the name Israel is to differentiate between the descendants of Yaqub and Ishmail (Ismail in Islam). According to Khalid Muhammad, this was the beginning of the racist attitude carried out by Banu Israel, even though its original purpose was only as a separator.

Judaism is generally the term given to everyone who believes in Judaism. Judaism carries out its rituals. Thus, Judaism contains a pure sense of religion. In a special sense, Judaism implies a tendency towards certain political and geographical currents, namely the kingdom of Judah in the south and Israel in the north. The beginning of the word Jew was taken from Judah. He was one of Yaqub's children, who later became the Banu Israel group based on the narration given in the Qur'an. After the end of the northern kingdom of Israel, many of its inhabitants were captivated and taken to Assyria. Since then, the use of the word Jew has meant the entire Jewish people.

Scholars of religion reveal that the history of Judaism begins with the events of the hijrah and the covenant. The events of the migration of Abraham (Ibrahim in Islam) from the city of Ur in Chaldea (Babylonia) to the area of Canaan (Palestine) are estimated to have occurred in 2000 BCE. At that time, the Babylonian empire was led by Hammurabi. At the same time, the Egyptian empire was expanding its territory. In the Bible, it is said that God made Abraham a man who obeyed God, called him to leave his homeland, and promised him great blessings. This order was given to spread monotheistic teachings and to avoid the undecent influences of King Namrud on Abraham. Abraham then left his homeland in the east of the Euphrates River (Iraq) and went to Kanaan (Palestine) with his wife Sarah.

In the Bible, it is mentioned that Abraham had the descendants of Ishmail and Isaac (Ishak in Islam) from different mothers, Ishmail from Hajar and Isaac from Sarah. In the Jewish tradition, the descendant of Abraham who carried on the divine agreement was Isaac instead of Ishmail. God has given blessings to Ishmail, but He promises Abraham and Sarah that their son named Isaac will be the one having a covenant with God. The reason for not including Ishmail in the agreement has never been explained in the Bible. Many scholars argue that the meaning of this chapter of Genesis is to explain the close ethnic and linguistic relations between the people of Israel and the people who lived around them. Hajar and Ishmail are given a separate place apart from the tribe of Abraham, and their story is not covered much in the Bible. In Jewish tradition, Abraham admitted the relationship between Abraham and his son Ishmail, but Judaism has no information about Abraham and Ishmail's process in building and purifying the Ka'bah or that Abraham has set Ishmail and his descendants in the area. Jewish history continues with the events of Jacob (Yakub in Islam) and his descendents, who are also descendants of Isaac. In Jewish tradition, Jacob is known as the father of the 12 sons of the Israel tribe. The next descendant of Jacob is Joseph (Yusuf in Islam). Joseph's life story is recorded in both the Bible and the Qur'an.

Judaism as a religion was revealed by God to Moses (Musa in Islam) and taught to the Children of Israel with the Torah as a holy book whose essence lies in the Ten Commandments of God. This means that Judaism as a history began at the time of Moses, or what is called the era of Moses. This era referred to the time when Moses was a child and was appointed a Prophet by God during his adult life. Moses experienced and witnessed the miserable life of Banu Israil, who lived in Egypt. Therefore, Moses struggled to bring Banu Israil out of the hardships of living under oppression and be able to move them to the land that was promised to them. The task given by God to Moses was carried out well, and Moses was able to bring Banu Israel out of Firaun's (Pharaoh's) conquest. After Moses came out of Egypt with his people, Judaism received the core teachings of the Ten Words of God received by Moses when he prayed on Mount Tursina (Sinai). At this time, various religious ceremonies were established, such as sacrifices, fasting, and prayers.

After Moses passed away, Banu Israel lost sight of his instructions and went back to worshipping their own creations, including a golden calf statue and other shapes of idols. They were punished for this offense by spending 40 years in the desolate desert. Moses died before being able to lead Banu Israel into the promised land (Jerusalem), even during the rule of Moses' older brother, the Prophet Aaron, and after his brother's passing. Later, Banu Israel was able to enter with the aid of Joshua (Yusha bin Nun), a close friend of Moses who carried out his will to maintain the leadership of Banu Israel. The Israelites were then headed by David (Dawud in Islam), who managed to lead them to the golden age by uniting all the tribes of Israel and designating Jerusalem as the capital of the kingdom. Judaism is free of all elements of paganism.

