

Some Terms and Characteristics What is preached in The Qur'an About Judaism

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ABSTRACT

Researchers try to reveal in detail related to the mention that is always based on the Jews. The mention has become a popular term, attached, has certain meanings and purposes, such as the mention of the Jews, the Children of Israel and the mention of the People of the Book. After being traced through the sequence of verses and surahs, it was found that at least 40 verses of the words "Bani Israel" were found with various forms, meanings and emphasis of the verse in question. The researcher tries to trace the meaning of the word "ahlul Kitab" in the Qur'an. After being traced through the sequence of verses and suras, a thematic approach model is also used. After being traced, the researcher found at least 30 verses of the words "Ahlul Kitab" with various forms, meanings and emphasis on the verse in question.

First, Judaism (*Jews*) in many common sense, is often only known as a name for one of the heavenly religions, or a name for a particular ethnicity who adheres to the Jewish religion. *Second*, this discussion tries to trace the meaning of the word "Bani Israel" in the Qur'an. The approach used in the search uses the sequence of verses according to the order of the surahs in the Qur'an .

Keywords: Jews, Children of Israel and People of the Book.

Introduction

Judaism as an identity actually contains a complex meaning. *Erik H. Cohen*, citing Gitelman et.al., for example, states that to understand the issue of Jewish identity, we must be able to distinguish between *Jewish consciousness* which means the strength of affiliation as a community (*strength of affiliation*) with Jewish meaning (*Jewish*). *meaning*), namely how Jews understand their Jewishness (*how Jews understand jewishness*) (Erik H. Cohen: 11).

Another concept that is often associated with Judaism is Zionism (*zionism*). The term Zionism itself comes from the root word *Zion* or *Zion* which is a synonym for the term Jerusalem (*Encyclopedia Americana*, Vol. 29: 783). *Zion* is also an English term, taken from the Latin *Zion* and the Hebrew word is *Tsyon*, which refers to the name of a hill in the holy city of Jerusalem. Jerusalem in this case is a heavenly land which is believed by the Jews as the promised land for them (Willian Banton: 955). In simple terms, Zionism is a movement of nationalism and/or the emancipation of the Jews in response to the failure of the German and French nations who had promised emancipation and independence for the Jews.

This movement is an attempt to have an independent place for the Jewish community or

people, with which they can preserve their own traditions and culture, and be free from various oppressive practices that they have experienced in the history of the nations. In other words, Zionism calls for the Jews to form a single community and must transform themselves into a political entity and establish a Jewish state (Jacob Neusner: 257). The rise of Jewish nationalism, although not yet a nation in its formal sense, actually coincided with the rise of nationalist consciousness on the plains of Europe.

Next, the researcher explores the meaning of the word "Bani Israel" in the Qur'an. the approach used in the search uses the sequence of verses in accordance with the order of the surahs in the Qur'an. After being traced through the sequence of verses and surahs, it was found that at least 40 verses of the words "Bani Israel" were found with various forms, meanings and emphasis of the verse in question.

In the Indonesian Encyclopedia, "people of the book" are people who hold to a religion that has a holy book that comes from God. This title is to distinguish them from idol worshippers and other polytheists. In the Qur'an, the word *Ahlul Kitab* is intended to refer to those who follow the Torah and the Bible, which were revealed to Moses and Jesus, respectively. They are Jews and Christians (Willian Banton: 115). The mention of *Ahlul Kitab* which means Jews and Christians also applies in general, without any specialization of certain groups from them. Departing from this, it can be understood that anyone who claims to be a Jew or a Christian is a person of the book regardless of his theology (Muhammad Izzi: <https://muslim.or.id/19330-ahlul-kitab.html>).

Method.

This study examines the theological search for the meaning of the words Judaism, Bani Israel and *Ahlul Kitab* . After the data is collected, this study uses a library research approach. Further processed and analyzed through a qualitative approach. Then interpretations and conclusions are taken from the data that has been processed and analyzed earlier. The processed data will become an opinion.

