

Jewish Theology about the other Nations and its Impacts on the Humanity

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Abstract:

In this Paper, it has been endeavored to employee the misinterpreted and so-called slogan and claim by Jews to investigates the reality of the human history facts and its impacts on the humanity. Jews refer to the followers of Judaism who are descendants of the ancient Israelites. The total number of Jews worldwide cannot be fully estimated, but their number is between 12 and 14 million, the majority of whom reside in the United States and Israel. The belief of Jews and Christians regarding the hereafter is that there will be a resurrection and there will be punishment and punishment, but each of them considers himself worthy of paradise and considers the other as lost. The related belief has been explicitly mentioned by Allah in the Holy Qur'an and refuted by saying that these are their own thoughts and that these people are pinning their hopes on Allah which has nothing to do with reality, and He said: He who purifies his religion for the sake of Allah will go to Paradise

Key Words: Judaism, Islam, Christianity, Society, Humanity, History

Introduction

Judaism is the heavenly religion which is mostly based on the Torah, Talmud and fatwas or rulings of the scholars, muftis and judges of the Jews. Although it is a heavenly religion, but due to the ups and downs of the times and the worldliness of the Jews, it has gone through so many historical events, rise and fall that distortions have accumulated so much that it has become difficult to recognize the original religion. However, in whatever form Judaism exists today, it is almost impossible to understand Judaism without a deep study of Jewish history and Jewish relations with other nations. Jews are considered people of the book and they start their religion with Hazrat Ibrahim (peace be upon him), and the personality of Hazrat Ibrahim (peace be upon him) is so great and dignified that the three major religions of the world, Islam, Christianity and Judaism, consider him as the father of the prophets.

Literature Review

There has been written a lot about the Jews, their beliefs and thoughts about the other religions but there is not addressed critically of its slogan about the other nations in the context of impacts.

Research Questions

- Who are the Jews?
- What had been and are historically, their activities?
- What are the impacts of their superiority slogan on the humanity?

Research Methodology

The narrative, historical and analytical approach has been employed in this research work.

Data Description

According to Rabbinic (rabbinical) Judaism, a Jew is one whose mother is Jewish or one who has formally accepted the Jewish religion. Leviticus 24:10 is often cited to support this notion, although the Torah makes no specific claims in support of this belief. Some rabbis say that being Jewish has absolutely nothing to do with what the person who is called a Jew believes. These rabbis tell us that there is no need for a person to follow Jewish laws and rituals to be Jewish. In fact, even if a Jew does not believe in God at all, he is still a Jew according to the above rabbinical interpretations.¹

But other rabbis explain that unless a person follows the commandments of the Torah and accepts the "thirteen principles of faith" described by Maimonides (one of the greatest Jewish scholars of the Middle Ages, Moses ben Maimon), He cannot be a Jew. A person who does not follow these principles may be ethnically (biologically) Jewish, but he does not have a real connection with Judaism. In Genesis 14, verse 13 of the first five books of the Bible (Torah), Abraham is generally recognized as the first Jew, the "Hebrew". One is derived from the name of Judah. Apparently the name/title "Jew" originally referred to those who were members of the tribe of Judah, but after the reign of Solomon (1 Kings 12) when the kingdom was divided into two

parts, the term came to refer to the kingdom of Judah. It came to be used for every person, including the tribes of Judah, Benjamin, and Levi. Many people today believe that all people are Jews who are physically descended from Abraham, Isaac, and Jacob, regardless of which tribe of Israel they were born into. So what do Jews believe and what are the basic principles of Judaism? There are five major forms or sects of Judaism in the present world. They are Orthodox, Conservative, Reformed, Reformed, and Humanist. The beliefs and religious requirements of each group are surprisingly different from each other. However, a short list of the traditional beliefs of Judaism includes the following.²

God is the creator of all existence, He alone is immaterial (without a body), and He alone is worthy of worship as the perfect ruler of the universe.

The first five books of the Hebrew Bible were given by God through Moses. They will never be changed, or added to, in the future.

God spoke to the Jewish people through prophets.

God supervises the activities of humans, He rewards humans for good deeds and punishes them for evil.³

Although much of the Christian faith is based on the same Hebrew scriptures as the Jewish scriptures, there are still major differences in their beliefs. comes later. This teaching is at odds with conservative Christians for whom faith is of primary importance, and works are the result of that faith.⁴

Jewish believers do not accept the Christian teaching of natural sin (the belief that all people inherit the sin of Adam and Eve when they disobeyed God's command in the Garden of Eden). Judaism describes the world and its people as God's creation. Jews believe that they can draw closer to God by making their lives perfect and fulfilling the divine commandments. Jews believe that there is neither a need for a savior nor a savior available for salvation.⁵

The 613 commandments found in the book of Leviticus and other books cover and regulate all aspects of Jewish life.

The Ten Commandments described in Leviticus 20 verses 1-7 and Deuteronomy 5 chapters 6-21 provide a brief summary of the entire Sharia law.