The classical Israel predated the Modern Israel. This classical Israel was founded and established by Saul (the Qur'an refers to him as Talut) 1025 BCE. All of the Children of Israel, which consisted of various tribes, followed him as their leader. During his reign, there were many wars, including the war to conquer the Amun people in the Eastern region of Jordan and the war against the Palestinian people, who were under the rule of Goliath (known as King Jalut in the Qur'an).

David then became the leader of the Children of Israel after Talut's reign. This also means that Palestine was under his rule. He was also considered to be the founder of the Kingdom of Israel in Palestine. During his reign, the preaching of Tawhid spread throughout Palestine, which was also called "the Blessed Land".

Justice, peace, and honesty were strongly upheld. As Nabiullah, David, with the Book of Psalms, was blessed by God with knowledge and wisdom. The mountains and the birds join in praising when he reads the book of Psalms with his melodious and solemn voice. The Qur'an Surah Sad verse 20 says:

الْخِطَابِ وَفَصَلَ الْحِكْمَةَ وَءَاتَيْنَاهُ وَشَدَدْنَا مُلْكَهُ

Translation:

*"And We strengthened his kingdom and gave him wisdom and discernment in speech."*

David was also blessed with miracles, as indicated by the birds and animals that praised Allah with him, as well as the iron that became pliable for him. This is as stated in the Qur'an Surah Saba' verse 10:

أَوْبِيْجِبَالٍ فَضْلًا مِّنَّا دَاوُدَ أَتَيْنَا وَلَقَدْ أَحَدَيْدَ لَهُ وَالنَّاءِ وَالطَّيْرَ مَعَهُ

Translation:

*"Indeed, We granted David a 'great' privilege from Us, 'commanding:' 'O mountains! Echo his hymns! And the birds as well.'" We made iron mouldable for him."*

David passed away in 963 BCE. After his passing, the Children of Israel were then under the leadership of his son, Solomon (Sulaiman in Islam), who was able to marry the Pharaoh's daughter, the Queen of Sheba. The Israelites achieved the pinnacle of their period of peace and prosperity under Sulaiman's reign. This was because the kingdom had been fostered previously by David, resulting in no more political obstacles. This is referred to in the Surah An-Nahl verse 16 of the Qur'an:

يَهْتَدُونَ هُمْ وَبِالنَّجْمِ وَعَلَمَاتٍ

Translation:

*“Also by landmarks and stars do people find their way.”*

Sulaiman built the first, magnificent temple known as "the First Temple" by recruiting numerous builders and sculptors. Sulaiman ruled for 40 years, and during his reign, Banu Israel was prosperous and content. The era of Sulaiman's rule, which was focused on the entirety of Palestine, was considered a time of industrial success and advanced technology. When he reigned, he was able to construct gorgeous buildings, spectacular palaces, magnificent cities, and strong fortresses, as well as an army consisting of soldiers of jinns, humans, and birds. In relation to the success and glory of the Children of Israel in Palestine under his leadership, it can be found in the Qur'an An-Naml verse 17:

الْكٰذِبِيْنَ مِّنْ كُنْتَ اَمْ اَصَدَقْتَ سَنَنْظُرُ قَالَ

Translation:

*“Solomon said, “We will see whether you are telling the truth or lying.”*

After the death of Sulaiman, the kingdom split into two:

- a. The kingdom in the North, led by Jeroboam, was known as the Kingdom of Israel. This government was constantly at odds with those of its neighbors, such as Egypt and Ethiopia. The kingdom ended in destruction as a result of pagan influences.
- b. The second kingdom of a lesser region, the Kingdom of Judah in the Southern region, was led by Solomon's son, Rehoboam. In the end, the kingdom of Judah was conquered by the Pharaoh of Egypt, Shishak

Since Judaism, Christianity, and Islam all have their roots in Abraham, also known as the Prophet Ibrahim, he is a key person in history. According to Jewish tradition, the covenant between the Hebrew people and God was given to the Prophet Abraham. According to Christian tradition, the Mosaic covenant, which was created for Jesus Christ, was the second covenant. The first covenant, known as the formative and original agreement with God, was given to the Prophet Abraham. In the Islamic history, the Prophet Abraham is regarded as an example of a messenger with unwavering faith

and monotheism. Prophet Abraham is particularly referred to as a companion of God Almighty in these three traditions.<sup>16</sup> In the Torah, Abraham is described as a Hebrew<sup>17</sup>.