The appropriate scriptures in this study are formulated as much as possible with the theological line of heavenly religion. Data sources, consisting of primary and secondary sources. The prime sources are the Religious Scriptures, the Holy Qur'an, literature related to Jewish theology, the Children of Israel and the People of the Book. Meanwhile, with regard to the translation of the holy verses of the Qur'an, the researcher holds the guidelines for the translation approved by the Ministry of Religion of the Republic of Indonesia. The type of research used is classified as library research, namely an investigation conducted to obtain facts from existing symptoms and seek information. factual information about, "some terms and characteristics that are reported in the Holy Qur'an about Jews. While the information to be obtained is through the description of the Bible which is used as a philosophical basis. Data collection techniques with library research (Library Research). Where the researcher conducted a series of collections of library resources related to the research topic carried out.

Results and Discussion

Jews

Often associated with Jews is Zionism (*zionism*). The term Zionism itself comes from the root word *Zion* or *Zion* which is a synonym for the term Jerusalem (*Encyclopedia Americana* Vol. 29: 783). *Zion* is also an English term, taken from the Latin *Zion* and the Hebrew word is *Tsyon* , which refers to the name of a hill in the holy city of Jerusalem. Jerusalem in this case is a heavenly land which is believed by the Jews to be the promised land for them (William Banton: 955). In simple terms, Zionism is a movement of nationalism and/or the emancipation of the Jews in response to the failure of the German and French nations who had promised emancipation and independence for the Jews. This movement is an attempt to have an independent place for the Jewish community or people, with which they can preserve their own traditions and culture, and be free from various oppressive practices that they have experienced in the history of the nations. In other words, Zionism calls for the Jewish people to form a single community and must transform themselves into a political entity and establish a Jewish state (Jacob Neusner: 257). The rise of Jewish nationalism, although not yet a nation in its formal sense, actually coincided with the rise of nationalist consciousness on the plains of Europe. Shlomo Sand wrote:

“The Zionist idea was born in the second half of the nineteenth century in Central and Eastern Europe, in the lands between Vienna and Odessa. It grew uneasily on the fringes of German nationalism and reached the lively cultural marketplaces of the Yiddish population. In fact, for all its marginality, Zionism was part of the last wave of nationalist awakening in Europe, and coincided with the rise of other identity-shaping ideologies on the Continent. It can be viewed as an attempt at collective assimilation into modernity, exactly like the surrounding national enterprises that were then starting to take shape. While a significant number of its ideological progenitors belonged more or less to the Germanic culture—Moses Hess, Theodor Herzl, Max Nordau—those who developed, disseminated and implemented its theories came from the intelligentsia of the widespread Yiddish-speaking population, which was densely packed into the cities and towns of Poland, the Ukraine, Lithuania, Russia and Romania.” (See Shlomo Sand: 252).

Some people think that the Zionist movement was born as a result of the strengthening of anti-Semitic sentiments in European society. The Jews who felt their safety was threatened by this phenomenon finally began to make some important efforts to unite them in one sovereign state and could protect what they had. However, the historical reality shows the opposite. No Zionist movement emerged as a result of this sentiment. Moshe Maor in this regard, for example, explains:

“ The most common explanation for the emergence of Zionism is the spread of anti-Semitism. The no Zionist movement emerged as a result of anti-Semitic events during the eighteenth century or at any earlier period. The rise of the Zionist Movement following the escalation of anti-Semitism at the end of the nineteenth century implies, therefore, that anti-Semitic events could have been a trigger to the emergence of Zionism but not a cause. Any analysis that makes a cause and effect argument regarding Zionism should look for a factor that operates continually on a given effect for a considerable period of time. In the case of

Zionism, this factor was the breakdown of traditional Jewish life and the attempts by Jews to reconstruct their life within European nation states.” (Moshe Maor: 1-2).

Apart from the debate about the cause of the emergence of Zionism, the main premise that must be noted from the emergence of this movement is that the main solution to the problems facing the Jewish people is to establish a state in the land of Eretz Israel. This land is the only area in their faith that is not only promised by God, but is also believed to be a land where they can be productive and independent. Although this initial idea only wanted the land of Eretz in Israel, in practice, there were many Jews who stated that the land was not enough to accommodate all Jews. Therefore, they need to expand the territory including most of the Palestinian territories (Moshe Maor: 4).

