

JEWISH AND MUSLIM COMMUNICATION PATTERNS IN THE QUR'AN

Baeti Rohman

Universitas Perguruan Tinggi Ilmu al-Qur'an, Jakarta, Indonesia
baetirohman@ptiq.ac.id

Zainal Riam

Universitas Perguruan Tinggi Ilmu al-Qur'an, Jakarta, Indonesia
abidinriam@gmail.com

Badruddin

Universitas Perguruan Tinggi Ilmu al-Qur'an, Jakarta, Indonesia
Badrudinpangge@ptiq.ac.id

Muhammad Amin

Institut Agama Islam Negeri Langsa, Aceh, Indonesia
Muhamadamin@iainlangsa.ac.id

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Abstract

Judaism and Islam are two religions that were revealed by Allah to humans, both religions are equipped with holy books as a guide for their people, the Torah is the Jewish holy book and the Qur'an is intended as the holy book of Islam, both the Torah and the Qur'an are the same contains the word of Allah SWT. The original Torah text had reported the arrival of the Prophet Muhammad, complete with his physical characteristics, but when Rasulullah was sent as a prophet, the Jews actually denied it because he did not come from the Children of Israel as the Jews hoped. The rejection of Muhammad as the last prophet was the source of tension in communication patterns between Jews and Muslims. This communication tension is getting stronger due to the actions of Jews who are trying to commit apostasy against Muslims because they feel that their religion is the truest. The Koran explicitly

states that Jews will not be happy with Muslims until Muslims follow the path of the Jewish religion. The Qur'an also reminds us that the group that is most hostile to Muslims is the Jews, so Muslims need to be careful in establishing communication with Jews.

Keywords: *Islam, Judaism, Communication Patterns, The Last Prophet, Tensions*

Abstrak

Yudaisme dan Islam adalah dua agama yang diwahyukan oleh Allah kepada manusia, keduanya dilengkapi dengan kitab suci sebagai pedoman bagi umatnya. Taurat adalah kitab suci agama Yahudi, sedangkan Al-Qur'an diperuntukkan sebagai kitab suci Islam. Baik Taurat maupun Al-Qur'an sama-sama mengandung firman Allah SWT. Teks Taurat asli pernah melaporkan kedatangan Nabi Muhammad, lengkap dengan ciri-ciri fisiknya. Namun, ketika Rasulullah diutus sebagai nabi, kaum Yahudi justru menyangkalnya karena ia tidak berasal dari Bani Israel seperti yang mereka harapkan. Penolakan terhadap Muhammad sebagai nabi terakhir menjadi sumber ketegangan dalam pola komunikasi antara Yahudi dan Muslim. Ketegangan komunikasi ini semakin meningkat akibat tindakan kaum Yahudi yang berupaya memurtadkan umat Islam karena mereka merasa agama mereka adalah yang paling benar. Al-Qur'an secara eksplisit menyatakan bahwa kaum Yahudi tidak akan merasa senang terhadap umat Islam hingga umat Islam mengikuti jalan agama Yahudi. Al-Qur'an juga mengingatkan bahwa kelompok yang paling memusuhi umat Islam adalah kaum Yahudi. Oleh karena itu, umat Islam perlu berhati-hati dalam menjalin komunikasi dengan kaum Yahudi.

Kata Kunci: *Islam, Yahudi, Pola Komunikasi, Nabi Terakhir, Ketegangan*

Introduction

Islam and Judaism from the perspective of religious studies are categorized as divine religions, this religion originates from Allah SWT which was brought by His Messengers, both Islam and Judaism each have a holy book which also originates from the word of Allah SWT, Islam has the Al-Qur'an while Jews were given the Torah as their holy book. The existence of books has a vital role for every religion, including Islam and Judaism. Ideally, the mechanism of outlook on life and attitudes of adherents of these two religions is formed by the guidelines stated in their respective holy books. All forms of disregard for the rules stated in the holy book can be interpreted as a form of opposition to Allah which will bring consequences in this world and the hereafter. Apart from that, the presence of the apostle also plays an important role in shaping the lifestyle of followers of Islam and Judaism. Both religions believe that the recommendations and prohibitions conveyed by the apostle to them are direct

commands and prohibitions that come from Allah so it is an obligation to obey them. In terms of the pronunciation of God's name, there are indeed differences between the two religions, Islam calls God with the pronunciation "Allah" while Jews call God with the pronunciation "Yahweh" which comes from four letters, namely "YHWH", these four letters are actually not known for certain how to read them, however “Yahweh” is the most commonly used expression.¹