According to Jewish teaching, the Messiah (God's Anointed One) will come in the future and he will once again gather the Jews into the land of Israel. At that time there will be a general resurrection of the dead and at that time the temple in Jerusalem destroyed by the Romans in 70 AD will be rebuilt.⁶

Jewish beliefs about Jesus are quite different. Some consider him a great moral teacher, others see him as a false prophet or an idol of Christianity. Some sects of Judaism do not even mention the name of Jesus because of the prohibition against naming other gods.⁷

Jews are often portrayed as God's chosen people. This does not mean that they are in any

way superior to other groups. Bible verses like Exodus 19:5 simply state that God chose Israel to study the Torah, worship the One God, rest on the Sabbath, and keep the feasts. The Jews were not chosen to be better than others, they were chosen only to be a light to the Gentiles, and a blessing to all nations.⁸

Exile and deportation from the ancient Jewish kingdom of Judah to Babylon and the destruction of the Temple of Solomon in Jerusalem

After a rebellion against a dominant power and a fruitful siege, the kingdom of Judah was conquered by the Babylonian army in 587 BC and the first temple (Temple of Solomon) was destroyed - many of the kingdom's elites and their people were exiled. Where their religion continued to grow outside the traditional temple. While others fled to Egypt. After the fall of Jerusalem, Babylon (present-day Iraq) remained the center of attention for Judaism for more than a thousand years. [Citation needed] The first exiled Jewish community in the kingdom of Judah was established in Babylon in 597 BC, towards Jeconiah as well as the destruction of the Temple of Solomon in 586 BC. Babylon, where some of the most prominent Jewish cities and communities were founded, and which became the center of Jewish life from that time until the 13th century. By the first century, Babylon's population had grown rapidly and it was estimated that from 200 AD to 500 AD, the number of Jews increased to one million, which later increased to two million. And as more and more Jews emigrated from Israel, even one-sixth of the world's Jewish population settled in the area. It was here that he wrote the Babylonian Talmud in the languages of the Jews of ancient Babylon (Hebrew and Aramaic).⁹

Jewish mysticism (qabalah), which is still very popular among them today, according to some scholars such as the famous Jewish author Shalim Gershom, along with its original state (theoretical qiblah), magical practices (qabalah) entered it at the same time. Which further developed up to the Middle Ages, is described in his book Kabbalah

"Historically, the practical deed is much older than the theoretical deed and is independent of it. In fact, what is now considered a practical qibla is a combination of all the magical practices that flourished in the Talmudic period (Babylon) and lasted until the Middle Ages - Safirut's Sufi teachings (ideological qibla) hardly ever decisive in these practices. Has played a role.¹⁰

These Jews founded the Talmudic seminaries of Babylon, called the Guniim seminaries - which became the center of the development of Jewish knowledge and Jewish law in Babylon from 500 to 1038. The two most famous schools were Pumbedita and Sabora - the main ones were located in Nehardua and Mahuza. Captive Babylon (587-538 BC)

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Torah: Modernists believe that the Torah is not the name of the book of Prophet Moses (peace be upon him) but the name of the book which was revealed to the children of Israel before the life of Prophet Jesus (peace be upon him). They say that the Qur'an did not call it the book of Prophet Moses (peace be upon him). To us, these things are a sight to behold. The name of the Torah which is mentioned in the Holy Qur'an clearly indicates that it would have been known only from the names of Mushaf Ahmad and Sahih Muslim from the collection of Sahafuq revealed to Prophet Moses (peace be upon him). That is the name of the book of Prophet Moses (peace be upon him). These are the words of Prophet Adam (peace be upon him) in the dialogue between Prophet Adam (peace be upon him) and Prophet Moses (peace be upon him).

Adam said, "You are Moses, the one who says the word of God, and He has sent down upon you the Torah (Musnad Ahmad) and the books of the Torah are ugly".¹³

The journey of Taqiyyat, the journey of Exodus, the journey of Ihbar, the journey of number and the journey of exception is interpreted by the journey of Moses and the Qur'anic term "Sahaf Musa" and the Sahih Musa is called "Torah" by the Holy Qur'an. In addition, the books which are being combined and called "Torah" are being called Taghliba, because the manu and the books that have been combined are called "Hadith (Madras), Fiqh, Isra'il (Talmud), Tafsir (Turgum) or Marathi. And the sermons (Benjam and Kitabim). According to Asa Otun, "Beniam

O Raktabim" is a reliable book, not another. The reason is obvious and the Islamic literature is almost as much as the Madrasah, the Targum and the Talmud.¹⁴

The Torah is derived from the Torah which has different meanings.

1.5.1 Fire Extinguishing

It is not surprising that the book given to you on the occasion of the revelation of Prophet Moses (peace be upon him) and the revelation of the Prophethood (peace be upon him) were interpreted in accordance with the Torah. These words appear in the verse.

"وَهَلْ أُنْتِكَ حَدِيثٌ مُوسَى - إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى . فَلَمَّا أَتَاهَا نُودِيَ يَمُوسَى - إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى . وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى "15.

It may be that in connection with the sacred fire of this valley of Ayman, the Torah will be called the Torah which was revealed to Prophet Moses.

In other words, the traveler, the messenger also comes, but Ibn Faris has described it as a palace.

Talmud: Jamara and Muthanna together are called Talmud. The Talmud is the same type of Jewish religious literature that we call hadith. Some Jews doubt its authenticity, but they often consider it to be inspired and are considered to be healing traditions.

