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The Relationship between the Words Jews and Israil in the Qur'an (Study of Tafsir Al-Azhar Hamka)

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ABSTRACT

Recently, Israel has become a scourge of public conversation because the feud that has lasted for approximately 76 years has returned to turmoil with the Palestinian state. The Qur'an as the holy book of Islam has placed the words Judaism and Israel in many different verses and letters. As one of the many matters discussed in the Qur'an, the words Judaism and Israel are an inseparable unity. Although the words Jews and Israel have their own and different meanings. In this paper, Hamka's interpretation of Al-Azhar is the main reference for researching between the words Judaism and Israel in the Qur'an. In line with the interpretation of Al-Azhar as a reference, in particular, this article will answer three questions: (1) What is the difference between the words Jewish and Israil in the interpretation of Al-Azhar? (2) How does hamka describe the character of the verses of Judaism and Israel in the tafsir of Al-Azhar? (3) What is the model of relevance of the words Judaism and Israel in the interpretation of Al-Azhar to recent phenomena? This research is a research library and the research uses thematic methods. The primary data source in this study is Tafsir Al-Azhar by Hamka. While the secondary sources are books, journals, videos and discourses related to the theme of discussion. The results of the study can be concluded that the word Jewish in the Qur'an is mentioned 9 times. The Jewish characters in the tafsir of Al-Azhar are Jews claiming to be the sons and lovers of Allah, Jews lie in the name of Allah, Jews feel the most right, Jews change the contents of the book, Jews demean other nations and Jews hate Muslims. Israil is mentioned in the Qur'an 42 times. The characters of Israel in the tafsir of Al-Azhar are that Israel is blessed with many blessings by Allah, the promise of Israel with Allah, Israel with the Prophets, Israel and Pharaoh and the nature and behavior of Israel in society.

Keywords: Tafsir, Al-Azhar, Kata, Judaism and Israel.

Introduction

Israel and Palestine have become controversial topics of conversation in various parts of the world lately because of their attitudes and behaviors towards the Palestinian state and society. Relations between Israel and Palestine have long been without the word peace and have been involved in wars and conflicts involving various elements including territorial, religious, historical and political issues. The turmoil of the war between Israel and Palestine has entered a new chapter, where Israel devastated Palestine massively to the point of condemnation from many parties because it is considered to cross the line in the code of ethics of war and enter into genocidal behavior. The Indonesian people as the majority of the Muslim community raised the issue of Palestine as high as possible in order to voice the freedom and rights that should be owned by Palestine. Jews and Israelis in the eyes of Indonesian people are like an evil character who takes on the role of an antagonist in a drama. The Qur'an has also mentioned these two words with their respective meanings. The fact that the Qur'an mentions the two words with different meanings then leads to misunderstandings in understanding the words Judaism and Israel.

The study of the terms Jewish and Israil tends to discuss the definition of each word with certain interpretation characteristics. There are three existing research trends, first, the study of the Jewish word from the perspective of the Qur'an according to Hamka in the tafsir of Al-Azhar (Maesuri, 2023). Second, a study that discusses the term Israil in Islamic religious texts (Sulaeman, 2018). The term Jews and Israelis should be familiar with Islamic studies, whether it is the Qur'an or hadith. The difference in the application of each word in a sentence is significant in interpreting religious texts. Third, a study that looks at the relationship between Judaism and Islam and its development until now in the historical trajectory (Amin, 2022). The history of the development of relations between Jews and Islam is an important factor with what has happened recently. With the conflict that has attracted the attention of the world for a long time, of course, the development of tafsir in Indonesia cannot be separated

from the Middle Eastern interpretations that have developed before, including Tafsir al-Azhar by Hamka to define the words Judaism and Israel.

This paper aims to provide a new study of the shortcomings of studies that have been shown. In line with that, this article specifically answers the following three questions: what is the difference between the words Jews and Israil in the tafsir of Al-Azhar? How does hamka describe the character of the verses of Judaism and Israel in the tafsir of Al-Azhar? What is the model of the relevance of the words Jews and Israil in the interpretation of Al-Azhar to recent phenomena? These three questions are important to show how Hamka views Jews and Israel in his application of writing the tafsir of Al-Azhar. As well as trying to reveal Hamka's views on the conflict between Israel and Palestine. This prolonged conflict received special attention for Hamka in his interpretation. So as one of the Indonesian mufasssirs, Hamka's view of the two words Judaism and Israil is expected to be a new perspective for Muslims and others.