The origin of the word Jew was from the name Judah, who was one of Yaquub's children who later became Banu Israil tribe in the Qur'an. After the northern Israelite kingdom came to an end and many of its citizens were captured and sent to Assyria, it is believed that the term "Jew" came to refer to the entire Jewish people in political contexts. God revealed Judaism to Moses (Musa in Islam), who then taught it to Banu Israel using the Torah as a holy book that contains the Ten Commandments of God as its core. As a result, the era of Moses, which is where Judaism as history begins, is known. From the time Moses was a child until he reached adulthood and was chosen by God to be a Prophet, Moses experienced and witnessed the fate of the Israelites who lived in Egypt. Upon realizing this, Musa fought to free them from the rigors of persecution and enable them to move to the land that had been promised to them. God gave Moses a mission, and Moses accomplished it brilliantly, freeing Banu Israel from Pharaoh's rule in Egypt. After he and his people had fled Egypt, he received the fundamental teachings of the Ten Words of God when he prayed on Mount Sinai. At this time, a number of religious rituals, including sacrifices, fasting, and prayers, were established. The Torah was given to Moses, who then put it in writing and taught it to his people<sup>18</sup>.

After Moses passed away, Banu Israel lost sight of his instructions and went back to worshipping their own creations, including a golden calf statue and other shapes of idols. They were punished for this offense by being forced to spend 40 years in the desolate desert. Even during the rule of Moses' older brother, the Prophet Aaron, and even after his passing, Moses was unable to lead Banu Israel into the promised land (Jerusalem)<sup>19</sup>. Later, Banu Israel was able to enter with the aid of Joshua (Yusha bin Nun), a close friend of Moses who carried out his will to maintain the leadership of Banu Israel. The followers of the Prophet Moses were transported into Palestine by Yusha bin Nun through the northeast of the Jordan River<sup>20</sup>. After doing so, they entered the city of Aribha across the river and ruled over its populace<sup>21</sup>. According to the Encyclopedia of Islam, the life of the Children of Israel in Palestine can be divided into three periods, namely: 1) The period of the judges (approximately four centuries). They

<sup>16</sup> Saleh S, *Judaism*.

<sup>17</sup> S. Ben-Ari, "Abraham in Islam. A Geographical Approach," *Arabica* 54, no. 4 (2007): 526–53, <https://www.jstor.org/stable/25162252>.

<sup>18</sup> I.A. Halim, "Judaism as a Historical and Social Fact of Religion. Religious," *Journal of Religion and Cross Culture* 1, no. 2 (2017): 135–46, <https://doi.org/10.15575/rjsalb.v1i2.1392>.

<sup>19</sup> "Encyclopedia of Islam," in *Perpetual Mandiri Pledge*, 2001.

<sup>20</sup> "Encyclopedia of Islam."

<sup>21</sup> B. M. Jelani, *Islamic Encyclopedia*, 1st ed. (Yogyakarta: Panji Pustaka, 2007).

started to transition from a nomadic to a settled lifestyle at this time; 2) The reigns of the kings (1028-933 BCE). During this time the Prophet David led and the Children of Israel reached their peak of glory in Palestine; 3) The era of division and declining power, which happened after the passing of Prophet Sulaiman<sup>22</sup>.

The Israelites were then headed by David (Dawud in Islam) who managed to lead to its golden age by uniting all the tribes of Israel and designating Jerusalem as the capital of the kingdom. Judaism is pure of all elements of paganism. Then the Israelites were led by Solomon (Sulaiman in Islam) who succeeded David as King. Solomon built the Temple in Jerusalem as the center of the house of worship for the entire nation<sup>23</sup>. The classical Israel predated the Modern Israel. Saul (the Qur'an refers to him as Talut) founded and established this Israel in 1025 BC. All the Israelite tribes followed him as their leader. At that time there were many wars, such as the war to conquer the Amun people in the Eastern region of Jordan. Goliath, also known as King Jalut in the Qur'an, led this war against the Palestinian people of the period. Dawud (peace be upon him), who was still quite young at the time, took part in the battle and enlisted in Talut's army. It was he who ultimately killed Jalut. At that time, Talut's armies were able to dominate a small portion of Palestine<sup>24</sup>.