The Talmud was formed in two places because the Jews were cut off from their center and were living under the rule of different governments. They had no contact with each other, so different people in two different places performed the duty of interpreting and interpreting Mashna. One was under the Iranian government in Iraq and the other was under the Roman government in Palestine. There were two types of Talmud. The Talmud of Babylon (Iraqi) and the Talmud of Jerusalem (Palestine) this is exactly the case with the different jurisprudence in our country. Both of these types of Talmud were written in the Aramaic language Manm because Yev was their everyday language and had lost contact with Hebrew. The Palestinian Talmud is relatively simple and concise. There is a lot of information about history, geography and archeology. The Babylonian Talmud is very long and difficult. The first Talmud ended in the 4th century. Its 131 chapters are complete. The Babylonian Talmud was completed in 499 A.D. The number of its present chapters is 37. If it was complete, however, it does not cover all the chapters of Mashna. The Jewish religion - their daily life - has a profound effect on their way of thinking.¹⁶

The two Talmudic subjects are divided into two categories. One part is called light, that is, pure rules and regulations. In this section Manr 613. Omaru Nawahi. Partial details of them. Hashram. The art of Saghair and Kabair has been made here. Due to the imitation and ignorance of the people, these sayings and interpretations were considered as the word of God and their sanctity and prohibition were erased and another Shari'ah was established as opposed to the original Torah. The Qur'an has said the same thing in the Qur'an. The second part of the Talmud is called Hajjah, which includes traditions, punishments, relics, stories, and myths. This is how this religion is distorted and the collection becomes a delusion. However, regardless of how much is true and how

much is false in the Talmud. It is important to note that the Talmud occupies a prominent place in Jewish literature. This is the civilization of the children of Israel. The light shines on the culture and this treasure of their national wisdom is not lost.¹⁷

Madras is a type of Jewish literature. Ezra had for many days started a series of Bible verses and interpretations in front of the people called Madras. Then this type was also included in the Talmud. It was only after the compilation of the Talmud that a Madrasah was written by Rabbi Shlomo, a 12th-century monk, in the name of a short Bible.

Fatwa is a type of Madras-Jewish literature. You know that the Jews would be scattered all over the world. They were not allowed to enter Jerusalem. In this way, Babylon became the center of their two great religious centers, whose leaders had the support of all the Jews. He was considered one of the greatest scholars of his time. Jews from all over the world used to turn to him for help in resolving their religious issues and these scholars used to issue fatwas in response to him. Later this ritual came to an end.¹⁸

The Jews of the Islamic era tried to get out of the realm of anecdotes, legends, myths and miracles. He felt that Judaism needed to be refined so that it would not become a joke in modern times. In the face of this fear, Jews wrote various books. For example, Rabbi Shlomo of the 12th century AD wrote a short description of Babylon. In this century, the famous Andalusian Jewish scholar Musa ibn Mamulin wrote the Jewish doctrines of Cordoba in the language of Aristotle and named it (Tishne Toran). This book has left an indelible mark on contemporary Judaism. In 1565, Joseph Crowe compiled a concise collection of Jewish laws.¹⁹

Fifty years later, when Cyrus the King of Iran conquered Babylon, liberated the Jews, and allowed them to return to Palestine, in 532 BC, Hakla Salmani was rebuilt by Ezra's efforts. The same man rearranged the books of the first series of Khumsa Musavi Yanel (this is the same Ezra that the Qur'an mentions as Ezra). Immediately after Ezra, Nehemiah added the second series of Nabim. But two years later, in the form of Alexander the Great, a flood of Greek conquests came upon the Jews again. His books and shrines were destroyed. Later, under Greek rule, his sovereign Sultanate was established, but. Fed up with their mischief, the Greek king of Antioch, Antonin, destroyed the holy city of Manukkal Salmaini in order to destroy the separate Jewish nation and religion, and replaced it with the temple of the Greek god Reese. He burned the holy books, banned the recitation of the Torah, and forbade the observance of Jewish rites. Then Judas returned to the days of the Jews with the courage of Maccabee. The Holy One will be sanctified. The holy scriptures were rearranged. And the third of these was added to the Yenin Kabtim, but soon the Roman sword shone and in the 70's Titus Rumi conquered Jerusalem and demolished the Huckles Salmaani. Exiled the Jews from here. He would establish Jewish settlements around Jerusalem and take the Holy Scriptures with him as a memorial of victory. Thus the Jews were once deprived of the Torah and the Qur'an. In the days of the Roman emperor Havarian, the Jewish Jews tried to free themselves from slavery and a terrible war took place in which about half a million Jews were killed. As a result of this war, the Romans prevented the Jews from entering the ruins of Jerusalem. Due to these successive catastrophes, the Jews could not protect their sacred scriptures.²⁰

Another reason for the distortion of the Torah and other Jewish literature is that the Jews did not have a tradition of memorizing these books. If this were the case, the lost manuscript could be rewritten with the help of a security guard if it was lost. Nearly the Jews did not have copies of the Torah and other scriptures from house to house, but only Hukli Salmains and only a handful of copies to be kept in a few synagogues. On the contrary, one of the guarantees of the protection of the Holy Qur'an is that in addition to the millions and billions of copies of the Qur'an in a day, it is also safe to listen to countless people and no power of the world can destroy these two things Can't finish.²¹