The choice of the words Jewish and Israil in the study is based on the re-escalation of the conflict between Israel and Palestine. This conflict is so big and known because it is based on the history and stance of each country. In the conflict between the two countries, many parties are involved, creating many foreign words for ordinary people. Israel is not only known as "Israil" but also known for involving its religion "Jewish" and the Israeli nationalist-political movement "Zionist". While from Palestine, the word "Hamas" is a Sunni Islamic movement and Palestinian nationalism that opposes the Zionist occupation. The words Jews and Israel in the tafsir of Al-Azhar are the focus of this research. The data on the words Jewish and Israil are collected and tracked in the tafsir of al-Azhar. The data that has been obtained is displayed in the form of sentences between the words Judah and Israil. Apart from the tafsir of al-Azhar, data are also collected from books, scientific journals and discourses that talk about the words Judaism and Israel. Then the author tries to describe the words Jews and Israel using content analysis. So that the words Judaism and Israel in the tafsir al-Azhar can be elaborated and explained in terms of definition, character and relevance of the two words.

Discussion

Definition of the Word Jewish and Israil

Jewish comes from the Arabic word *hada-jewdu* with the meaning of *raja'-yarji'u* (return), the word *hawadah* means affection or *tawahhud* which means repentance. The word Yahud begins with *alif* and *lam*, which is اليهود which is used to refer to the "Jewish nation". Judaism is a reference to the heavenly religion or *reveal religion* as the oldest religion practiced by most of the Israelites.²⁶ Hamka interprets Jews as a nationalized name or taken from the name of *Yahuda*, the eldest or second son of the Prophet Ya'qub. Therefore, they are also called the Children of Israel. Thus, Judaism is more of a family religion than a religion for humans in general.²⁷ Contrary to its interpretation, Judaism today is understood as an Abrahamic, monotheistic, and ethnic religion. All Israelis, regardless of their nationality or homeland, are also referred to as Jews as well as their religion.²⁸

The word Jewish in the Qur'an throughout its derivatives is mentioned 9 times in the form اليهود in Surah al-Baqarah (2): 133, 120, al-Maidah (5): 18, 51, 64, 82, and at-Taubah (9): 30. And in the form of يهودي mentioned in Surah al-Imran 67. All of the words Yahud in the above verses refer to the meaning of 'the Jews'. The Word form of هادوا which means 'Jews' is mentioned 10 times in the Qur'an. The derivation is mentioned in Surah al-Baqarah (2): 62, an-Nisa (4): 46, 160, al-Maidah (5): 41, 44, 69, al-An'am (6): 146, an-Nahl (16): 118, al-Hajj (22): 17 and al-Jumu'ah (62): 6. The last derivation is هودا which is the plural of the word هائد which means 'Repentant ones'. However, in some verses, the scholars of tafsir give the meaning of 'Jews' to the word هادوا. It is found in three places, namely Surah al-Baqarah (2): 111, 135, 140²⁹

While the Children of Israel are linguistically "children of Israel". In Hebrew, the word "Israil" (יִשְׂרָאֵל, Yisra'el) consist of two words: "שָׂרָה" (sarah) which means "to

²⁶ Nur Anisa Septiani, "The Jewish Word in the Qur'an: A Semantic Analysis" 9 (2022).

²⁷ Abdul Malik Abdul Karim Amrullah Hamka, *Tafsir Al-Azhar Volume 1* (Singapore: Pustaka Nasional Pte Ltd, 1990). p. 179

²⁸ Dwi Kurniawan and Tazkia Suhaila Musa, "HISTORY OF JEWISH RELIGION" 9, no. 2 (2023).

²⁹ Muhammad Fuad Al-Baqi, *Al-Mu'jam al-Mufahras Li Alfāz al-Qur'an al-Karīm* (Kairo: Darul Hadist, 2007). Hlm. 775

struggle" or "to rule" and "אל" (El) which means "Lord" or "God".³⁰ Thus, it can literally be interpreted as "struggling with God" or "God reigns". In Islamic history, Israel itself is a nickname given to Ya'qub bin Ishaq bin Ibrahim. The Prophet Ya'qub throughout his life was blessed with 12 sons and daughters from four wives. Their descendants then became the twelve great tribes and all their descendants became the Children of Israel.³¹ Israel, according to Hamka in his interpretation, is not an Arab of Qathan or Adnan descent. But they were the descendants of Ya'qub, the son of Ishaq and the son of Abraham, all of whom were Apostles of God. He had 12 sons, including the Prophet Yusuf. So the 12 descendants of the Prophet Ya'qub multiplied. The honorary title given by God to the Prophet Ya'qub is *israill*. The "Il" at the end comes from the Hebrew word for God. *Israil* supposedly means Amir who fights with Allah. Another narration says that the definition of Jews was taken because they moved around (*yatawwahad*) when reading the Torah.³²