For more detail, the researcher will try to trace the very fundamental meaning of the term *Jewish mention*, either in the Holy Qur'an or in the Al-Kitab (old and new testaments). In the Holy Qur'an revealed repeatedly about 22 verses, God refers to it as the word "Jew", in various forms. In this search, the researcher examined according to the order of the verses of the Koran contained in it. *First*, the affirmation of the truth of religious practice in general, for believers, Jews, Christians and the Shabiin religion. They get a reward from God according to their time (Surah Al-Barah, 2: 62; QS. Al-Maidah, 5: 69) *Second*, it shows the characteristics of Jewish cunning in religion. their place, they said: "We heard", but We did not want to obey, and (they said also): "Listen" while you actually did not hear anything, and (they said): "Raa'ina", by turning -twisted his tongue and denounced religion. If they had said: "We hear and obey, and listen, and pay attention to us", surely that would be better for them and more appropriate, but Allah cursed them, because of their disbelief. they do not believe except a very thin faith (Surah Annisa, [4]: 46).

Third, because the Jews have the characteristics of tyranny, God cursed him by forbidding the food that was previously permitted. (humans) from the way of Allah (QS. Annisa, 4: 160; QS. Al-An'am, [6]: 146). *Fourth*, another characteristic of the Jews is that they like to commit acts of lies and spread hoax news. have believed", but their hearts do not believe; and (also) among the Jews. (the Jews) Very fond of hearing (news) lies, and Very fond of hearing the words of others who have never come to you; they change the words (Torah) from their places. They say: "If this is given to you (which they have changed) to you, then accept it, and if you are given something other than this, then be careful." Whoever Allah wills astray, then you will never be able to reject anything (which comes) from Allah. they are people whom Allah does not want to purify their hearts. they will receive humiliation in this world and in the hereafter they will have a great torment (Surah Al-Maidah,[5]:41).

Fifth, the characteristics of the Jews most like to exchange the verses of Allah with worldly, wealth, throne and position. "Indeed We have sent down the Torah in it (there is) guidance and light (which illuminates), with which the case of the Jews was decided by the prophets who surrendered to Allah, by their pious people and their priests. their priests, because they were commanded to keep the Books of Allah and they were witnesses against them. therefore do not fear people, (but) fear Me. and do not exchange My verses for a small price. Whoever does not judge according to what Allah has sent down, then they are the disbelievers.” (Surah Al-Maidah, [5]: 44). *Sixth*, the characteristics of Judaism are used to claiming to be the truest religion and a nation that is loved by God, while others are considered

despised." Say: "O you who adhere to the Jewish religion, if you claim that you are the beloved of Allah and not other humans, then expect your death, if you are truthful" (Surah Al-Jumu'ah, 62).]:6).

Seventh, the first time the word Judaism is revealed in the Qur'an when Moses prayed to Allah with the phrase "Hudnaa", interpreted as repentance, "and establish for Us good deeds in this world and in the hereafter; Verily We return (repent) to You. Allah says: "My punishment will be on whom I will and My mercy covers all things. So I will assign My mercy to those who are pious, who pay zakat and those who believe in our verses. " (Surat al-Araf, [7]: 156). *Eighth*, the Jewish claim that those who will go to heaven are, if they follow Judaism or Christianity. This claim shows the monopoly of Jewish theological truth. This theological claim is a hoax and breaks the truth of other religions, "and they (Jews and Christians) say: "None will enter heaven except those (who are religious) Jews or Christians". that is (only) their empty wishful thinking. Say: "Show me your proof of truth if you are truthful" (Surah Al-Baqarah, [2]: 111).