Another reason for the distortion is Due to this, there were conscious and unconscious distortions of the Jews. Subconsciously, when the copy of Torah was lost and when it was re-compiled many years later, this tradition was done in a literal way. Then the language was different from the previous language of Torah. Would Because for so long the Jews had been cut off from the old language because they were disgusted with another language. For this reason, it can be said conclusively that the Torah Mans, even if the conscious distortions are not acknowledged, is still the Torah Mousavi as our Darwin. This is why the "Preface to the Bible" says Manner Reynolds Horn "The Book of the Old Testament is actually the Hebrew language Manner Hanj and is called by two names (1) Autographs Yin the manuscript that Sahib Elham gave. Self written All these prescriptions have become obsolete. (2) Ebographs. These are the veins that have been copied over and over again from the original versions. It also consists of two types, One that is considered very authoritative and authoritative among the Jews. These, too, have long since disappeared, and the others that are available to libraries and people. "It seems that all authentic manuscripts and authentic copies of the thigh have become extinct in the eyes of Western researchers. The author adds: "Although the books of the Old Testament were compiled in the second century AD, no specific text was agreed upon at that time. Due to this, there was a sharp difference in the number of copies and this difference increased with the abundance of copies. "Readers, in this way you can get a good idea of the authenticity of the present Torah and other scriptures.²²

Deliberate distortion is one of the causes of distortion of the Torah and other Jewish books is the conscious effort of the Jews to change what they saw as contrary to their prevailing beliefs or desires. The author of the History of the English Bible admits distortions of the Biblical text in 18 places, now referred to as the Corrected Bible. According to the Encyclopaedia or Britannican, the second century AD feminine, since the Jewish books were compiled regularly and no major catastrophes were revealed on the thigh, there were very few distortions after that period. But a lot had happened before that the authors of the texts used to push the text book in such a way that it could be useful for the guidance given according to the circumstances. Therefore, they would distort as much as they wanted.

Distortion and language fluctuations: The frequent changes in the vernacular of the Jews also led to distortions and revisions in their holy books. Once the book was destroyed, when it was re-compiled, its language would change every time. The language of the earlier scriptures was Hebrew. Ezra may have rewritten the Aramaic language of the Torah Because the Jews had

forgotten their former language and adopted Aramaic during the days of Nineveh. Then, in the time of the Greeks, the Jews adopted the Greek language and rewritten the Torah into Greek. From the Greek version, the Torah will once again be transferred back to Hebrew. When the Roman Empire came and the Jews were forced to adopt the Roman language, the Bible would be converted to Roman form. Then the funny thing is that when translating the new language, the text of the previous language was not written with it, nor was it translated by looking at it. The former version of the Qur'an would have been uplifted from the past, and all this would have been done as a matter of tradition. In this case, you can estimate for yourself how many superstitions the truth must have lost.²³

Two kinds of revelation: In addition to the meaning of tradition in the holy books. One of the causes of distortion is the linguistic revelation of the Jews. Aqdaba was that two types of revelation were revealed to Moses (peace be upon him). Revelation which is in the form of Torah and linguistic revelation which is coming in the form of the descendants of Aaron. This controversy inspired hundreds of books, so much so that the fanatics would write a book and say that it was based on a linguistic revelation that had reached me. Thus, when the holy books became plentiful, the Jews came up with the idea of separating the authentic and the authentic. In the year 900, Sindh approved 24 books and declared the rest as forged. On the other hand, Saduqi authenticated only 5 books and all the others were authentic.

All these reasons together cover the revelation of God and the true superstitions are lost. In the sixth century AD, when Masura Tahan (the Jewish narrator) multiplied the differences between the then-existing Babylonian and Palestinian versions of the Torah, the number reached 1314. These differences are still copied from the Hebrew Torah, which clearly shows the authenticity of the Torah and the Prophets.

A way to avoid distortion: One of the most important works of these scholars is to correct the authenticity of the Holy Qur'an by removing the defects of the Hebrew script and to preserve the distorted scriptures from further distortion based on the correct recitation of the Torah. Kardi However, it is still the case that after the publication of the books of the Covenant of Attaqa for the first time in the press in 1488, in 1705, when the second edition was arranged, there was a disagreement with the first edition in twelve thousand places. It will no longer be difficult for you to gauge the authenticity and quality of books. The truth is that the time of need for these books will come to an end, so I will pick up their authentic text. Now there are superstitions that show Hazrat Daud Kozani, Hazrat Salmaran (as) as tyrants and idolaters, Aaron (as) as a gossiper and Lot (as) as having sex with his sisters (God forbid). Since Kareem is a book of eternal guidance, its text is as safe and secure today as it was on the first day. History has shown that the hardest time for the Muslims was the fall of Baghdad when the savage Tartars burned millions of Muslim books and dumped their ashes in the rivers, but no one in Dana could say that this tragedy was a tragedy.²⁴

Review of Al-Aqsa Mosque, Jews and the Muslim Ummah Critical Opinions

The need for this debate in the current situation

We will now take a look at the questions that have been raised about this issue in terms of its practical nature and importance:

The first and most important question is that in the current situation, while the Islamic world in general and the Arab world in particular, Jews and Christians are suffering from political and economic rifts and the Palestinian nation's struggle for independence is at a critical juncture, Al-Aqsa Mosque What is the need to stir up the debate and take advantage of a point of view which, in the opinion of the critics, is clearly against the interests of the Muslim Ummah?