The words of Israel recorded in the Qur'an according to *mu'jam li al-fadz al-Qur'an* are mentioned with two kinds of derivations, namely *israil* in al-Baqarah (2): 40 dan al-Baqarah (2): 122 dan *bani Israil* sebanyak 40 kali yang tersebar dalam al-Baqarah (2): 47, 83, 211, 246, Ali Imran (3) 49, 93 (dua kali), Al Maidah (5) 12, 32, 70, 72, 78, 110, Al A'raf (7) 105, 134, 137, 138, Yunus (10) 90 (dua kali), 93, Al Isra' (17) 2, 4, 101, 104, Maryam (19) 58, Taha (20) 47, 80, 94, Asy Syuara' (26) 17, 22, 59, 197, An Naml (27) 76, As Sajadah (32) 23, Gafir (40) 53, Az Zukhruf (43) 59, Ad Dukhan (44) 30, Al Jatsiyah (45) 16, Al Ahqaf (46) 10, dan Ash Shaf (61) 6, 14.³³

³⁰ https://id.wikipedia.org/wiki/Bani_Israil

³¹ Mahjuddin, "Jews in the Qur'an and Their Work in the Modern World"

³² Mahir Ahmad Agha, *Jews: The Black Record of History*, Terj. Yadi Indrayadi, 2005.

³³ Fuad Al-Baqi, *Al-Mu'jam al-Mufahras Li Alfāz al-Qur'an al-Karīm*. Hlm 33

Characters of the Hebrew and Israeli Words

The use of the two words Jewish and Israil in the Qur'an differs in the characteristics for each word. In his commentary, Hamka defines the word Judaism as a religious group from the descendants of Yahuda who is one of the sons of the Prophet Ya'qub who made one of the religious sects known as Judaism. The mention of the word Jew in the Qur'an makes it speculate that Jews have a history and lessons that Muslims need to know. In its interpretation, the word Jewish can be described in several characteristics of the verses in which the word Jewish is found:

Jews professed to be God's children and lovers

Statement of the Jewish and Christian leaders in al-Maidah (5): 18 *"The Jews and Christians say: "We are the children of Allah and His beloved...."*. Apart from the Qur'an in the old books "Son of God" is always mentioned for several figures, the Prophet Adam (Luke 3:38), Jacob the firstborn son of God (Exodus 4:22), David (Psalms 89-27-28) and Ephesians (Yareemiah 31:9). From all the verses that mention that these people who are loved and defended by Allah are the children of God, it can be understood that the meaning of the children of God is not as people imagine. For the meaning of the son of God is that every person who is obedient to God, who is loving and full of love, who is generous, is spoken of all as a child of God and God as his Father.³⁴ The essence of the religious rules commanded by the highest entity in Islam, namely Allah, is to confirm Him and acknowledge that Allah is childless and unbegotten. As in Q.S. Al-Ikhlâs: 3, *"(Allah) is neither childbearing nor begotten."*

Jews lie in the name of God

The Jews recorded in the Qur'an have reproached and mistreated Allah. With a rude mind, they dare to say that Allah's hand is shackled or Allah is a bakhil, not willing to provide help for the hardships that befall them. They revealed the piety of Allah in Surah al-Maidah (5): 64, *"And the Jews said, "The hand of Allah is bound ..."*. They

³⁴ Abdul Malik Abdul Karim Amrullah Hamka, *Tafsir Al-Azhar Volume 3* (Singapore: Pustaka Nasional Pte Ltd, 1990). p. 1680

consciously describe Allah as bakhil and miserly even though Allah's blessings and sustenance at that time were still abundant. It is not Allah who is ignorant, but the soul of the one who says it is the one who has been tangled up, cloudy from the inside and cloudy to the outside, not feeling enough of what he has, greedy and wants to hoard as much as possible and is reluctant to share it with others. As He says in the next sentence, *"It is their hands that are bound and they are the ones who are cursed because of what they have said."*³⁵

Jews feel most righteous

Jews and Christians are two religious sects that emerged long after the death of the Prophet Abraham. These two sects hate and deny each other. Assuming that each group is the most correct and claiming that only their group will go to heaven. Jews and Christians are not pleased with Muslims before following their religion. The term "not pleased" indicates that the two nations forced Muslims to follow their religion and teachings as mentioned in Surah al-Maidah verse 18.³⁶ The Jews read the Torah, in which it was stated that there would be a Prophet who would continue the efforts of the previous prophets. Christians also read the book; Gospel. It also says that the coming of Jesus Christ is to fulfill the content of the Torah, and will not change the content of the Torah. Between the books are related to each other and there is no contradiction, but between the followers there is a disagreement. Allah affirms that their assumptions are only wishful thinking arising from their fantasies. It is mentioned in al-Baqarah (2): 113, *"And said the Jews: There are no Christians over anything. And the Christians said, "There are no Jews over anything." Even though they read the book...."*³⁷

Jews changed the contents of the holy book

The Jews or Israelites were bestowed upon them the Torah through the Prophet Moses. However, as time went by, the Torah that had been revealed to them had been changed by people who claimed to be Jews. This has become a habit for them to

³⁵ Humka, *Tafsir al-Azhar* Vol. 3. Hallam. 1793

³⁶ Zuherni, "Lafaz Yahudi Dalam Al-Qur'an," *Tafse: Journal of Qur'anic Studies* 4, no. 1 (2019).