Dynamics of Jewish and Muslim Relations

Islam and Judaism as divine religions originating from Allah, ideally should have a harmonious relationship at the practical level, but if we refer to the facts, it turns out that this ideal has not been realized, the communication patterns that have developed between Islamic and Jewish adherents are quite complex, colored by various tensions, conflict, and contradiction. It is important to emphasize that the communication tension that occurs between Jews and Muslims is not caused by the original contents of the holy book, this tension arises as a result of the Jews' deviation from the truth stated in their holy book. One example of real deviation is recorded in the Al-Qur'an, Surah At-Taubah verse 30, which explains the attitude of the Jews who deny the oneness of Allah.

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا
مَنْ قَبْلُ فَاتَّخَذَهُمُ اللَّهُ ۖ أَلِيًّا يُؤْفِكُونَ

“And the Jews say: Ezra is the son of Allah, and the Christians say: The Messiah is the son of Allah. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allah (Himself) fighteth against them. How perverse are they!”.

From this verse it can be understood that the Jews committed a very real insult to Allah, the act of equating humans with Allah is a form of insult that cannot be denied, Allah as the supreme being who is childless and begotten is not worthy of being equated with humans, this confirmation is stated in Surah Al-Ikhlâs Verses 1-4:

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ لَمْ يَكُنْ لَهُ ۝ كُفُوًا أَحَدٌ ۝

”Say: He is Allah, the One! Allah, the eternally Besought of all! He begetteth not nor was begotten. And there is none comparable unto Him.”

If an in-depth study is carried out, Uzair, who is claimed to be the son of God by the Jews, is actually an ordinary human being, this figure is a priest who lived in 457 BC. The Jews believe that Uzair has made a great contribution to the Jewish religion because he succeeded in collecting again God's revelation. in the Torah which

¹ Andreas Rusmiyanto Danang, “The Meaning of the Term for God ‘YHWH’ Who Is Worshipped by Believers in the Old Testament,” *ICHTUS* 3, no. 1 (2022.): 44–51.

was lost before the time of Prophet Sulaiman AS, in subsequent developments the Jews made everything that Uzair had collected as the main reference source, as a result Uzair became a highly glorified priest because of his services, then they took extreme action by positioning Uzair as the son of God, a very fatal mistake.² The history of the Jews who made Uzair the son of God caused fierce debate and conflict with Muslims, this is because the concept of divinity in Islam is something sacred and principled, Islam will never accept the view that God has children, Islamic doctrine emphasizes that Allah is The One God who is free from human nature, including the hereditary nature of having children.

Rejection of the Last Prophet

Original sources in Judaism have confirmed the arrival of the last prophet who brought the message from Allah SWT, furthermore these sources even provide quite detailed explanations about the time and physical characteristics of the last prophet who would come, therefore before the arrival of the Prophet Muhammad saw the position of the Jewish people is in waiting, they are waiting for the arrival of the last prophet who they believe will guide the Jewish people to the path of salvation, so it becomes an obligation to follow his teachings when this prophet appears, until at this stage it can be seen that the Jewish people are serious about carrying out God's commands about the obligation to follow the teachings that the last prophet would later bring. The situation then changed drastically when the Prophet Muhammad saw was born on earth and was appointed as the last prophet and apostle by Allah SWT. towards the Prophet Muhammad saw, the Jews rejected Muhammad as the last prophet.³ Of course, the Jewish community's rejection of the Prophet Muhammad had its own reasons, but if you look closely, these reasons don't make sense, the arguments for rejection that are presented are more due to considerations of ego and interests, and do not refer to the holy Torah at all. If detailed, these reasons include:

First, the Prophet Muhammad did not come from the Children of Israel, but from the Arabs. As an exclusive religion, Judaism believes that all the prophets and messengers since the Prophet Musa (a.s.) comes from the Bani Israel, based on this belief they also hope that the last prophet who will emerge will come from the Bani Israel, therefore when they learn of the fact that the last prophet does not come from the Bani Israel but from the Arabs they immediately reject the presence of the Israelites. His. In this section, it can be understood that the argument that requires the last prophet to come from the Children of Israel is a form of submission to group egoism fueled by lust. As a rule, determining the figure appointed as a prophet and his

² Dedek Sari Dian and dan Edi Saputra Zulheddi, "The Values of Islamic Education in the Story of Uzair (Analysis of the Study in Q.S. Al-Baqarah Verse 259 and Q.S. At-Taubah Verse 30," *Edu Riligia* 3, no. 1 (2019): 51–61.

³ Khoirul Anwar, "Relations between Jews and the Prophet Muhammad in Medina: Their Influence on Islamic Politics," *Al-Ahkam* 26, no. 2 (2016): 179–202.

national origin is the prerogative of Allah SWT, not the personal desire of the prophet, nor is it based on the wishes of a particular tribe or group, this is Allah's absolute right, rejecting the presence of a prophet who has been appointed by Allah is the same as opposition to the Almighty, the actions of Jews who do not want to recognize Muhammad as the final prophet is a form of denial of Allah's commands.⁴

Second, fear of losing political position. This phenomenon was especially experienced by high-ranking Jewish officials who were leaders in their people. Actually, this factor is more related to the power factor. In the dictionary of power, humans as individuals have a tendency to maintain the power they have achieved, this also happened to Jewish leaders, they were worried that the recognition of Muhammad as a prophet and apostle would cause their legitimacy as leaders to be lost, if they declared their faith in Muhammad's presence automatically that action would be followed by people from their people, their people will flock to embrace Islam, when they have embraced Islam, their people will listen to the Prophet Muhammad's orders more than the calls from their tribal leaders, this is considering that the Prophet Muhammad was the leader of the Muslim community. This image of fear was a deterring factor so that Jewish leaders chose not to recognize Muhammad as a Prophet.

The birth of the Jewish people's rejection of Muhammad as the last prophet also influenced communication patterns between Jews and Muslims. There is a conflict of views between the followers of these two religions which causes communication to tend to be distant. For a Muslim, recognition of the Prophet Muhammad as the last prophet and apostle is an absolute thing that cannot be negotiated. Islam even draws a red line that for anyone who wants to embrace Islam as a religion, one of the requirements in the shahada is recognition of Muhammad as a prophet and apostle. On the other hand, basically the original sources in Judaism explained the characteristics of the Prophet Muhammad long before he entered the world, and when Muhammad was appointed a prophet, all these characteristics were in accordance with the Prophet Muhammad SAW, but the Jews still rejected Muhammad. even though they already know the suitability of these characteristics, this is a denial of the Torah.⁵

This research uses a literature review methodology, in this section a study is carried out regarding the concepts and theories used based on available literature, the literature in question is verses from the Koran, books and articles that discuss communication patterns between Jews and Muslims. The study of communication models between Jews and Muslims seeks to be analyzed in depth, verses from the Koran, books and articles that talk about the dynamics of Jews and Muslims are used as the basis for the study. It is hoped that the analysis developed from Al-Qur'an verses, books and articles will be able to give birth to new thinking that contributes to

⁴ Lola Pertiwi, Taufik Rahman, and Muhammad Syachrofi, "Authenticity of the Qur'an: Refutation of Abraham Geiger's Views on the Qur'an, Jurnal Riset Agama," 2023.