In addressing this question, it is necessary to first clear up the misunderstanding that some critics have raised regarding the importance of this issue. He thinks that the debate over the sanctity of the temple complex is a dead debate that has nothing to do with today's practical situation, so it is useless to focus on it. In our opinion, this opinion is a proof of complete ignorance of contemporary world issues and situations. The fact is that this debate is purely a living debate, and it would not be an exaggeration to call it the world's greatest religious controversy at this time. It is an undeniable fact that after centuries of silence, as a result of the direct or indirect efforts of the Zionist movement, the question of building a temple for the Jews has come to the fore. Earlier, its status was a theoretical one, but after the establishment of Israel and the Israeli occupation of Jerusalem, it has become a practical issue, and in Jewish religious circles, the location of the temple, its construction plans, , Religious and jurisprudential terms and possible strategies are hotly debated.²⁵

The Jewish religious circles differed in principle on the rebuilding of the temple, neither before nor today. However, in the context of certain religious conditions and objective circumstances, these circles have differing views:

The view of Orthodox Jewish circles is that the third temple will be built by Christ alone, before which only prayer and waiting can be done. Also, since the Jewish nation is currently in a state of formal impurity in the absence of the red calf, entry to the original site of the temple is forbidden. And since the exact location of the temple cannot be determined, it is not permissible for any Jew to enter the entire temple precinct as a precaution.²⁶

On the contrary, some extremist circles are of the opinion that the construction of the temple should be carried out immediately, otherwise at least the enclosure of the temple must be handed over to the Jews.

A large section of the Jewish religious community is convinced that the conditions for the immediate construction of the temple are not met, but until then the Jews should be allowed to pray and worship in it. More than 5% of Israeli public opinion is in favor of this view, and Israeli courts have on several occasions granted Jewish worshipers the right to enter the temple compound and pray there.²⁷

It is clear from this detail that the religious affiliation of the Jewish nation with the temple precincts is in full swing. Opposition to the construction of the Third Temple has been expressed by anti-Semitic sections and the secular press, who believe that the move would not only have serious political consequences, but also widen the gap between the Arab world and Israel. There is a real danger of further escalation, but they call the various sacrificial rituals monuments of antiquity and in modern times a manifestation of regression and 'primitivism'. As far as the religious people are concerned, the construction of the third temple is an integral part of their faith. The difference between them is not whether the temple will be built or not, but whether there are immediate religious conditions for the construction of the temple and whether the objective political conditions are conducive to it or not. Obviously, this does not solve the real problem and the conflict remains. That is why, despite pressure from the Islamic world, the Israeli government has been discouraging internally the demand for the temple complex to be handed over to the Jews, but under pressure from Israeli public and religious circles. During David's talks, when the question of the final status of Jerusalem and its holy sites came up, the Israeli delegation insisted that the underground part of the temple complex be occupied by Jews. and to allow the establishment of a synagogue for the Jews in one of its corners The recent announcement by Israeli Prime Minister Ariel Sharon of the construction of the temple was also motivated by the political support of the same element of Israeli public opinion.

After this explanation, we will now examine the real question, that is, what is the need to stir up this debate in these critical circumstances? Our objectives in this regard are as follows:

- In our view, the most critical question in this matter is the moral position of the Muslim Ummah. In our article, we criticized the scientific aspects of the prevailing viewpoints, as well as their moral implications, and demanded that the Muslim Ummah be first and foremost for the purposeful survival of its political and social existence. It is necessary to protect its moral existence. If the Ummah is collectively adopting an immoral attitude in any matter, then it is obviously a very serious situation which must be rectified more than any other effort. We regret that our request was not taken seriously at any level and instead of looking at the matter from this angle, it has been preferred to look at it through the lens of national interest. Convincing a nation of internal accountability is not an easy task anyway, but at the same time when there is a feeling in the collective psyche that we are the Ummah of the last law of God and the best messenger, while our opposing group is an angry and accursed one. If there is a group, then the call for justice and fairness, in fact, is not something that is easily digested. This can be gauged from the fact that none of our critics bothered to refute the position of the Arab world on the issue of the 'Haram al-Sharif' under the control of the Muslims. It has nothing to do with the 'temple' built by Islam, which is mentioned by the Quran as 'Al-Masjid Al-Aqsa', and the 'alleged temple' has never been located anywhere inside this compound in the past. This claim is based on the blatant denial of historical and religious precepts, and if in view of the 'interests' of the Muslim Ummah it can be 'whipped', then we do not know who is the next 'moral sense'. The status quo remains to be appealed.²⁸

- The issue of the construction of Al-Aqsa Mosque is not just a religious and moral issue,

it also has a deep practical connection with the political aspect of Palestine. The establishment of Israel is one of the many geographical and political changes that have taken place in the Islamic world as a result of the domination of European powers. These changes were not minor. He turned the whole political map of the Islamic world upside down. As a result of this domination, the Islamic world, which for the most part was politically united under the two great empires of the time, the Ottoman Caliphate and the Mughal Empire, fell apart. A large non-Muslim state now covers most of the Mughal Empire, while most of the European occupations of the Ottoman Empire have moved out of the 'Islamic world' and into the non-Muslim world. The Muslim-majority region of Central Asia has long been part of a non-Muslim superpower. In the rest of the Islamic world itself, the never-ending series of multifaceted changes on linguistic, ethnic, religious, social and economic grounds has begun. Centuries ago, we suffered the brunt of the destruction of the great Muslim empire in Andalusia by these European powers.²⁹