³⁷ Humka, *Tafsir al-Azhar*, Vol. 1. Hallam. 271

change the sentences in the book and move them from one place to another so that they become chaotic and can no longer be used as a guideline. This matter has been mentioned in the base of verse 46 of Surah an-Nisa : *"Instead of those who became Jews, there were those who changed the sentence from their place"*.³⁸ The Torah according to the researcher and its interpreter has changed a lot and may also be a good intention or a bad intention or due to omission. The hypocrisy of the Jews is seen in the next verse which shows the arrogance of the Prophet Muhammad because he does not want to submit and still oppose his doctrine. In line with that, in another verse it is said that the Jewish leaders sent some men to be their eyes and ears to search for any words that could be misinterpreted. In al-Maidah (5): 41 *"And among the Jews, they are very fond of hearing lies and very fond of hearing the words of others who have never come to you; they change the words (the Torah) from their places...."*.³⁹

Jews demeaned other nations

With the privilege they get because of the descendants of the Prophets. The Jews felt that they were a special people and even considered them to be God's children and lovers. Thus they feel the most powerful and do not tolerate the others. In Surah al-Baqarah (2): 120, *"Jews and Christians will not be happy with you until you follow their religion....."*. Jewish and Christian groups have disliked the doctrine of Islam at all since the beginning of its spread by the Prophet Muhammad. Between Jews and Christians, each religion feels right. Because of this belief, they no longer want to judge the truth and test their understanding. Even the relationship between Jews and Christians in its history has experienced a cold war. In the Christian faith, Jews have crucified Jesus Almasih. Meanwhile, the Jews did not recognize the apostleship of Jesus, much less believe in him as God. This is where the enduring enmity between Jews and Christians began.⁴⁰ This verse has warned that the race to seize influence and instill religious

³⁸ Dudung Abdul Karim and Rahmat Sholeh, "JEWS IN THE QUR'AN (Thematic Analysis of the Interpretation of Imam Ibn Katsir)" 1 (2021).

³⁹ Humka, *Tafsir al-Azhar Vol. 3*. Hallam. 1736

⁴⁰ Amaliyah Amaliyah, "One God Three Religions (Jews, Christians, Islam in Jerusalem)," *Religious: Journal of Religions and Cross-Cultural Studies* 1, no. 2 (October 20, 2017): 185.

power will continue to exist until the day of vengeance arrives. In this verse, Jews and Christians pay great attention to the development of the followers of the Prophet Muhammad. Because if Islam is evenly distributed throughout the world, the influence of the two religions will disappear.⁴¹

Jews hate Muslims

Jewish hatred of Islam has grown in their hearts and has been passed down from generation to generation. Since ancient times, the attitude of Jews has generally been described as a stature that is arrogant, violent, loud, defiant, disobedient and contemptuous of others. In the history of Islam, Jews hated the prophets who were sent to preach to them. The Prophet Isa and the Prophet Muhammad have gone through trials and tortures and even death threats many times by the Jews.⁴² In the Qur'an al-Maidah (5): 82, "*You will surely find the one who is most hostile to the believers, namely the Jews and the polytheists....*". The Jewish attitude was inversely proportional to that of Christians towards Islam at that time. This is evidenced by the relationship established by the Prophet Muhammad with the *Christian monks*. Some Christian leaders and kings were also open and accepted the doctrine of Islam. Compared to the Christian leaders, Jews in general at that time could not be consulted, but were even very hostile to Islam, because of the pride that filled their hearts.⁴³

With this attitude and stature, Allah SWT in the Qur'an says not to take or make Jews as leaders. This is due to the bigotry of Jews and Christians to their own group. And in this verse it is explained that whoever takes a Jew or a Christian as his leader, it is a sign that he has belonged to their group, which means that he has sympathized with them. Although he liked the individual on the basis of his disbelief, he had not officially converted to the religion he liked.⁴⁴ Al-Maidah (5): 51, "*O you who believe, do*

⁴¹ Humka, *Tafsir al-Azhar*, Vol. 1. Hallam. 287

⁴² Rukman Abdul Rahman Said, "ISLAMIC AND JEWISH RELATIONS IN THE TRAJECTORY OF HISTORY," no. 1 (2019).

⁴³ Humka, *Tafsir al-Azhar* Vol. 3. Hallam. 1827

⁴⁴ Humka, *Tafsir al-Azhar* Vol. 3. Hallam. 1764

not take Jews and Christians as your leaders; Whoever among you makes them faithful friends, he is indeed among them. Indeed, Allah does not give guidance to the wrongdoers."