⁵ Muhammad Hakim dan Mohamad Maulidin Alif Utama Luqman, "People of the Book in Islamic Perspective, JIQT: Jurnal Ilmu Al-Qur'an Dan Tafsir," 2022.

efforts to in-depth understanding of the dynamics that occur in Jewish and Muslim communication processes and patterns.

Discussion

The relationship between Jews and Muslims today cannot be separated from the communication patterns formed between these two religions. This relationship gives rise to the fact that Jews and Muslims in many situations and conditions are involved in conflict and conflict. In fact, these conflicts have been going on since the apostolic period, for example the conflicts that occurred between Muslims and Jews, Bani Qainuqa, Bani Nadir, and Bani Quraizah. At first, relations between Muslims and the three Jewish communities were peaceful, especially during the early days of the Prophet Muhammad's arrival in Medina, but the situation turned into conflict when the Jewish community carried out intrigue and betrayed the Muslims. The shift in the situation from peace to conflict cannot be separated from the communication perspective built by the Jewish community, they place suspicion as the basis for building communication patterns with Muslims, a communication model based on suspicion has the potential to give rise to conflict with the suspected party due to the inability to build an objective view of the opponent. communication, in this case Muslims.⁶

The Jews Claim to be The Chosen People

Jewish believers strictly believe in a doctrine that applies in their religion, this doctrine is their belief as a chosen people. Conceptually, this doctrine can be understood as an affirmation of superiority, belief in being a chosen nation is a metaphysical view, God is used as the basis of legitimacy to strengthen the doctrine of a chosen nation. Jews believe that God directly appointed them as the chosen people. At this level, the doctrine of the chosen nation has a relatively positive meaning, the chosen nation is a particular nation chosen to carry out God's commands on earth. If this doctrine is consistently applied then the theological consequence is an obligation for the Jewish people to be perpendicular to God's commands in this situation. and in any condition, violation of God's commands will automatically invalidate the assumption of being the chosen nation.

In its development, the doctrine of being a chosen nation began to experience deviations, the divine spirit which was the basis of this doctrine slowly began to fade, replaced by ambition for power, in this phase the Jews felt that they were the most superior nation from all other nations in the world, this feeling of superiority then gave rise to The next view is that Jews then think about becoming leaders of other nations,

⁶ Qurrota A'yun and dan Luqmanul Hakim Zulfikri, "Dynamics of the Relationship between the Prophet SAW and Jews from Ralf Dahrendorf's Conflict Theory Perspective, Mashdar: Jurnal Studi Al-Qur'an Dan Hadis," 2022.

in this phase the seeds of conflict begin to emerge, the ambition to dominate other nations will definitely give rise to a reaction of resistance from that nation, as a result the most extreme conflict in the form of open war cannot be avoided. This doctrine of a chosen nation which tends to be expansive and wants to dominate is also what Jews developed in building relations with Muslims, as a result of which Jews boasted that they felt they had the right to rule over Muslims.⁷

The Qur'an also provides an explanation of the view of the Jews as a people who have advantages over other people, as explained in Surah Al-Baqarah Verse 47:

يٰۤاَيُّهَا اِسْرَآءِیْلُ اذْكُرُوْا نِعْمَتِیَ الَّتِیْ اَنْعَمْتُ عَلَیْكُمْ وَاِنِّیْ فَضَّلْتُكُمْ عَلٰی الْعٰلَمِیْنَ

"O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to (all) creatures".

