

Rabbi Cherki's "Bridge of Faith" for Islamic scholars: "According to Judaism, Islam is not fundamentally excluded"

JERUSALEM, ISRAEL, March 20, 2024 /EINPresswire.com/ -- Rabbi Oury Cherki's historical letter to Islamic scholars details the historical basis for "making Islam an acceptable religion from Judaism's point of view and establishing beneficial cooperative relations." The first part caused a stir worldwide, and Rabbi Cherki has sent [the second part](#) of his open letter to Islamic religious leaders across the globe. In the letter, the rabbi discusses various topics, including the status of the Prophet Muhammad from the Jewish perspective.



Rabbi Oury Cherki (By Nathan Bar)

In the detailed historical letter, the Great Rabbi Oury Cherki, head of the "Brit Olam" institutions, writes, "In Judaism, one must meet specific requirements to be accepted as a prophet... mainly, he cannot call for a rejection of the Mosaic Torah. Because the mainstream opinion in Islam is that Muhammad called upon the Jews to abandon Judaism, he was not accepted by the Jews. On this issue, we can distinguish Muhammad's teachings from those of the Meccan and Medinan periods. The former teachings say nothing of invalidating the Torah. On the contrary, they reflect a positive attitude toward the Jews and hint at the divinity of the Torah. The teachings of the Medinan period, during which the conflict with the Jews increased, reflect a different attitude in which the claim that the Jews corrupted the holy scripture appears.

Would Islamic scholars be open to seeing the Quran's primary message as that of the Meccan period? This open question could help advance understanding in the future."

"Could it be that Muhammad's intention was for the Jews to remain in their religion and for Islam to spread the message of the Torah and the teachings of morality among the rest of mankind? Although such an interpretation is not the official law of Islam today, it is certainly possible according to what is written in the Koran itself, in many verses, such as:

Sura 2,39: "Children of Israel, remember the favor I have bestowed upon you. Keep your covenant, and I will be true to mine."

Sura 2,43: "Children of Israel, remember the favor I have bestowed upon you, and that I exalted you above the nations!"

Sura 3,50: "I come to confirm the Torah already revealed..."

Sura 5,44: "We have revealed the Torah, in which there is guidance and light. By it the prophets who surrendered themselves judged the Jews, and so did the rabbis and the divines, according to God's Book which had been committed to their keeping and to which they themselves were witnesses."

Sura 35,43: "You will find no change in the ways of God..."

Sura 10,94: "If you doubt what we have revealed to you, ask those who have read the Scriptures before you. The truth has come to you from your God; therefore, do not doubt it."

"We must note that the 12th-century Yemenite Jewish sage Rabbi Natan'el al-Fayyumi proposed this type of reading of the Quranic verses in his book, Garden of the Intellects (Bustan al-Uqul).

Therefore, it would be an acceptable position according to Judaism to accept a believer who assumes that Muhammad was a prophet who was sent to the Arabs and all other peoples but not coming to invalidate the Torah. Although there would have to be positive evidence of Muhammad's prophecy for him to be accepted as a prophet by the Jews, Judaism approves that non-Jews believe in and take Muhammad as their Prophet.

We should also point out that Judaism and Islam share many of the same commandments, such as refraining from eating pork, additional dietary requirements, modest dress, and more. Rabbi Cherky adds this in the letter sent to the scholars of Islam as a continuation of a previous letter under the title "An open letter to Islam—What does Judaism think about Islam?"

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