The word Israil in the Qur'an is mostly negative and condemned. As mentioned earlier, the title of Israil was owned by Jacob, the son of Ishaq, the son of Abraham, all of whom were Apostles of Allah. By being blessed with 12 children, Prophet Jacob carried out the mandate of becoming a Prophet in his time. In total, the word Israil is mentioned 42 times. Some of the characteristics that can be inferred from Hamka's interpretation of Israel are as follows:

Israel with many blessings by Allah

In the Qur'an, the story of the Israelites has been told in several letters, especially in the letter al-Baqarah (the heifer) even though the word Israel is only mentioned 6 times. The Israelites have passed through a long historical time with Islam. Many of the Prophets and Apostles were sent from among them the Children of Israel. So it is proper for those who first accept the truth when the Prophet Muhammad conveys an invitation to worship Allah. Among the nations of their former contemporaries, they have been set apart by God with the blessing of revelation. Until they were freed from Pharaoh's bondage and given the special land of their ancestors Ibarahim and Ishaq, and dozens of Prophets and Apostles from among them.⁴⁵ Some of the verses in the Qur'an that explain between Israel and the blessings given to them are al-Baqarah (2) 40, 47, 122, 211, Taha (20) 80 and as-Shuara (26) 59.

Israel's promise to Allah

Through the initial intercession of the Prophet Moses, God made a promise to the Israelites to be able to carry out these promises with the blessings that had been given to them. These promises are so that they worship Allah Almighty, respect mothers, defend families, defend orphans and the poor, be kind to fellow humans, establish prayers and pay zakat.⁴⁶ However, after the death of the prophet Moses as the bearer

⁴⁵ Humka, *Tafsir al-Azhar*, Vol. 1. Hallam. 180

⁴⁶ Humka, *Tafsir al-Azhar*, Vol. 1. Hallam. 233

of the Torah, one by one they broke the promise. The prophets then came with Moses to show Israel the right way, but they did not trivialize the doctrine except for a few of them. This is stated in al-Baqarah (2): 40, "*O Children of Israel, remember My favor that I have given you and fulfill your promise to Me, I will surely fulfill My promise to you. Only in Me should you be afraid.*"

Israel with the Prophets

Allah SWT sent a Prophet or Messenger to an ummah as a guide to guide his ummah to the right path. Since the beginning many Prophets and Apostles have been sent to the Israelites including the Prophet Yaqub, the Prophet Joseph, and the Prophet Moses. Then the Prophet Aaron, the Prophet Ilyas, the Prophet Ilyasa, the Prophet Jonah, and the Prophet David. Followed by Prophet Sulaiman, Prophet Zakaria, Prophet Yahya, and Prophet Isa. And also the prophets which is not mentioned who continued the doctrine of the prophet Moses but were not very well known such as Daniel, Yash'iyah, Armiyah, Hazqil, etc. Prophet Moses became one of the prophets who preached Israel for a long time with many trials and tests accepted. He was accompanied by his brother Prophet Aaron to preach to Israel at that time to persuade Pharaoh to worship Allah and release the children of Israel from the slavery system. In addition, the Prophet Moses left to the Israelites the book of the Torah which contains all the instructions and shari'a.⁴⁷ It is stated in al-Jatsiyah (45): 16, "*And indeed, to the Children of Israel We have given them the Book (Torah), power and prophethood, We have bestowed upon them good sustenance and We have given them more than the nations (at that time)*".

According to the Israelis, they only recognized the apostleship only up to the Prophet Moses, so they did not recognize all the prophets or apostles who came after the Prophet Moses. With this stance, Israel did not even hesitate to kill the prophets from among them simply because of their dislike of the doctrine to return to the right path. In addition to murder and attempted murder, they also attempted to kill the

⁴⁷ Abdul Malik Abdul Karim Amrullah Hamka, *Tafsir Al-Azhar Volume 9* (Singapore: Pustaka Nasional Pte Ltd, 1990). p. 6611

character of a Prophet.⁴⁸ When the prophet Noah preached to his people to practice monotheism to Allah, their deniers actually said that Noah was a person with a mad disease (Al-Mukmin (40): 24-25). Hud is said by his people who deny him to be mad (Al-Hud (11): 54). Shaleh by his people is said to be influenced by magic (Ash-Shua'ara (26): 153). Jesus was referred to by the Jews as a sorcerer (As-Shaff (61): 6). From the beginning of his birth to adulthood, becoming an apostle of hate speech became more and more so that they wanted to kill him, but their efforts were hindered by Allah. This event then gave rise to a very heinous slander for Jesus which was carried out by the Jewish leader, Paul, who created a new religious concept, namely the Trinity, which is believing in God having children (Prophet Jesus) and coexisting with the holy spirit (Archangel Gabriel).⁴⁹