After Talut, the Prophet Dawud took over as the Children of Israel's leader, which led to Palestine being governed by Dawud. He is also regarded as the true founder of the Palestinian Kingdom of Israel. Tawhid, was preached across Palestine (often known as the "Blessed Land") throughout his rule. After Dawud passed away, his son Sulaiman, who was able to wed the Queen of Sheba, the daughter of the Pharaoh, proceeded to command Banu Israel. The Israelites achieved the pinnacle of their period of peace and prosperity under Sulaiman's reign. Sulaiman recruited numerous builders and sculptors to construct the first, magnificent temple known as "Solomon's Temple" or "the First Temple." Solomon ruled for 40 years, and the Israelites were prosperous and content during that period. It was thought that the era of Sulaiman's rule, which was focused on the entirety of Palestine, was considered as a time of industrial success and advanced technology. In his lifetime, he was able to construct stunning buildings, spectacular palaces, magnificent cities and strong fortresses and an army consisting of soldiers of jinns, humans, and birds. After the death of the Prophet Solomon, the kingdom split into two: 1) Jeroboam was the monarch of the first kingdom, known as the Kingdom of Israel in the North. However, this government was constantly at odds with those of its neighbors, such as Egypt and Ethiopia. The kingdom ended in destruction as a result of pagan influences; 2) The second kingdom of a lesser region, the Kingdom of Judah in the Southern region, was led by Solomon's son named

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<sup>22</sup> Jelani.

<sup>23</sup> B. One, *Judaism*, 1st ed. (Yogyakarta: Good Arafah, 1982).

<sup>24</sup> M.A. Muchsin, "Palestine and Israel: History, Conflict and the Future. Miqot," *Journal of Islamic Sciences* 39, no. 2 (2015): 390–406, <http://dx.doi.org/10.30821/miqot.v39i2.32>.



Rehoboam. In the end, the kingdom of Judah was conquered by the Pharaoh of Egypt, Shishak<sup>25</sup>.

Since the middle of the 8th century BCE, the two kingdoms of Israel and Judah had been under the control of foreign rulers. In 722 BCE, Israel was conquered by Assyrian forces. The Israelites were exiled from their homeland and taken to Mesopotamia by the Assyrian king Sargon II, who also brought the Assyrians into Israel. In 701 BCE, Judah faced the Assyrian army. The Southwestern city of Lachish was destroyed, but Jerusalem was saved from destruction<sup>26</sup>. In the middle of the 6th century BCE, precisely in 539 BCE, King Cyrus the Great, the ruler of Persia, overthrew Babylon. He gave permission for the Jews to return to Jerusalem and rebuild their Temple of God. In 516 BCE, the Second Temple was constructed under the direction of two prophets, Haggai and Zechariah. In 458 BCE, the Prophet Ezra entered Jerusalem by bringing exiled Jews back into Jerusalem. Furthermore, in the 6th century, a new power emerged, namely the Babylonians. Invading Jerusalem in 586 BCE, they destroyed the city and the Temple while driving the Israelites once more into exile<sup>27</sup>.

After being appointed as Judah's governor in 445 BC, Nehemiah started to restore Jerusalem's walls. Nehemiah was a prominent figure in the Persian royal court who implemented changes in the building and reconstruction of Jerusalem with the aim of advancing religion. One strategy is to outlaw mixed marriages with non-Jews and activities on the Sabbath day, which is Saturday (the seventh day of the week)<sup>28</sup>. In essence, having a home or homeland is a component of having a religion. Rome or the Vatican is not mentioned as the holy land for Christians in the New Testament of the Christian faith. Saudi Arabia or Iraq is not identified as the Muslim holy land in the Qur'an. In contrast, Jerusalem is mentioned 750 times in the Bible and more than 2000 times in the Jewish scriptures. Thus, the homeland has a greater hierarchy in Judaism than in other religions. Christianity is not about a homeland and Islam is not about a homeland as well. However, for Judaism a holy land or homeland is above everything.

#### ***D. Findings and Discussion***

##### **1. Jews in the Qur'an**

Since its inception, Islam and Judaism have maintained a deep and complex relationship. This link is evident in the scriptures, concepts, societies, politics, cultures, and intellectual pursuits of both religions. Muslim-Jewish interaction began with some of the Islamic religious revelations' teachings, the creation of traditions, and actual

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<sup>25</sup> R. D. Wilkinson, P., Charing, *Encyclopedia of Religion* (England: Gardners Books, 2004).

