

ANNOTATED BIBLIOGRAPHY ON
JUDAISM AND ISLAM¹

Cutler, Allan (1968) "THE ORIGINS OF MODERN ANTI-SEMITISM: A NEW HYPOTHESIS. *Judaism* 17(4):469–474.

Outlines and documents from medieval sources a theory that anti-semitism arose because Christians confounded Jews and Muslim, regarding the former as 'fifth columnists' for the latter. Church policy was a Jewish-Muslim policy, with emphasis on the conversion of Muslims. Sixth of nine articles in a symposium 'On Judaism and Islam.'

Hirschberg, H. Z. (1968) "THE JEWISH QUARTER IN MUSLIM CITIES AND BERBER AREAS. *Judaism* 17(4):405–421.

In Asia and N. Africa 80% of the Jews have emigrated to Israel or elsewhere, thus drawing to a close a history at least 1200 years old, which is recounted. Second of nine articles in a symposium 'On Judaism and Islam.'

Levine, Victor T. (1968) "RESOLVING THE CONFLICTS IN THE MIDDLE EAST. *Judaism* 17(4):491–500.

Because the image of the enemy is a projection of one's fears or an exaggeration affording ease of identification, appeal to rationality does not promise peace in the Arab-Israeli confrontation. A balance sheet for optimism and pessimism offers prophecies of alternative outcomes. Eighth of nine articles in a symposium 'On Judaism and Islam.'

Lewis, Bernard (1968) "THE PRO-ISLAMIC JEWS. *Judaism* 17(4):391–404.

While the charges that Disraeli's pro-Turkish policy was more Jewish than British were almost calumnious, it is true that European Jews in the last century were a pro-Muslim bloc. The growth of Arab national self-consciousness resulted from the interest of Jewish scholars in romanticizing Islamic empires of the past as a polemic contrast to the treatment of their people by Europe. As German and other national ideologists saw the Jews as an anti-folk, claiming they lacked the attributes of nationhood, so modern Arabs Jealously regard them as the evil incarnation of their frustrated dreams for themselves. First of nine articles in a symposium 'On Judaism and Islam.'

Rejwan, Nissim (1968) "ARABS ON ARABS: ESSAYS IN SELF-INTERPRETATION. *Judaism* 17(4):475–490.

The peoplehood of the Jews embarrasses the Arabs' inability to attain unity, exposing the gap between the cultural ideal and the actuality, and affronting Islam's profession of monotheism. Westernization has produced mutually neutralizing conservative (moral) and revolutionary (technological) currents, because of a false contrast between the spiritual East and the material West. Thus they have seceded from world civilization, which is eclectic. Seventh of nine articles in a symposium 'On Judaism and Islam.'

Rosen, Lawrence (1968) "NORTH AFRICAN JEWISH STUDIES. *Judaism* 17(4):422–429.

A review of studies by scholars seeking to record the history, customs and folklore of Jewish communities in N. Africa which have been disrupted by events since 1948. Third of nine articles in a symposium 'On Judaism and Islam.'

Rosenthal, Erwin I. J. (1968) "POLITICAL PHILOSOPHY IN ISLAM AND JUDAISM. *Judaism* 17(4):430–440.

In Islam Shari`a is to Fiqh as the Torah is to Halachah in Israel. Both accord with Hellenistic philosophy in regarding ultimate happiness the highest purpose of ethics and law. Averroes like Maimonides, however, regards divine law as superior to human law even as revelation is superior to myth. Both semitic religions dispute the Greek view of the authority of the masters as his reason; for faith in God and his law are required of the elite as well as the masses. Various commentators accept or reject the possibility of an ideal earthly state. Fourth of nine articles in a symposium 'On Judaism and Islam.'

Rosenzweig, Rafael N. (1968) "PERSONAL AND COLLECTIVE SECURITY: THE PALESTINIAN NEED. *Judaism* 17(4):501–508.

An agricultural economist long resident in Israel related experiences and feeling generated by the sometimes hostile, sometimes friendly, relation between members of the two cultures. Ninth of nine articles in a symposium 'On Judaism and Islam.'

Stern, M. S. (1979) "AL-GHAZZALI, MAIMONIDES AND IBN PAQUDA ON REPENTANCE: A COMPARATIVE MODEL. *J of American Academy of Religion* 47(4):589–607.

The nature of both humankind and the world are viewed in strikingly similar ways between major spokesmen of Judaism and Islam in the medieval milieu. Repentance in three major writers is seen as a basic spiritual imperative. Perceptions of the process of repentance and necessary and sufficient motivations for it are assessed as enjoying a special affinity. Suggests the possibility of direct borrowing from one tradition to the other. Psychological processes and cosmological designs were incorporated into a shared world view.

Veenhof, J. (1987) "De praktische en sociale betekenis van de Triniteitsleer (The Practical and Social Meaning of the Doctrine of the Trinity) *Gereformeerd Theologisch Tijdschrift* 87(3):138-157.

Fresh accurate reflection on the doctrine of the Trinity is urgently needed, not only because many today regard it as speculative and irrelevant, but also because Christianity faces anew the encounter with (monotheistic) Judaism and Islam, both of which reject the trinitarian confession. Lists several important considerations for a re-thinking of the doctrine: The concept 'person' needs accurate definition. The trinitarian dogma acts as appropriate paradigm for the OT understanding of God's transcendence/immanence. The central salvific event Cross-resurrection-sending of the Spirit can be properly understood only within a trinitarian framework. God's own trinitarian being--characterized by life, love and fellowship--creates, sustains and completes all forms of loving fellowship among persons in society. The confession of the Holy Spirit constitutes an essential part of the trinitarian confession. (Dutch)

Waldenfels, Hans (1989) "Maria zwischen Talmud und Koran. *Zeitschrift für Missionswissenschaft und Religionswissenschaft* 73(2):97–108.

Both religions in the immediate vicinity of Christianity, i.e. Judaism and Islam, know the discourse about the virgin birth of Jesus. Both arrive at opposing interpretations. According to the Talmud (Schabbat 104b), Mary had been unfaithful to her husband. Asks if the Talmudic polemic against Jesus may not, in the final analysis, be closer to the shocking event of Christ's incarnation than the human interpretation which sees Jesus as a man like any of us, growing up in a well-protected family. According to the Quran (Sura 19:1–4), Mary conceives of

God as a virgin, gives birth to Jesus in the desert, but her son is not God's Son but only God's servant, the founder of the Gospel, a prophet, a muslim, who proclaims as a new-born child God's commandment of prayer and alms. (German)

Weiss-Rosmarin, Trude. (1980) "THE ISLAMIC CONNECTION. *Judaism* 29(3):272–278.

The historical symbiosis of Islam and Judaism is evident in their nationalism, genealogical relationship, monotheism, emphasis upon law, dietary regulations, cleanliness, circumcision, traditional scholarship, a lack of clergy, possession of a holy language and city, and mutual persecution by medieval Christendom. This symbiosis which unites Judaism and Islam to the exclusion of Christianity is an intimate inter-faith and cross-cultural dialogue. Jewish culture has blossomed under the seldom-disturbed security it found under Islam in contrast to Christianity.

ENDNOTE

1. *R&TA on CD-Rom*, Myerstown, PA: Religious and Theological Abstracts, Inc., using the *FindIt* software program, Ontario: Innotech.