Ninth, the Jews claim that guidance is a monopoly of their rights, even though this is not the case, "and they say: "Be a follower of Judaism or Christianity, surely you will get guidance". Say: "No, except (we follow) the religion of Abraham, which is straight. And he (Ibrahim) was not of the polytheists" (Surah Al-Baqarah, [2]: 135). This Jewish error is confirmed again in other verses of the Qur'an, such as in Surah al-Baqarah, "Or do you (Jews and Christians) say that Abraham, Isma'il, Ishaq, Ya'qub and their descendants, is a follower of Judaism or Christianity?" Say: "Do you know better or Allah, and who is more unjust than one who hides the shahadah from Allah that is in him?" And Allah is never heedless of what you do. QS. Al-Baqarah, [2]: 140). Even Allah states again in another verse, that even though Abraham was not a Jew, "Ibrahim was not a Jew and not (also) a Christian, but he was a straight person.] and surrender (to Allah) and He is not one of the polytheists." (Surah Ali Imran, [3]: 67).

Tenth, the characteristics of the Jews used to argue between their groups or with others, "and the Jews said: "The Christians do not have a grip", and the Christians said: "The Jews do not have something to hold on to," even though they (together) read the Bible. so do those who do not know, say as they say. Then Allah will judge between them on the Day of Resurrection, as to what they differed about (Surah Al-Baqarah, [2]:113).

Eleventh, the Jews have the characteristics of hating other religions, unless it follows their will. The nature of hostility between religions has been built since the emergence of Islam, Jews feel uncomfortable with the emergence of the last religion -Islam-. This is stated in the Qur'an, "Jews and Christians will not be pleased with you until you follow their religion. Say: "Verily Allah's guidance is the (true) guidance". And indeed, if you follow their will after knowledge has come to you, then Allah will no longer be your protector and helper (2:120). This characteristic is reiterated in the Qur'an as follows: "Indeed you will find those who have the strongest hostility towards those who believe, the Jews and the polytheists. And indeed you will find the closest friends to those who believe are those who say: "Indeed, we are Christians." That is because among them (the Christians) there are priests and monks, (also) because they are not arrogant" (Surah Al-Maidah, 5:82).

They even claim that they consider themselves to be children of Allah and lovers of Allah." The Jews and Christians say: "We are Allah's children and His lovers". Say: "Then why

does Allah punish you for your sins?" (You are not children of Allah and His lovers), but you are human (ordinary) among those He created and tortures whom He wills and tortures whom He wills. and to Allah belongs the kingdom between the two. and to Allah return (everything) (Surah Al-Maidah,[5]:18).

Therefore, theologically for Muslims it is not allowed to make the leader of a Jewish group. "O you who believe, do not take the Jews and the Christians as (your) leaders; some of them are leaders for others. Whoever among you takes them as a leader, then indeed that person is one of them. Verily, Allah does not guide the wrongdoers (Surah Al-Maidah, [5]: 51).

The logical consequence that the Jews received was, -because of the negative behavior of the Jews too much-, both in terms of words and deeds, then Allah cursed them." cursed for what they have said. (not so), but God's hands are open; He spends as He wills. And the Qur'an which is revealed to you from your Lord will indeed increase disobedience and disbelief for most of them. and We have caused enmity and hatred between them until the Day of Resurrection. Every time they kindle the fire of war, Allah extinguishes it and they do mischief on the earth, and Allah does not like those who do mischief (5:64). God's curse came down, because they said about Uzair the son of Allah, "the Jews said: "Uzair is the son of Allah" and the Christians said: "Al Masih is the son of Allah". That is what they say with their mouths, they imitate the words of the former disbelievers. Cursed by their God, how did they turn away?" (Surat Attaubah, [9]:30).

Researchers found at least about 22 verses enshrined in the Qur'an. From these verses, it shows the various meanings referred to by the word "Jew" which is contained in the Qur'an. *First*, showing Judaism as a religion, *second*, showing Judaism as an individual and as a group of people from Judaism and *third*, it can show as behavior or also as a character that shows the negative side played by Jews, when they express their behavior. his religiosity.

Therefore, from the search for the meaning of "Jew" in the Qur'an, the Jew is described as a human figure who, *first*, likes to hear and spread false news -hoaks-, *second*, likes to deceive others, *third*, likes to do injustice. outside the group, *fourth*, likes to hate and spread hatred among humans and against other religions, *fifth*, cunning in a religious way, *sixth*, likes to exchange the verses of Allah at a small price, when dealing with worldly problems related to economic, political and social issues. power.