<sup>26</sup> Wilkinson, P., Charing.

<sup>27</sup> Wilkinson, P., Charing.

<sup>28</sup> Wilkinson, P., Charing.

relations between Muslims and Jews in Medina. The prophet Muhammad received revelations that clarified the idea of monotheism, tales, revelations, prophetic writings, the afterlife, and the relationship between God and His creation as the fundamental points of similarity between the two religions.

Institutions including ceremonial worship, Qibla direction, prayer, and fasting appear to share commonalities with Jewish practices in Mecca prior to the Islamization in Medina. The Qur'an also mentions prophets including Joseph, Noah, Yunus, Solomon, and Moses. There are, to a lesser extent, differences in equivalent between Judaism and the Bible<sup>29</sup>. Although the Israelites and Jews are not specifically discussed in the Qur'an, there are passages on their morals and stories in practically every surah. Verse 18 of Surah Al-Maidah of the Qur'an mentions one of these:

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ  
بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا  
بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ

#### Meaning

*“The Jews and the Christians say: ‘We are Allah’s children and His beloved ones.’ Ask them: ‘Why, then, does He chastise you for your sins?’ You are the same as other men He has created. He forgives whom He wills and chastises whom He wills. And to Allah belongs the dominion of the heavens and the earth, and all that is between them. To Him is the eventual return.”*

This suggests that there is wisdom in the discussion regarding the Jews. According to statistics, the number of verses in the Qur'an that mention or allude to the Children of Israel is one-third or even higher<sup>30</sup>. The Jews, or the Children of Israel, and the People of the Book in general, are criticized in a number of Qur'anic passages. There are, however, other scriptures that accord them equal standing and even give them praise.

According to historical records, Judaism and Islam are related because they both share a similar origin story that starts with God the Almighty and a lengthy series of prophets. Both Jews and Muslims acknowledge that Judaism, Christianity, and Islam are derivatives of the Prophet Abraham (Ibrahim in Islam). Muslims descended from Abraham and Hajar through Ishmael (Ismail in Islam), while Jews and Christians descended from Abraham and Sarah through Isaac (Ishaq in Islam). The intersection of

<sup>29</sup> J.L Esposito, *The Oxford Encyclopedia of the Modern Islamic World* (New York: Oxford University Press, 1995).

<sup>30</sup> Asy-Syarkawi, M. (2006). *The Talmud: The Shocking Black Book of the Jews*. Jakarta: Sahara

Islam and Judaism was observed from the lineage of Abraham and his second wife Hajar. When their son, Ismail, was a child, he was taken to a dry and barren place which later became known as the place where the Kaaba (Ka'bah) was built. Ishaq settled in Canaan, Palestine, which was located far from Ismail. Both of them were born as descendants of the Prophet Abraham as heirs and bearers of the foundations of monotheism religion<sup>31</sup>.

## 2. Judaism and Islam: A Harmonious Social Relations

Muhammad, from his birth until his appointment as a Prophet and Apostle, along with the religion Islam that he brought along, had led the Jews towards a new, better chapter of life. The period of the Jewish life journey and social life in Mecca and Medina is well recorded in the Qur'an. Their relationship with Christianity, Islam, and believers of other religions during the time of Muhammad's prophethood can also be clearly seen in the Qur'an. Judaism as a religion has a close and strong relationship with Islam due to the following factors: 1) Jews are the descendants of the Prophet Abraham, while the Prophet Muhammad is also descended from the Prophet Abraham (the Semites); 2) In Islam, Jews are considered as one of the People of the Book who have a distinguished position.