The treatment of the Israelites with the Prophet Muhammad was not much different from other prophets. The Israelites rejected the preaching of the Prophet Muhammad even though the Israelites were in a position as the previous guardian of the book of Allah. Not only did they not recognize the Prophet Muhammad as a Prophet, the Israelites also delegitimized the prophethood of the Prophet Muhammad in various ways. They have tried to kill the Prophet Muhammad but it is all in vain. They do this because they think that they are a group that has the right to privileges and exceptions, both from religious rules and community rules.⁵⁰

Israel and Pharaoh

The Pharaoh described in the Qur'an is a ruler who is cruel to his people. There were so many blessings given to Pharaoh but he and his followers always disbelieved. Therefore Moses was sent to show them the right way accompanied by his brother Aaron. The disobedience committed by Pharaoh and his supporters included various actions, such as the slaughter of boys (Al-Baqarah 2:49), tyranny (Al-A'raf 7:103), persecution of the people (Al-A'raf 7:141), pride (Jonah 10:75), extravagance and

⁴⁸ Muhammad Ali, "KILLING THE 'PROPHETS'" 8, no. 1 (2010).

⁴⁹ Humka, *Tafsir al-Azhar* Vol. 3. Hallam. 1919

⁵⁰ Andriani, "BANI ISRAEL AS THE KEY TO UNDERSTANDING THE POST-TRUTH ERA," *Journal of Sociology of Religion: Scientific Journal of Sociology of Religion and Social Change* 13, no. 1 (2019).

arbitrary government (Thaaha 20:43), policies that divide groups of society in the service of interests themselves, as well as destruction (Al-Qashash 28:4), various wrongs and criminal acts (Al-Qashash 28:8), and others.⁵¹ It took Moses and Aaron approximately two years to meet Pharaoh. He said that his coming was because of the same God who had advocated to worship God and in addition to that to rid the Israelites of the cruelty of his slavery system and let them live freely.⁵² This is stated in al-A'raf (7): 105, *"It is obligatory for me not to say (anything) against Allah, except for the rightful one. Truly, I have come to you with a tangible proof of your Lord. Therefore, let the Children of Israel go with me."*

God has given nine signs of God's greatness to Pharaoh and his followers to strengthen the discipline and truth brought by Moses. These signs are spread in the Qur'an and are included in the tafsir Azhar as follows:

- a. The stick of the Prophet Moses can transform into a snake that defeats the magic of a sorcerer and a rod that is struck into the ocean so that it is split in half by Allah's permission.
- b. When he squeezes his right hand into his armpit on his left side, and then he takes it out again, the hand will shine.
- c. A large typhoon that destroyed buildings.
- d. The danger of locusts destroying the crops of the inhabitants of Egypt.
- e. The danger of gnats and bedbugs is very numerous.
- f. The danger of frogs that pop up is numerous.
- g. The wide and long Nile River flows water that resembles blood and smells of blood.
- h. Damage to crops and disease outbreaks.⁵³

⁵¹ Effendi Effendi, "The Historicity of the Story of the Pharaoh in an Islamic Perspective," *Al-Adyan: Journal of Interfaith Studies* 13, no. 1 (June 30, 2018): 71–96.

⁵² Abdul Malik Abdul Karim Amrullah Hamka, *Tafsir Al-Azhar Volume 4* (Singapore: Pustaka Nasional Pte Ltd, 1990). p. 2466

⁵³ Abdul Malik Abdul Karim Amrullah Hamka, *Tafsir Al-Azhar Volume 6* (Singapore: Pustaka Nasional Pte Ltd, 1990). p. 4131

The nature and behavior of Israel in society

In Surah al-Isra (17): 4, "*And We decreed against the Children of Israel in the Book, "You will surely do evil on this earth twice, and you will certainly boast with great pride."* God has stated in the book, that the israelis will cause damage on the earth twice. Because of the disbelief and arrogance that they do towards the blessings of Allah and other nations. Because of their selfish actions, they end up creating damage. According to the expert testimony, the first damage is the damage they caused after the death of their great kings, David and Solomon. Second, the damage due to presumptuousness killed the Prophets. Among them, Prophet Isa and Prophet Muhammad were almost killed.⁵⁴ In addition to killing the Prophets, the Israelis did not hesitate to kill people out of envy and because they were just letting go of their hearts. This is based on the interpretation of the murder verse in al-Maidah (5): 32 which is specifically addressed to the Israelites even though the murder was not only committed by the Israelites. That whoever kills his fellow man, who is not because of the person he killed, is guilty of killing a person, that is, he is killed by the order of the judge. The emphasis of this verse is that a murderer and a destroyer of public order and security is the same as killing all men. Because thus humans do not feel safe and do not feel guaranteed their right to life because of fear.⁵⁵