Children of Israel

In this discussion, the researcher wants to try to trace the meaning of the word "Bani Israel" in the Qur'an. The approach used in the search uses the sequence of verses according to the order of the surahs in the Qur'an. After being traced through the sequence of verses and surahs, it was found that at least 40 verses of the words "Bani Israel" were found with various forms, meanings and emphasis of the verse in question. Below the researcher tries to identify according to the purpose of this research.

First, the meaning of the Children of Israel in the Qur'an emphasizes how many blessings God has given them, "O Children of Israel, remember My favors which I have bestowed upon you..." (Surah Al-Baqarah,[2]: 40). Similar verses to this are repeated in several verses, such as, "O Children of Israel, remember my favors **which** I have bestowed upon you and (remember)

that I have favored you over all the people." (Surah Al-Baqarah, 2]:47) The emphasis on the word "Bani Israel" which has the meaning of giving pleasure from God is repeated, at least God repeats it eight times, with various editorials. Sometimes the favor is mentioned directly, sometimes others only in outline. In this section, God has highly privileged the Children of Israel, to the exclusion of other nations who lived contemporaneously with the Children of Israel in the past. This gave rise to the arrogance of the Children of Israel because they felt pampered and privileged by God. So that the Children of Israel considered their contemporaries at that time, even today, considered humans who did not have the love of God.

Second, the meaning of the Children of Israel in the Qur'an emphasizes overdoing everything over other people, "O Children of Israel, remember My favors which I have bestowed upon you and (remember) that I have favored you over all mankind. [45] (QS.Al-Baqarah,[2]:47. [45]). The same thing is repeated again in sura al-Baqarah verse 122. With this statement of God, it causes the arrogance of the Children of Israel and is complacent in exchanging God's pleasures." Ask the Children of Israel: "How many clear signs (truth) have We given them". and whoever exchanges the favor of Allah[133] after the favor has come to him, then surely Allah is very severe in punishment. (Surah Al-Baqarah,[2]:211. [132]).

Third, the Children of Israel made a pledge of allegiance (mitsaqoo) with God, there is no longer a covenant between God and humans as was done to the Children of Israel. But that promise they broke or not kept until now. "And (remember), when We took a promise from the Children of Israel (ie): do not worship other than Allah, and do good to parents, relatives, orphans, and the poor, and say be kind to people, establish prayer and pay zakat. then you do not fulfill that promise, except a small part of you, and you always turn away (Surah Al-Baqarah, [2]: 83) .

The toughest promise of the Children of Israel was when God lifted Mount Thursina to make a most formidable covenant, "and We have raised (the heads of) them Mount Thursina to (accept) the Covenant (which We have taken from) them. and We commanded them: "Enter the gate prostrating[375]", and We commanded (also) to them: "Do not break the rule regarding Saturday[376]", and We have taken from them a firm Covenant. " (Surah Annisa, 154. [375]) Because of violating God's promise, many of God's favors were revoked, because it was forbidden for the Children of Israel. (AL-mAidah: 160, see also (QS.Annahl, 16:118)) .

Fourth, the Children of Israel were inherited by God two very fundamental things, namely; inherit the Book as a guide to life, "and indeed We have guided Moses; and We bequeathed the Torah to the Children of Israel," (Surah Al-Ghofir, 53). And indeed We have given the Children of Israel the Book (Torah), power and prophethood and We have given them good sustenance and We have given them superiority over the nations (in their time) (Al-Jatsiyah, 45:16). "Indeed We have sent down the Torah in it (there is) guidance and light (which illuminates), with which the case of the Jews was decided **by** the prophets who surrendered to Allah, by their pious people and their priests. their priests, because they were commanded to keep the Books of Allah and they were witnesses against them. therefore do not fear people, (but) fear Me. and do not exchange My verses for a small price. Whoever does not judge according to what Allah has sent down, then they are the disbelievers." ((Al Maidah, 44). "And indeed We have given Moses the Book (Torah), so do not hesitate to accept (the Quran) and We have made the Book (Torah) a guide for the Children Israel." (QS. Assajadah)