This manifestation of political and economic subjugation is in fact the punishment prescribed by the Judge of Destiny, which is applied to every nation, without exception, in this world. When this punishment is imposed, it will not be possible for any nation to live in the dreams of greatness. If a nation wants to live in the past after that, it only extends its sentence. Objective facts then become the correct basis for decisions and strategies, not aspirations, aspirations and historical facts of the past. Thus, all the aforementioned changes in politics and geography, which were obviously the result of the violation of legal and moral values by the European powers, were accepted by the Islamic world with the logic of 'objective facts'. And today he is dealing with all these powers in the context of the status quo without raising any effective past demands and legal and ideological questions.³⁰

The case of Palestine is no exception to this oppression of objective conditions, and regardless of Zionism, the Arab countries have given practical evidence of the realization of the ground realities in the region, so that in World War II the Arabs escaped Turkish rule. The British government sided with it on the condition that at the end of the war, all Turkish Arab territories be given the status of one or more independent and sovereign Arab states. However, the British government took control of Palestine at the end of the war, under a secret agreement with France (Sykes-Picot Agreement), which the Arabs were deliberately kept unaware of, and the League of Nations Palestine was handed over to regular British occupation. Despite this duplicitous policy of the British government, all the Arab countries of the region continued to deal with it, recognizing the British authority as the legal authority until the 9th century. Legal and political agreements with the British Empire were ratified in the year 2000, when the British government, based on a secret report, stated that the Saudi government was cooperating financially with the Palestinian revolutionaries. In addition to buying weapons from Europe and providing them, the Saudi ruler King Abdulaziz was asked to answer, he wrote in response:

As far as objective facts are concerned, they are clearer and more prominent in the case of the Zionist state than any other political issue in the world. The mental, educational, economic, political and strategic superiority of the Jews over the Arabs is unparalleled in the Muslim and

their emotional attachment to their mission and the spirit of sacrificing their lives and property to achieve it. At the same time, they have been clearly backed by global powers such as Britain, Russia and the United States from the very beginning. Due to the religious and social persecution of Jews in Europe for centuries, there is a general atmosphere of sympathy for them in the Western world, and through their extraordinary strategic efforts, they It has also recognized the state of Israel as a legitimate state in itself. The state of Israel emerged on the world map as a result of these various factors, despite all the resistance of the Arabs, and will remain so until these factors change. In these circumstances, after the de facto establishment of the Zionist state, there was no choice but to adopt the same strategy that was adopted not only in the dimensions of the Islamic world, but also in Palestine itself, but we see that objectivity and practicality This attitude of favoritism is completely absent with regard to the establishment of Israel. For a time, the Arab countries and peoples failed to understand the difference in the balance of power, so for a quarter of a century after the establishment of Israel, they were on the path of military confrontation with Israel. A policy of evicting millions of Palestinians was adopted. Then, after half a century of experimentation succeeded in acquainting the surrounding Arab countries and the Palestinian political leadership with the ground realities, the jihadist organizations came forward with their suicide attacks to show that they were not from the destination, only For travel As a result of this strategy, the Palestinian nation has not been able to achieve any of its goals, but its problems and difficulties are increasing with each passing stage.³¹

Now, if you look for the psychological reasons for this emotional and unrealistic strategy of the Arab world regarding Israel, then the issue of 'Al-Aqsa Mosque' will be at the forefront of them. The notion that Al-Aqsa Mosque is the only place of worship for Muslims is unique in shaping the psychological atmosphere in which this strategy was adopted, and that worship after recognizing the political power of the Jews in the region. It will not be possible to keep them away from home. The fatwa prohibiting the recognition of Israel is based on the same issue. This problem has led to the spread of religious sentimentality in the Arab and Muslim worlds, which has led to the comparison of nationalist and secular dictators like Saddam and Nasser to high-ranking generals like Salahuddin Ayubi. This is the 'painful vein' of the Muslim Ummah that, through it, anti-peace Jews like Ariel Sharon are able to destroy the entire peace process between the Palestinian Authority and Israel for their own political interests. And even today, the issue of the sanctity of Jerusalem and its holy sites is at the forefront of the issues that are a major obstacle to lasting peace in the region. To assess the extent to which this emotional problem has affected the ability to perceive objective situations, see this "straightforward and clear solution" suggested by Maulana Maududi:

It should be well understood that the real issue is not just the security of Al-Aqsa Mosque. Al-Aqsa Mosque cannot be safe as long as Jerusalem is under Jewish control. And Jerusalem itself cannot be safe as long as the Jews occupy Palestine. The real issue is to liberate Palestine from Jewish tyranny. And the straightforward solution is that only the Jews who lived in Palestine before the Balfour Declaration have the right to live there, and the rest of the Jews who have come and been brought in from there since the 5th century, have been returned.³²