The Relevance of the Words Jewish and Israil

Between Jews and Israel, the relationship between these two words has been established for a long time and has been related to each other throughout history. The relationship between Jews and Israel is very close and involves various aspects. Historically, the land of Israel is the ancestral land of the Jewish people with deep religious and historical significance. Hebrew and Jewish culture continued to flourish in Israel, strengthening cultural ties to ancient Jewish traditions. Overall, Israel is a symbol of Jewish resurrection and survival, playing an important role in global Jewish

⁵⁴ Humka, *Tafsir al-Azhar*, Vol. 6. Hallam. 4015

⁵⁵ Humka, *Tafsir al-Azhar* Vol. 3. Hallam. 1709

identity, religion, and culture. The Zionist movement in the late 19th century aimed to establish a Jewish state in this land, which was finally realized with the establishment of the State of Israel in 1948. Jews in and after the creation of the state of Israel immediately expropriated, occupied and expelled the Muslim Palestinian population from their land. Israel blindly kills innocent Muslim Palestinians, as happened in the Deir Yasin incident in 1948. Israeli Jewish-Israeli soldiers and soldiers have killed and tortured men and women, teenagers and infants, even heinously.⁵⁶

In the tafsir al-Azhar, it is stated that the history of human life on this earth continues. Indeed, at one time Israel was the landlord and ruler of the land of Jerusalem, but hundreds of years after the Prophet Moses, other nations have ruled the country one after another, starting from the Babylonians, Persians (Iranians), Greeks and Romans. The Christian Romans at that time had controlled the land, until the greatness of Islam came under the leadership of the caliph Umar bin Khattab. And the country remained part of Arab Muslims for approximately 1300 years. But then the landlords returned with help from the west to reclaim their land in 1949 and they have expelled at least a million Arabs from there.⁵⁷ The treatment given to the indigenous Palestinian or Arab populations cannot be generalized because based on the laws of the nations it is not allowed to build a state on the basis of having ties to history alone.

The character of Jews and Israelis in modern times is very clearly depicted in the Qur'an. In the Qur'an, the depiction of Jewish and Israeli characters has many negative connotations. So it is a prohibition for Muslims to follow what the Jews and Israelis have done. Jews and Israelis in the Qur'an are portrayed as arrogant and violent human beings who are not reluctant to kill. Since the Balfour declaration⁵⁸ was agreed

⁵⁶ Misri A Muchsin, "PALESTINE AND ISRAEL: History, Conflict and Future," *MIQOT: Journal of Islamic Sciences* 39, no. 2 (December 5, 2015), accessed June 6, 2024, <http://jurnalmiqotojs.uinsu.ac.id/index.php/jurnalmiqot/article/view/32>.

⁵⁷ Humka, *Tafsir al-Azhar*, Vol. 4. Hallam. 2849

⁵⁸ A public statement issued by the British Government in 1917 during World War I announced its support for the establishment of a "national home for the Jewish nation" in Palestine, then an Ottoman territory with a minority Jewish population. This declaration was contained in a letter dated November 2, 1917 from the British Foreign Secretary, Arthur Balfour, to Lord Rothschild, a leader of the British Jewish community, to be delivered

by the British on November 2, 1917, for the first time Jews built houses in Palestinian land shortly after the defeat of the Ottoman army under Mustafa Kemal's command in Syria. Since then the lives of the Palestinian people have been under the pressure of Israel which under help of the British empire. On May 14, 1948, the brutality that Jews perpetrated on Arab-Palestinians in the area called Deir Yasin took place, with 300 people being brutally and indiscriminately killed. On the same day Israel declared its independence.⁵⁹ 76 years have passed and Palestinian life is far from normal due to large-scale explosions in almost the entire Palestinian area. Bullet fire, the blast of tank cannons and rockets flying between the Zionist group and Hamas is a form of hell for ordinary people who are victims, especially Palestinians.

The Israeli-Palestinian conflict must be recognized as having become a global morality. All forms of threats and wars are the subject of discussion for all parties. This is due to the new color of warfare involving social media as a weapon and any party from all over the world can get involved. *Cyberwar* is a threat to one of the parties if it can lead opinions to show a certain morality and show *the good and the bad guys* in this conflict.⁶⁰ According to Hamka, the suffering experienced by the Palestinian people will not be liberated from the Zionist Israelis unless Muslims around the world change their spiritual orientation which has been a Muslim weapon. The spiritual orientation is belief and confidence in all provisions of Allah. Hamka also interprets that "Modern Islamic thinkers have come to the conclusion that Palestine and the Holy Land of Jerusalem will not be able to be retaken from the hands of the Jews (Zionists) until Arabs in particular, and Muslims in general, return their thinking to Islam. Because, both the Jews with their Zionist movements, and the capitalist countries that support the establishment of the state of Israel morally and materially, are united in a modern

to the Zionist Federation of Great Britain and Ireland. The text of the declaration was published in the media on November 9, 1917.