Inherited the power of a certain area as a place to live," and We gave inheritance to the people who had been oppressed, the lands of the eastern part of the earth and its western part[560] which We had blessed them with. and the good word of your Lord (as a promise) was completed for the Children of Israel because of their patience. and We destroyed what Pharaoh and his people had made and what they had built[561]. (Surat al-Araf, [7]:137. [560]). "Moses said to his people: "Ask Allah for help and be patient; Verily, the earth (this) belongs to Allah; He assigns it to whom He wills from His servants. And a good ending is for those who are pious. " (Surat al-Araf, [7]: 128). "So it was and We bestowed it all on the Children of Israel [1085]. (Surah As Suuraa, 26:59. [1085] Meaning). The meaning is, the Children of Israel were given a strong kingdom, apostolate, the promised land and so on.

Fifth , the Children of Israel had twelve leaders (naqiibaan), "and indeed Allah has taken the Covenant (from) the Children of Israel and We have appointed among them 12 leaders and Allah says: "Indeed I am with you, if you establish prayer and pay zakat. and believe in My messengers and you help them and you lend to Allah a good loan[406] Verily I will cover your sins. And indeed I will enter you into Paradise where rivers flow. So whoever disbeliever among you after that, verily he has strayed from the straight path (Surah Al-Maidah,[5]:12) In another verse it is mentioned as *astabatan*, which has the meaning of tribe, because the Children of Israel had twelve tribes, ". and We divided them into twelve tribes, each of which was large in number and We revealed to Moses when his people asked him for water: "Strike the rock with your stick!". spring forth from him twelve springs of water. Verily, each tribe knows its own drinking place. and We cast a cloud over them and We sent down upon them manna and salwa[576]. (We said): "Eat the good of what We have provided for you". they do not persecute us, but they are the ones who always persecute themselves." (Al A'raf, [7]: 160) .

Sixth , the liberation of the Children of Israel from the grip of Pharaoh by Musa, went through several stages, namely: through the stages of dialogue with Pharaoh with his prophetic function as stated in the Qur'an, "release the Children of Israel (go) with us" (As Suara [26]:17). "It is obligatory for me not to say anything against Allah, except what is right. Indeed, I have come to you with clear evidence from your Lord, so let the Children of Israel (go) with me" (Al a'raf, [7]:105.). The next stage; when Egypt was hit by a disaster or calamity, then Pharaoh asked for help Musa. "And when they were struck with the punishment (which has been explained) they said: "O Moses, ask for Us to Allah with (intermediary) prophethood which Allah knows is with you[559]. surely We will believe in you and We will let the Children of Israel go with you "(Al a'raf,[7]:134. [559]).

The next stage is, the stage of Musa's crossing to bring the Children of Israel across the sea, "and We brought the Children of Israel across the sea[562], then after they came to a people who continued to worship their idols, the Children of Israel said: "O Moses. We are a God (idols) just as they have several gods (idols)". Musa replied: "Surely you are a people who do not know (the attributes of God)" (Surah Al a'raf, [7]:138. [562]). then the next stage, the stage when Pharaoh followed across the ocean and drowned. "And We allowed the Children of Israel to cross the sea, then they were followed by Pharaoh and his army, because they wanted to persecute and oppress (them); until when the Pharaoh had almost drowned he said: "I believe that there is no God but God in whom the Children of Israel believe, and I am one of those who have

surrendered (to Allah)" (Surah Yunus, [10]: 90.).

The stages of the Children of Israel get the first comfort after being saved by God through Moses. "And verily We have placed the Children of Israel in a good abode [705] and We have provided them with good things. So they did not dispute, except after knowledge came to them (which is in the Torah). Verily, your Lord will decide between them on the Day of Resurrection about what they differed." (Surah Yunus, [10]: 93. [705]). The final stage of salvation is by entering into a covenant with God, "O Children of Israel, Indeed We have saved you all from your enemies, and We have made a covenant with you all (for munajat) on the right [934] of the mountain [935] and We have sent down to you all manna and salwa [936]." (QS. Al-Isra, [17]: 80. 934).