Other justifications offered to justify this particular discriminatory attitude towards Israel, such as the so-called protocols of the Zionist regime or the Greater Israel Plan, are mostly fairy tales. And even if these things are really true, they do not prevent us from dealing with Israel on a political level, because Israel is not in a position to blindly advance the establishment of this supposed state, so it is a great assumption. After occupying some areas of the state, the Sinai Desert has returned to Egypt and some occupied territories to Lebanon for practical reasons. The Golan Heights is ready to return to Syria with some reservations, and the West Bank and Gaza. Has expressed in principle its willingness to establish an independent Palestinian state in the Strip. The Arab world itself, despite Israel's alleged expansionist ambitions, has realized the need for a de facto peaceful relationship with Israel. Since when have Egypt and Jordan recognized its existence? Saudi Arabia, Lebanon and Syria have signaled their recognition of Israel on the condition that they return to the occupied territories of neighboring Arab countries and establish an independent Palestinian state. For the past decade, the Palestinian political leadership has abandoned the path of militancy and entered into negotiations and agreements with the Israeli governments. Moreover, Sheikh Ahmed Yassin, the supreme leader of Hamas, announced on several occasions before his martyrdom that Hamas would cooperate in the peace process if Israel recognized an independent Palestinian state in the West Bank and Gaza Strip. According to a report published in the daily Jang Lahore on January 2:

Hamas leader Abdul Aziz Rantisi said in a telephone interview from his secret ambush that Hamas was ready for a 10-year ceasefire if Israel vacated the occupied territories after the Arab-Israeli war. The organization has decided that since we cannot liberate the entire territory of our territory in the current situation, we will currently accept a Palestinian state comprising the West Bank, which includes Jerusalem and the Gaza Strip. Israel will accept a ceasefire in case of withdrawal from the Occupied Palestinian Territories and the establishment of a Palestinian state. The Hamas leader said the offer did not mean that Hamas would recognize Israel's existence or that it would end the Israeli-Palestinian conflict.³³

It is as if 'after the catastrophe', all the parties concerned have agreed to recognize the ground realities and to deal with Israel on the basis of which, with the realization of which, among many other factors, the enclosure of the temple The notion that Jews have no right to it is also psychologically contradictory. Now, if this concept has no legal or religious basis, then is it not necessary to bring the real truth of the matter before the people and try to correct the baseless concepts that accept the objective facts and have no conclusion? Result-oriented) In terms of adopting a strategy, the Muslim Ummah, especially the Arab world is not allowed to be one hundred?

There is a third dimension to this problem that has prompted us to stir up this debate in these critical times. The official responsibility of the Muslim Ummah, as explained in detail at the beginning of this discussion, is to communicate the Abrahamic religion to the nations of the world on behalf of the Prophet (peace be upon him). As far as the Arabian Peninsula and its environs are concerned, this responsibility was performed by the Prophet (peace and blessings of Allaah be

upon him) and his Companions at the level of ‘complete proof’. In concluding this argument, two factors contributed to the creation, in the world of causes: One is that the Prophet (peace and blessings of Allaah be upon him) addressed the People of the Book in the Arabian Peninsula because of their presence in the Arabian Peninsula. He was fully aware of the prophecies of his religious scriptures and the traditions that have been passed down through his heart and was waiting for the revelation of the Prophet (peace be upon him) on the basis of them. Secondly, they had the opportunity to see with their own eyes the era of the Prophet (peace and blessings of Allaah be upon him) and its various stages, and the fulfillment of the promise of the supremacy of Islam which Allaah had promised to His Prophet. Happened in front In addition to these creational factors, the Prophet (peace and blessings of Allaah be upon him) himself, under the guidance of Allaah, adopted a tactical strategy that would create a sense of closeness and fellowship with the People of the Book and the Prophets of Israel and the Prophet (peace and blessings of Allaah be upon him). Highlight the aspects of unity and solidarity between the call of Islam.³⁴

o You have made the Abrahamic nation the common denominator for your da'wah and made it clear to the People of the Book in various ways that you are not a preacher of a new religion, but have come to revive the teachings of the Abrahamic religion which The book is a common source for the people of Islam.³⁵

Muslims were taught to use wisdom and good sermons in addressing the people of the Book, and not to lose sight of civility and decency if there was a need for debate. In the same vein, they were instructed to deal with the scientific and religious betrayals of the People of the Book only to the extent necessary, and instead of making it a permanent subject of debate and discussion, creating such a psychological and mental aftermath. Forgive and work with objections.³⁶

o Muslims were urged to bear with all possible patience and piety the propaganda, baseless objections, insolence and other forms of verbal abuse by the People of the Book and the polytheists. ﷺ The Prophet (peace and blessings of Allaah be upon him) used the same da'wah strategy to deal with the unbearably insolent behavior of the Jews, usually with patience, reluctance and forgiveness.³⁷

At the same time, you have created a very peaceful, positive and conducive atmosphere based on harmony, harmony and invitation and dialogue with the People of the Book on religious, political and social issues, a glimpse of which can be seen in the following incidents. :

The Muslims were saddened when the Romans were defeated in a battle between the Christians of Rome and the Magians of Persia in the time of Mickey. This sympathy with the Romans was appreciated by the Qur'an and to reassure the Muslims it promised that soon the Romans would prevail over the Iranians and the Muslims would rejoice on that day.