With regard to this verse, Sheikh Wahbah Az-Zuhaili in his work Tafsir Al-Munir explains that the chosen nation stated in the verse only applies to the era in which the verse was revealed, it no longer applies to the present. The cause of the continued invalidation of the label as a chosen nation is due to the actions of the Jews themselves who, in their development, have denied God's commands.⁸ As a result, they were hit by God's wrath, this is as explained in the Qur'an Surah Ali Imran Verse 112:

ضَرَبْتُ عَلَيْهِمُ الدِّلَّةَ اَیْنَ مَا تُقِفُوْا اِلَّا بِحَبْلِ مِّنَ اللّٰهِ وَحَبْلِ مِّنَ النَّاسِ وَبَآءُوْا بِغَضَبٍ مِّنَ اللّٰهِ وَضَرَبْتُ عَلَيْهِمُ الْمَسْكَنَةَ ۚ ذٰلِكَ بِاَنَّهُمْ كَانُوْا یَكْفُرُوْنَ بِآیٰتِ اللّٰهِ وَیَقْتُلُوْنَ الْاَنْبِیَآءَ بِغَیْرِ حَقٍّ ذٰلِكَ بِمَا عَصَوْا وَكَانُوْا یَعْتَدُوْنَ

"Ignominy shall be their portion wheresoever they are found save (where they grasp) a rope from Allah and a rope from men. They have incurred anger from their Lord, and wretchedness is laid upon them. That is because they used to disbelieve the revelations of Allah, and slew the prophets wrongfully. That is because they were rebellious and used to transgress".

The verse above provides a complete perspective to humanity that the Jews are no longer the chosen people because they have incurred God's wrath due to their own actions, therefore the doctrine of the chosen people that the Jews currently adhere to is only a claim that has no foundation in truth. If we carefully analyze the claim that the chosen people are also used to monopolize the right to heaven, Jews feel that heaven is only intended for them, not for followers of other religions, this expression is a statement from Jewish religious leaders in Medina to the Prophet Muhammad, in response to this comment Allah ordered the Messenger of Allah give the answer as stated in the Qur'an Surah Al-Baqarah Verse 94

قُلْ اِنْ كَانَتْ لَكُمْ الدَّارُ الْاٰخِرَةُ عِنْدَ اللّٰهِ خَالِصَةً مِّنْ دُوْنِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِیْنَ

⁷ Mubarak, "Jews and Islam across History (Study of Islamic Perspectives on Jews," *Al-Adyun* 6, no. 2 (2019): 241–259.

⁸ Wahbah Az-Zuhaili, *Tafsir Al-Munir* (Damaskus: Dar al-Fikr, 2009).

"Say (unto them): If the abode of the Hereafter in the providence of Allah is indeed for you alone and not for others of mankind (as ye pretend), then long for death (for ye must long for death) if ye are truthful".

This verse firmly challenges the Jews to ask for death if they feel heaven belongs to their community. A righteous person definitely longs for meeting Allah in the afterlife, and even hopes that this meeting will be hastened because meeting Allah is the highest blessing for people who claim to be believers, but the condition for entering heaven and meeting Allah is that they must go through the door of death, hearing this verse, the Jews actually don't dare to ask for death because they are fundamentally unsure of their claim to be the chosen people whose heaven is reserved only for them. Furthermore, the Qur'an emphasizes that all human beings will be loved by Allah if they believe and are devoted to Allah. Allah's love is not limited to certain nations but is for all nations as long as they are able to reach the level of faith and piety, this is as stated in the Al-Qur'an. Qur'an Surah Al-Hujurat Verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware".

The affirmation that all humans have the right to gain glory when faith and piety are strong within themselves is proof of God's justice towards all humans.

Jews are not Happy Until Muslims are Apostates

The next factor that causes tension in Jewish and Muslim communication patterns is the basic character of Jews, the basic character in question is the ambitious obsession of Jews who want Muslims to follow their religion or path, there is a feeling of displeasure within Jews when Muslims do not follow the way of the Jews. These feelings of displeasure can be expressed openly or secretly, depending on the situation and conditions. The desire of the Jews for Muslims to apostatize and follow their religion is clearly expressed by the Qur'an in Surah Al-Baqarah Verse 120:

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۚ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۚ وَلَئِنَّ آتِبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۚ مَا لَكَ مِنَ اللَّهِ مِنْ وَكِيلٍ وَلَا نَصِيرٌ

"Never will the Jews or Christians be pleased with you, until you follow their faith. Say, "Allah's guidance is the only 'true' guidance." And if you were to follow their

desires after 'all' the knowledge that has come to you, there would be none to protect or help you against Allah”.