People of the Book

In this discussion, the researcher wants to try to trace the meaning of the word "ahlul Kitab" in the Qur'an, the approach used is to use the sequences of verses according to the order of the surahs in the Qur'an. After being traced through the sequence of verses and suras, a thematic approach model is also used. After being traced, the researcher found at least 30 verses of the words "Ahlul Kitab" with various forms, meanings and emphasis on the verse in question. Below the researcher tries to identify according to the purpose of this research.

In the Indonesian Encyclopedia, "people of the book" are people who hold to a religion that has a holy book that comes from God. This title is to distinguish them from idol worshippers and other polytheists. In the Qur'an, the word *Ahlul Kitab* is intended to refer to the group who follows the Torah and the Bible, which were revealed to Moses and Jesus, respectively. They are Jews and Christians. (Hasan Shadily: 115). The mention of *Ahlul Kitab* which means Jews and Christians also applies in general, without any specialization of certain groups from them. Departing from this, it can be understood that anyone who claims to be a Jew or a Christian is a person of the book regardless of his theology (Muhammad Izzi et al:).

The term *Ahlul Kitab* comes from two Arabic words which are arranged in the form of *Idhafat*, namely *Ahlul* and *Al-Kitab*. *Ahlu* means owner, expert, while *Al-Kitab* means holy book. So, *Ahlul Kitab* means, "Owners of the Scriptures", i.e. the people of the prophets who were revealed to them the holy book (God's revelation). In this case, Imam Shafi'i (d. 204 H) emphasized that what is meant by *Ahlul Kitab* is only limited to two groups, namely the Jews and Christians from the Children of Israel. Meanwhile, outside the Children of Israel, even though they are Jews or Christians, according to Imam Shafi'i, they are not included in the People of the Book. Imam Shafi'i argued that Moses and Jesus were only sent for their people, namely the Children of Israel (this shows that the object of the call of Prophet Musa and Prophet Isa was sent only to the Children of Israel). (Tafsir Imam Shafi'i, vol. II, p. 56) As for the Zoroastrian religion, according to Imam Shafi'i it is not included in the category of *Ahl al-Kitab* (*Al-Umm: Vol.V, pp. 405*).

This is because the Magi were not revealed to him the Book, nor did they follow either Judaism or Christianity. Thus, it is not permissible for Muslims to enjoy the food slaughtered by the Magi, nor can they marry their women, even though in terms of

paying the jizya (tax), the positions of the Magi and the People of the Book are considered the same (Masgono, 2006).

This is due to a special exception, as contained in the hadith of the Prophet narrated by Imam Shafi'i, that one time when Umar was asked about the treatment of the Magi in the matter of jizya, Umar was silent (tawaquf), until Abdurrahman bin Auf came to him, while testifying that he heard the Messenger of Allah (saw) say: "Treat them (the Magi) the same way they treat the Ahl Al-Kitab." Meanwhile, the ulema insert an editorial addition: "without eating their slaughter, and not marrying their women." This is also confirmed by the teacher of Imam Shafi'i, namely Imam Malik in his book *Al-Muwatththa*, Chapter Zakat, the 42nd hadith (Masgono).

So, said Imam Shafi'i. it can be concluded that the People of the Book are only limited to the two groups, namely Jews and Christians, while the Zoroastrians are not included. This is as confirmed by the word of Allah: "(We sent down this Qur'an) so that you (not) say that, 'The book was only revealed to two groups before us. and indeed we do not pay attention to what they read.'" (Surah Al-An'am [6]: 156).

Researchers found at least about 30 verses enshrined in the Qur'an. From these verses, it shows the various meanings referred to by the word "people of the book" which are contained in the Qur'an. *First*, the people of the book in general the Qur'an refers to it as part of the infidels as the expression, "the disbelievers from the people of the book...", (QS.AL-Baqarah, [2]: 105). Even those of the people of the book want the Muslims to return to disbelief, "most of the people of the book want them to be able to return you to disbelief after you believe, because of the envy that (arises) from themselves, after the truth has become clear to them. So forgive and leave them, until Allah brings His command[82]. Verily, Allah has power over all things," (Surat AL-Baqarah, [2]: 109. [82]). And this is a form of misdirection carried out by the people of the Book, "a group of people of the Book want to mislead you, even though they (actually) do not mislead but themselves, and they do not realize it." (Surah Ali-Imran, [3]: 69). "O people of the Book, why do you deny the verses of Allah [202], even though you know (the truth) (Surah Ali-Imran, [3]: 70. see QS. Ali-Imran, 3: 98).