After the Prophet Muhammad's death, the dynamics of relations between the Islamic community and the Jews were influenced by his tolerance-promoting teachings and verses from the Qur'an. This was due to the fact that Islam, which the Prophet Muhammad introduced, was not declared to be a brand-new religion that rejected other monotheistic religions. Even more, the Prophet Muhammad urged Muslims to honor the prophets who came before Islam, including Prophet Musa and Jesus (known in Islam as Isa), as part of the Ahlul Kitab (the People of the Book). Another indication of the harmonious conditions created between Jews and Muslims can be seen during the Umayyad II era in one of the regions in Spain known as the Andalucía region. When the Muslims conquered the area and dominated Andalusia, the lives of the Jews, who were consistently considered as belonging to the lowest position and lower class and who suffered from the discriminating treatment of the Visigoth Christian rulers, completely vanished. The Muslim caliphs honored the People of the Book of the Babylonian Jews and saved them from massacres and torture. During the reign of the Caliph Abdurrahman III, a Jew named Hisdai ibn Shaprut was appointed as the Caliph's personal physician. Hisdai brought medical scholars to the capital, including scientists

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<sup>31</sup> S. Rukmini, "Relations between Judaism and Islam in Historical Trajectory," *Journal Al-Hikmah* 18, no. 1 (2017): 74–87, [https://journal.uin-alauddin.ac.id/index.php/al\\_hikmah/article/view/4138](https://journal.uin-alauddin.ac.id/index.php/al_hikmah/article/view/4138).

and poets to fill Cordoba with knowledge. This led the Jewish people to have a fairly good development, progress, and productivity<sup>32</sup>.

During the Utsmani era, the Jews primarily settled in eastern Turkey and were scattered in other areas. The Jews developed rapidly in the Turkish region and they got strategic positions in government and were able to develop the business world. This was because the Jews were hard workers, had expertise, and mastered various fields of knowledge. Therefore, thinkers, inventors, bureaucrats, bankers, and entrepreneurs were born. In 1913, the Jewish Zionism in Turkey was at the peak of its influence and its people had authority among officials and succeeded in establishing the Young Turks. The conquest by the Arabs and the formation of the Islamic Caliphate resulted in the Middle East being split into two, the East and the West. This was one of the most extraordinary events that had ever occurred since the reign of Alexander the Great. The Persian Empire collapsed and was entirely incorporated into the Islamic dominion. The Byzantine Empire still existed but was not incorporated into Anatolia and Southeastern Europe. Syria, Palestine, Egypt, and North Africa were conquered and the Jewish communities in these areas merged with the Iraqi and Iranian populations and formed the majority and became part of the active Jewish community. The facts show that active trade and cultural relations took place between various religious groups in the world and between Islam and other Jewish communities<sup>33</sup>.

Lastly, Stamford Hills in North London serves as evidence of the cordial connections between Jews and Muslims. The Haredi community in Europe coexists amicably with its Muslim minority. They live in the same space, share things in their daily life, and enjoy and utilize public places and amenities such as road, lighting, playgrounds, and other amenities together. This harmony encompasses not only tolerance but also respect for one's right to hold beliefs and lead a culture- and lifestyle-specific lifestyle. This close bond between the Jewish and the Muslim has interesting historical roots. In the early 1950s many Muslim immigrants from South Asia who came to London were greeted by a group of Jews who later helped Muslim immigrants to find a place to live. The major conflict between the Jews-Muslims in Palestine-Israel does not affect their harmonious relationship.

### ***E. Conclusion***

All of the religions that Allah SWT delivered to earth, sometimes referred to as celestial religions, are interconnected. Prophets and books also came with these religions. Prophet Moses (Jews) received the Torah, Prophet Jesus (Christian) received

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<sup>32</sup> G. Irfanullah, "Harmonious Relations between Muslims and Jews from the Prophetic Period to the Umayyad Period in Al-Andalus.Hayula," *Indonesian Journal of Multidisciplinary Islamic Studies* 1, no. 1 (2017): 63–78, <https://doi.org/10.21009/hayula.001.1.04> .

<sup>33</sup> B. Lewis, *The Jews of Islam, Trans. M Sadat Ismail Muslim Jews*, 1st ed. (Jakarta: Nizam Press, 2001).

the Bible, and Prophet Muhammad (Islam) received the Qur'an. The three have a conception of each other and complement the restrictions from the previous scriptures and religions. The oldest religion that continues to follow its sacred traditions is Judaism. While the Jews are descended from Prophet Jacob's twelve sons, the naming of Israel is a gift from God that was given directly to him. Additionally, as the Jewish nation grew over time, it became into a nation that was consistently oppressed and driven from their homes. Moreover, Jews and Muslims coexist in a relatively tight relationship. The Qur'an has numerous passages that discuss the Jewish traditions and morality. Despite the fact that numerous Qur'anic verses castigate Jews, Banu Israel, and People of the Book in general, many other passages mention and even praise them. And last, according to historical evidence from the time of the prophets, the era that followed, and up until the present, Jews and Muslims have coexisted peacefully and harmoniously.

