

The Muslim-Jewish Reconciliation Accords

Drumlanrig Castle, Scotland | 15th - 16th January 2025

A Framework of Reconciliation, Understanding, and Solidarity

Preamble

Muslim and Jewish communities around the world share a profound spiritual heritage. Both traditions are rooted in monotheism, the sanctity of life, and a commitment to justice. Global tensions, particularly in the Middle East, often strain relationships between these communities, leading to misunderstandings and fractures at a local level. In times of crisis, these fractures can deepen, escalating Islamophobia, Antisemitism, and societal polarisation.

Such tensions do not occur in isolation. They impact daily life on our streets and online; this includes instances in which children face bullying in schools, students encounter hostility on campuses, and individuals and communities feel isolated, mistrusted, and afraid. This underscores the urgent need for sustained dialogue, mutual understanding, and practical collaboration.

The basis for reconciliation and mutual respect exists within both Jewish and Islamic sacred texts, which stress shared values of monotheism, compassion, and justice. The Torah emphasises that every human being is made in the image of God (Genesis 5:1).

The Qur'ān instructs Muslims to invite People of the Scripture to come together on a '*common word*' (Qur'ān 3:64), emphasising the importance of dialogue and reconciliation.

Together, we affirm the principles of coexistence, peace, and a shared commitment to justice and compassion.

Foundational Principles of Reconciliation

1. Unity in Diversity

We acknowledge the differences in our traditions while affirming our shared belief in the One God. We commit to treating one another's sacred figures, practices, and spaces with dignity and respect.

2. Sacred Texts as a Guide

Drawing upon the Qur'ān and the Torah, we reaffirm values such as *Sulh* (reconciliation), *Rahmah* (compassion), *Tikkun Olam* (repairing the world), and *Derech Eretz* (dignity).

3. Commitment to Non-Harm

Deep within our traditions is a commitment to refraining from harmful rhetoric, stereotypes, and actions that create divisions while preserving free speech.

As the Prophet Muhammad (PBUH) said:

"By God, he does not believe". It was asked, "Who is that (who does not believe)?"
The Prophet (PBUH) answered, *"That person whose neighbour does not feel safe from him"*
(Sahih al-Bukhari, 6016)

The Jewish tradition similarly teaches

"That which is hateful to you, do not do to others. This is the whole Torah; The rest is commentary"
(Talmud Shabbat 31a)

4. Recognising the Impact of Global Crises

We acknowledge that tensions in the Middle East often have ripple effects on Muslim-Jewish relations locally. These conflicts can lead to mistrust, heightened emotions, and fractures to relationships that we cherish and value so dearly.

In such times, both communities must strive to offer reassurance, promoting dialogue, and reaffirming our shared commitment to peace and mutual understanding.

Mutual Commitments

1. Respect and Reconciliation

In public discourse, we prioritise mutual respect and acknowledge differences of opinion, fostering an environment of understanding and dialogue.

While we acknowledge the importance of free speech, we recognise how offensive or derogatory language regarding sacred figures and practices which stand at the heart of our respective faiths can be, and therefore pledge to treat them with due sensitivity and good faith.

2. Education and Awareness

We aspire to develop and strengthen joint educational initiatives addressing Islamophobia and Antisemitism.

We will work collaboratively to dispel misconceptions and foster understanding through shared workshops, interfaith dialogues, and community events.

3. Safe Spaces for Worship and Reflection

We affirm our shared commitment to openness and understanding, while respecting the need for secure and peaceful environments for worship and reflection.

Both communities are committed to safeguarding each other's places of worship and fostering an atmosphere of mutual trust and respect. We recognise the importance of security and the sensitivities surrounding places of worship.

4. Shared Civic Responsibility

As faith communities within diverse societies, we recognise our responsibility to address the societal inequities of our age such as poverty, homelessness and the climate crisis.

We will appropriately respond to societal crises with calls for peace and unity.

5. Crisis Response and Advocacy

We will explore together the establishment of a framework to address tensions arising from local and international crisis such as the Middle East, providing leadership that promotes harmony and discourages divisions within and between our communities.

Practical Implementation

To ensure the principles outlined above translate into meaningful action, the creation of the following committees will be explored together with relevant stakeholders:

1. Muslim-Jewish Leadership Council

Composed of equal representatives from both communities, the council would:

- Foster positive relationships between the Muslim and Jewish communities
- Mediate conflicts and foster reconciliation during times of tension, particularly when global events affect local community relations.
- Develop the potential for shared public statements during Middle East crises, offering reassurance and emphasising shared values of peace.
- Oversee joint projects and ensure commitments outlined in this accord are implemented.

2. Educational Collaboration Committee

Encourage interfaith work and dialogue in schools and communal spaces.

Advocating for increased faith literacy within civil society including addressing misconceptions and tropes about Islam and Judaism, promoting shared values and respect.

3. Civic Engagement and Joint Charitable Projects Committee

Launch and partner on initiatives addressing societal inequities such as food insecurity, homelessness, the climate crisis.

4. University and Campus Outreach Committee

Work together on campuses to demonstrate dialogue, build relationships, and counter prejudice.

Provide safe spaces for students to engage in respectful interfaith discussions.

5. Religious Freedoms Committee

A body exploring collaborative solutions to safeguard areas of concern around religious practice.

Looking Ahead

In the spirit of *Silm* and *Derech Eretz*, we recognise the historical tensions and misunderstandings that have caused pain to our communities. We are committed to moving forward in solidarity.

This accord lays the foundation for a transformative relationship between Jewish and Muslim communities. Together, we envision:

- Building Relationships Across Generations
- Promoting Transformative Dialogue
- Making a Creative Contribution to Wider Society
- Leaving a Legacy of Solidarity

We will work tirelessly to enable future generations to inherit our legacy of friendship, mutual respect, and solidarity

“It is hoped that God will put between you and those of whom you have enmity towards affection. God is Powerful, and God is Most-Forgiving, Very-Merciful.”
(Qur’ān 60:7)

“they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.”
(Isaiah 2:4)

Signed:

Jewish and Muslim Faith Leaders