⁵⁹ Mohd Roslan Mohd Nor, "The Israeli-Palestinian Conflict from the Aspect of Modern History and Liberation Measures from the Grip of the Zionists," *Journal of Al-Tamaddun* 5, no. 1 (December 31, 2010): 73–92.

⁶⁰ Leonard C. Epafra, "UNDERSTANDING THE CULTURAL MEMORY OF JEWS IN THE ISRAELI-PALESTINIAN CONFLICT," *Jurnal Kawistara*, no. Vol. 3, No 2 (2013) (2013), <http://journal.ugm.ac.id/kawistara/article/view/3978>.

way, not to fight the Arabs because they are Arabs, but to fight the Arabs because they are Islam."⁶¹

Analysis

The pattern of *ijtima'i* and theology makes the tafsir of Al-Azhar as an interpretation that can strengthen the Muslim creed by connecting the verses in the Qur'an with the problems that occur in society. Hamka is one of the highlights of Indonesian Muslims to see the views of a mufasssri al-Qur'an on the words Judaism and Israel. The analysis carried out by the author on the verses of Judaism and Israel in the tafsir of Al-Azhar can be classified into historical analysis and theological analysis.

Historical analysis

Jews and Israelis come from the same family and are difficult to let go of each other. The Jews began with one of Jacob's sons named Yahuda. With twelve other tribes descended from Jacob, the Jews survived and exist today. In general, Jews are a nation as well as a religion that is included in a certain community and believes in the Prophet Moses as a prophet and the Torah or Tanakh or the Old Testament as a holy book. Israil is a nickname given to Jacob which means as a fighter of Allah. The twelve tribes in the children of Israel came from the children and descendants of Jacob or Israel so that all of Jacob's descendants are called the Israelites, including the Jews who became the largest tribe in the nation of Israel. In the tafsir of Al-Azhar volume 1, namely juz 1, 2 and 3, there are many mentions between Jews and Israelis about various problems from the time of the Prophet Moses to the Prophet Muhammad (peace be upon him).

Theological analysis

Jews and Israelis in their doctrine believe that the Lord of the Prophet Moses is one, namely God. The Torah or Tanakh is a holy book that regulates all the rules of

⁶¹ Humka, *Tafsir al-Azhar*, Vol. 1. Hallam. 213

life. Over time, the Torah has been largely removed from its teachings and physical writings by the Israelites. So that to restore the teachings of the children of Israel to God Almighty, the Prophet Isa and the Prophet Muhammad were sent to them. However, the proof is that the Prophet Isa and the Prophet Muhammad received bad treatment and even received death threats from Jews or Israelis. The difference between the words Jews and Israels in the interpretation of Al-Azhar lies in the recognition of each group. Jews felt and recognized themselves as chosen and privileged people compared to other nations. Jews are often portrayed negatively in the Qur'an with denial and arrogance in Islamic history. Meanwhile, Israil in the interpretation of Al-Azhar is said to not recognize himself as special even as a child of Allah. Israel is glorified but implicitly, because it is the inheritor of the teachings of Abraham, Isaac, and Jacob about believing in the One God. So as long as the establishment remains in them, the glory remains and will not be lost. Israel is described as a nation that was liberated by the Prophet Moses from the constraints and cruelty of Pharaoh. After that they were greeted with the glory and splendor of their kings, namely Prophet David and Prophet Solomon. In the Qur'an, Israel is encouraged by Allah to recall all the blessings that have been received. By remembering the blessings and greatness of God, it is appropriate for them to accept the teachings brought by the Prophet Isa and the Prophet Muhammad as a continuation of the teachings of the Torah.

Conclusion

The interpretation made in Al-Azhar's interpretation of the words Judaism and Israel has received a special spotlight for Indonesian Muslims on the recent development of the conflict between Israel and Palestine. With the style of adabi ijtimai, Hamka interprets the verses of the Qur'an with humanist values and social values in community life and includes several examples in Indonesia. In general, the definitions of Jews and Israelis cannot be interpreted differently because they come from the same family. However, in the character of the words Jews and Israil in the tafsir of Al-Azhar can be mapped into several types. First, the Jewish characters in the

tafsir of Al-Azhar are Jews claiming to be the sons and lovers of Allah, Jews lie in the name of Allah, Jews feel the most right, Jews change the contents of the book, Jews demean other nations and Jews hate Muslims. Second, the characters of Israel in the tafsir of Al-Azhar are Israel with many blessings by Allah, the promise of Israel with Allah, Israel with the Prophets, Israel and Pharaoh and the nature and behavior of Israel in society.

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