Second, because there has been a form of disbelief and polytheism among the people of the book, the Prophet Muhammad invited them to return to the "same sentence", "Say: "O people of the Book, Come (hold) to a sentence (determination) that there is no dispute between Us and you, that we worship none but Allah and associate Him with nothing, nor do some of us take others as gods besides Allah." if they turn away then say to them: "Be witness, that We are the ones who surrender (to Allah)" (Surah Ali-Imran,[3]:64).

Third, the people of the Book of all time claim each other about Abraham." O people of the Book, why do you deny [198] about Abraham, even though the Torah and the Gospel were not revealed except after Abraham. Do you not think?" (Surah Ali-Imran, [3]: 64. [198]). *Fourth*, the characteristics of the people of the book described in the Qur'an are the refraction of truth and falsehood, "O people of the Book, why do you mix up the truth with falsehood[203], and hide the truth[204], even though you know it? (Surah Ali -Imran,[3]: 71. [203]). From the characteristics of this refraction of truth, the

people of the Book show two faces to the Muslims, "another group of the people of the Book said (to others): "Show (as if) you believe in what has been revealed to the believers (friends). - companions of the Messenger) at the beginning of the day and deny it at the end, so that they (the believers) return (to disbelief)." (Surah Ali-Imran, [3]: 72).

Fifth, the characteristics possessed by the people of the Book are hindering from the path of Allah or always being persecuted for the truth, "say: "O people of the Book, why do you hinder from the way of Allah those who have believed, you want them to be crooked, even though you witnessed?". Allah is never heedless of what you do (Surah Ali-Imran, [3]: 99). However, from some of the people of the Book there are people who believe, If the people of the Book had believed, it would be better for them, among them there are believers, and most of them are wicked people. (Surah Ali-Imran, [3]: 110, 199).

Sixth, another behavior of the people of the Book is excessive in religion, "O people of the Book, do not transgress in your religion[383], and do not say against Allah except the truth. Verily, the Messiah, Jesus the son of Mary, is the messenger of Allah and (created by) His words[384] which He conveyed to Mary, and (with a blow) a spirit from Him[385]. So believe in Allah and His messengers and do not say: "(God is) three", stop (from saying that). (That) is better for you. Verily, Allah is the One and Only God, exalted is Allah from having children, all that is in the heavens and on earth belongs to Him. Allah is sufficient as a Sustainer" (Surah Annisa, 4:171 [383]).

Seventh, the people of the book have the view that others are wrong, it is the people of the book who are right. "Say: "O people of the Book, do you think We are wrong, just because We believe in Allah, in what was revealed to Us and in what was revealed before, while most of you are really wicked? The Qur'an itself refutes this, Say: "O people of the Book, you are not considered to be religious in the least until you uphold the teachings of the Torah, the Gospel, and the Qur'an which was sent down to you from your Lord." Verily, what has been sent down to you (Muhammad) from your Lord will increase disobedience and disbelief to most of them; So do not grieve for those who disbelieve." (Surah Al-Maidah, [5]: 68).

Conclusion

After discussing the research, the conclusions are presented in the final section. For more details, the researcher finds a very fundamental meaning of the term the term *Judaism*. In the Holy Qur'an revealed repeatedly about 22 verses, God refers to it as the word "Jew". Affirming the truth of religious practice in general, they change the words from their places, described as spreading hoaxes and Jewish cunning in religion. *The Children of Israel*, after being traced through the sequence of verses and suras, found at least 40 verses of the words "Bani Israel" with various forms, meanings and emphasis of the verse in question. It is described that God's favor was poured out on the Children of Israel, but because of breaking a promise, God took away the favor that God had given him. *People of the Book*, more dialogue that wants the Muslims to return to error.

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