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### Example in footnotes:

<sup>1</sup>Mircea Eliade (ed.), *The Encyclopedia of Religion*, vol. 8 (New York: Simon and Schuster, 1995), h. 18.

<sup>2</sup>Norman Daniel, *Islam and the West* (Oxford: One World Publications, 1991), h. 190.

<sup>3</sup>Syeikh Ja’far Subhānī, *Mafāhim Al-Qur’ān* (Beirut: Mu’assasah Al-Tarīkh Al-’Arabī, 2010), Juz 5, h. 231.

<sup>4</sup>Syeikh Ja'far Subhānī, *Maḥāhim Al-Qur'ān*, h. 8-9.

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Subhānī, Syeikh Ja'far. *Maḥāhim Al-Qur'ān*. Beirut: Mu'assasah Al-Tarīkh Al-'Arabī, 2010.

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Daniel, Norman. *Islam and the West*. Oxford: One World Publications, 1991.

Shihab, Muhammad Quraish. *Sunnah-Syiah Bergandengan Tangan: Mungkinkah? Kajian Atas Konsep Ajaran Dan Pemikiran*. Cet. III. Jakarta: Lentera Hati, 2007.

#### Detail informations of the footnotes:

##### 1. Holy book

Al-Qur'ān, Al-Baqarah/2: 185.

Perjanjian Baru, Mrk. 2: 18.

##### 2. Qur'anic translation

<sup>1</sup>Departemen Agama RI, *al-Qur'an dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 55.

##### 3. Book

<sup>1</sup>Muḥammad 'Ajjaj al-Khaṭīb, *Uṣl al-Ḥadīth: 'Ulumuh wa Muṣṭalahuh* (Beirut: Dār al-Fikr, 1989), h. 57.

##### 4. Translation Books

<sup>1</sup>Toshihiko Izutsu, *Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap al-Qur'an*, terj. Agus Fahri Husein dkk (Yogyakarta: Tiara Wacana, 2003), h. 14.

##### 5. Voluminous book

<sup>1</sup>Muḥammad al-Ṭāhīr b. 'Ashur, *al-Taḥrīr wa al-Tanwīr*, Vol. 25 (Tunisia: Dār al-Suḥūn, 2009), h. 76.

<sup>1</sup>Muḥammad b. Ismā'īl al-Bukharī, *al-Jam' al-Ṣaḥīḥ*, Vol. 2 (Beirut: Dar al-Kutub al-'Ilmiyah, 1999), h. 77.

##### 6. Article in book

<sup>1</sup>Sahiron Syamsuddin, "Metode Intratekstualitas Muhammad Shahrur dalam Penafsiran al-Qur'an" dalam Abdul Mustaqim dan Sahiron Syamsuddin (eds.), *Studi al-Qur'an Kontemporer: Wacana Baru Berbagai Metodologi Tafsir* (Yogyakarta: Tiara Wacana, 2002), h. 139.

##### 7. Article in encyclopaedia

<sup>1</sup>M. Th. Houtsma, "Kufr" dalam A. J. Wensinck, at al. (ed.), *First Encyclopaedia of Islam*, Vol. 6 (Leiden: E.J. Brill, 1987), h. 244.

##### 8. Article in journal

<sup>1</sup>Muhammad Adlin Sila, "The Festivity of *Maulid Nabi* in Cikoang, South Sulawesi: Between Remembering and Exaggerating the Spirit of Prophet", *Studia Islamika* 8, no. 3 (2001): h. 9.

##### 9. Article in mass media

<sup>1</sup>Masdar F. Mas'udi, "Hubungan Agama dan Negara", *Kompas*, 7 Agustus 2002.

10. Article in Internet

<sup>1</sup>Muhammad Shaḥrūr, “Reading the Religious Teks: a New Approach” dalam <http://www.shahrou.org/25> Februari 2010/diakses 5 Juni 2010.

11. Thesis or dissertation

<sup>1</sup>Syahrudin Usman, “*Kinerja* Guru Pendidikan Agama Islam pada SMAN dan SMKN Kota Makassar”, *Disertasi* (Makassar: PPs UIN Alauddin, 2010), h. 200.

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