Famous mufasssir from Indonesia Quraish Shihab provided an interesting comment on this verse, according to him, Al-Baqarah Verse 120 conveys a firm review of the hidden desires of Jews towards Muslims, as long as the person is a Jew, he will never be willing to accept Muslims until Muslims follow their religion, namely agreeing with all their actions, attitudes and directions, it is in the interests of the Jewish people to direct the Muslims according to what they want.⁹

Since the early days of the arrival of Islam in Arab lands, especially in the Medina period, antipathy has been shown by Jews towards the Prophet and Muslims, apart from religious factors, this antipathy was also triggered by political and economic factors. Even in the early days of Islam's arrival in Medina, the Jews tended to be neutral in responding to Islam, at least they did not show open hostility, but when Islam had many followers and strengthened politically and economically, the Jews began to show hostility towards the Muslims. , the Jews felt that their existence politically and economically was starting to be threatened as the political legitimacy of Muslims became increasingly stronger. Apart from this, basically the basic factor in Jews' dislike of Islam is religious considerations. Jews consider their religion to be the most correct so that Muslims are required to follow their religion. As for economics and politics, it is only an additional factor that further strengthens the feeling of displeasure towards the Ummah Islam.¹⁰

Considering the basic nature of Jews who always try to get Muslims to follow their religion, the Koran reminds Muslims not to make Jews their loyal friends because they have the potential to damage the foundations of the Islamic religion. This prohibition is stated in Surah Al-Maidah Verse 51:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ فَإِنَّهُ مِنْهُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

“O believers! Take neither Jews nor Christians as guardians—they are guardians of each other. Whoever does so will be counted as one of them. Surely Allah does not guide the wrongdoing people”.

Through this verse, it can be understood that believers are prohibited from making Jews and Christians close friends, places to share secrets and beliefs, as is the case with fellow believers. This prohibition also applies to congregations and communities of believers, that they are prohibited from using Jews and Christians as defenders, protectors and helpers, especially in matters related to religion. However, if they are just making ordinary friends in worldly affairs, Allah does not forbid it, but

⁹ Quraish Shihab, *Tafsir Al-Misbah* (Tangerang: Lentera Hati, 2017).

¹⁰ Nur Amin dan Susmihara Fadilah, “Jewish and Islamic Relations in Historical Trajectory, Jurnal Pilar,” *Jurnal Kajian Islam Kontemporer* 13, no. 2 (2022): 266–280.

they are still careful in their relationships, because for them the nature of breaking promises and lying to seek worldly gain is normal.¹¹

The Qur'an Condemns Jewish Deviance

Various deviations committed by Jews receive criticism and warnings in the Al-Qur'an. This criticism is intended as a form of the Al-Qur'an's firmness not to tolerate any form of humankind who violates or even opposes God's commands. As the main source of reference, Muslims have an obligation not to compromise with parties who openly oppose Allah's commands. This criticism is contained in several verses in the Al-Qur'an, for example in Surah Al-Baqarah Verse 113:

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ
كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

“The Jews say, ‘The Christians have nothing to stand on’ and the Christians say, ‘The Jews have nothing to stand on,’ although both recite the Scriptures. And those ‘pagans’ who have no knowledge say the same ‘about people of faith’. Surely Allah will judge between them on the Day of Judgment regarding their dispute”

Surah Al-Baqarah Verse 13 describes a debate between Jews and Christians, both parties arguing about what they consider to be true based on their respective claims. One of the debates regarding the issue of prophethood which carries their respective religious treatises, is that Jews do not recognize the Prophet Isa (AS). even though the Torah had informed them of the coming of the Prophet Isa, on the other hand the Christians rejected the existence of the Prophet Musa a.s. even though the Bible commands them to recognize Moses as a prophet and apostle, so in essence they are arguing about something that is clearly true but they frame it in a lie. There are similarities between Jews and Christians in this verse, namely accusing each other of being an incorrect religion even though both of them read the holy book, therefore the Qur'an then uses negative connotations as a form of condemnation of both of their actions.¹² Condemnation of Jews can also be found in the Al-Qur'an Surah Al-Maidah Verse 18:

وَقَالَتِ الْيَهُودُ وَالنَّصْرَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ ۚ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُمْ ۖ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ
لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۗ لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ

“The Jews and the Christians each say, ‘We are the children of Allah and His most beloved!’ Say, ‘O Prophet, ‘Why then does He punish you for your sins? No! You are

¹¹ Rahmat dan Burhanuddin Nurdin, “Friendship with Non-Muslims in the Qur’an, Al-Mutsala,” 2022.

¹² Nailur Rahman, “Jewish Concepts in the Qur’an (Application of Abdullah Saeed’s Contextual Theory,” *Rausyan Fikr* 14, no. 1 (2018): 131–156.

only humans like others of His Own making. He forgives whoever He wills and punishes whoever He wills. To Allah 'alone' belongs the kingdom of the heavens and the earth and everything in between. And to Him is the final return”.

At the beginning of the verse, the Jews claim to be God's children, of course this claim is baseless because God is not begotten and begotten, it doesn't stop there, the Jews again claim themselves to be God's lovers, this is also baseless considering the many violations committed by the Jews against God's commands. . Condemnation then appears in this verse with a very striking sentence, reminding the Jews of the torment that was inflicted on them for the sins they committed, Jews are no more than ordinary people who can get rewards but also have the opportunity to get torment depending on the deeds they do. The Qur'an's condemnation of Jews does not mean that this Islamic holy book has an anti-Semitic character, this criticism is related to the response to certain events during the time of the Prophet Muhammad regarding provocative actions carried out by Jews at that time, because the verses of the Qur'an do not rarely responded to the events that the Prophet was facing, but it does not rule out the possibility that the Jewish character alluded to in this verse is still ingrained in the hearts of today's Jews.¹³

Apart from providing condemnation, the Qur'an also warns Muslims that Jews are the group most strongly hostile to Muslims, as explained in Surah Al-Maidah Verse 82:

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرُكَ ذَلِكَ بَأَنَّ مِنْهُمْ قِسِّيَّيْنَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ

”You will surely find the most bitter towards the believers to be the Jews and polytheists and the most gracious to be those who call themselves Christian. That is because there are priests and monks among them and because they are not arrogant”.

If we refer to current facts, the Al-Qur'an's explanation of the severity of Jewish hostility towards Muslims is still very relevant, this can be explained by the brutal Israeli Zionist attack on the Palestinian people in the Gaza Strip which has killed tens of thousands of Palestinian Muslims, as for The positive depiction of Christians in this verse is actually more specific to King Habsya who was a Christian during the time of the Prophet. The king was willing to accept the arrival of Muslims in his kingdom and provide protection for them.¹⁴

¹³ Muhammad Amin Maghfur, “The Koran’s Attitude towards Jews: Answers to Accusations of the Koran Being Anti-Semitic, QOF: Jurnal Studi Al-Qur’an Dan Tafsir,” 2020.

¹⁴ Alhafidh dan Mawardi Nasution, “The Meaning of Friendship with Christians in Surah Al-Baqarah Verse 120 and Al-Maidah Verse 82, At-Taisir,” *Journal of Indonesian Tafsir Studies* 2, no. 1 (2021): 43–52.

Conclusion

The pattern of communication that developed between Jews and Muslims predominantly occurred in a nuance of tension and conflict, this condition was due to the basic character of the Jews who were always suspicious of Muslims and insisted that all Muslims follow the path of the Jews. The Qur'an systematically exposes the basic character of the Jews in the form of feelings of displeasure so that all Muslims follow the goals of the Jews, therefore the Qur'an warns against making Jews loyal friends whose help is expected because in fact the Jews are the group that is most hostile to Muslims both secretly and openly.

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