o For a certain period of time after the Hijrah, the Prophet (peace and blessings of Allaah be upon him) continued to offer prayers to the Jews by turning to their qiblah, that is, the Holy House.³⁸

o The Jews of Madinah used to fast on the tenth day of Muharram in the joy of liberating

the children of Israel from the slavery of Pharaoh. The Prophet (peace and blessings of Allaah be upon him) agreed to fast Ashura and ordered the Muslims to do the same.³⁹

o An Ansari slapped a Jew for uttering the following words: 'Walzi Astafi Musa Ali al-Bashar' (by Allah who has given Musa (as) superiority over all human beings) and said: Do you consider him better than the Messenger of Allah (peace and blessings of Allah be upon him)? The Jew came to the Prophet (peace and blessings of Allaah be upon him) with a complaint. On hearing his complaint, he became very angry with the Ansari and, in keeping with the religious sentiments of the Jews, forbade the Companions to consider some of the Prophets before them as superior to others.

In AH, a delegation of Christians from Najran came to the service of the Holy Prophet (saws) in Madinah and he stayed them in the Prophet's Mosque. When the time for Asr prayers came and they wanted to offer prayers, the Companions stopped them, but the Prophet (peace and blessings of Allaah be upon him) said, "Let them offer prayers." So he prayed facing east towards his qiblah.⁴⁰

When a person's funeral is over, you stand in respect of him. It was said that this was the funeral of a Jew. He said: Is he not a human being?

The Prophet (peace and blessings of Allaah be upon him) and his Companions treated him with justice at all times in social and legal matters, as evidenced by the Jews themselves on one occasion: This is the truth and justice by which the heavens and the earth stand.

In matters in which you did not receive any clear guidance, you used to decide according to the rules and methods of the People of the Book.⁴¹

In matters of dress and appearance, too, he preferred the adaptation of the way of the People of the Book to that of the polytheists.

Due to these deliberate efforts of the Prophet (peace and blessings of Allaah be upon him), the People of the Book had the opportunity to understand your call with complete freedom of mind in an environment free from prejudice and psychological confusion Gone, so they acknowledged that you are the Messenger of Allah. However, they considered you only as a prophet of the children of Ishmael and considered themselves an exception to the command to believe in you. This belief was not limited to the People of the Book of the Prophet's time and the time of the Companions, but their descendants living in these areas were generally convinced of it.⁴²

Following the Da'wah strategy of the Prophet (peace and blessings of Allaah be upon him), which resulted in the above-mentioned results of Da'wah, is necessary for the Muslim Ummah in every environment and in every age, regardless of the changes of time and place. Without it, the responsibility of martyrdom cannot be fulfilled, nor can the da'wah and preaching be expected to yield the results that the Prophet (peace and blessings of Allaah be upon him) and his Companions achieved in their time. But it is unfortunate that the process of spreading the message of Islam to the people of Western Europe and its environs could not begin in such a conducive and conducive

environment. The Muslims first came into contact with the Christian powers in the region during the Crusades, and the bitter memories of these bloody wars spanning a century have been etched on the minds of the parties for centuries. The horrible and distorted image of Islam and Muslims that was presented to the people of Europe in the Middle Ages is due to ignorance, prejudice, lack of research and intolerance, as well as the psychological atmosphere created by the Crusades. It worked perfectly. It was an oppression of history, but it was overcome by another oppression of history. When the scale of the people of the West was overwhelmed by the unnatural restrictions imposed by the clergy on knowledge and thought, they dismissed religion as a gamble and threw it off their shoulders. The state's ban on adopting a particular religion was lifted, and the right to adopt any religion according to one's own opinion and conscience became the basic human right of every individual. Today, in the light of its historical experience, the moral value that the West attaches the most importance to, and which it seems to believe in, is the value of religious freedom, tolerance and mutual respect. The separation of religion and state in Europe has, at least in itself, a significant aspect of goodness in that it freed both religion and state from each other's compulsions. The state was able to rise above the religious prejudices of the church and focus on the welfare of the people, and the eyes of the clergy were opened to the realization of the lofty ideals and broader goals of narrow human life.⁴³

With the exception of religion and the state in Europe today, both agree on this fundamental value. The Catholic Church's revolution is particularly noteworthy in this regard. Take a look at his attitude towards Muslims over the centuries and see the announcement of the Vatican's Second Council:

The church also treats Muslims with respect. They worship the only God who spoke to man. They acknowledge it as obligatory and obligatory, merciful and compassionate, omnipotent, the creator of the heavens and the earth, and honestly carry out its commands which are beyond the comprehension of human beings. In this regard, they offer the same obedience as Abraham, to whom the Muslims belong according to their faith. Although the Muslims deny the divinity of the Lord Jesus, they give him the status of a prophet. They also honor Jesus' virgin mother and often remember her fondly. In addition to these things, they are also waiting for the Day of Judgment when God will resurrect all mankind from the dead and reward them according to their deeds. Finally, it is worth mentioning that they value moral life and especially worship God through prayers, zakat and fasting. As there have been wars and animosities between Christians and Muslims over the centuries, this holy assembly encourages everyone to forget the past and sincerely try to understand each other and become tomorrow. Preserve and promote social justice, moral well-being, security and freedom for the benefit of Adam. ”⁴⁴

This revolution would certainly have been a 'good fortune' in terms of erasing the bitter memories of the Crusades from the psyche of the West and conveying the true message of Islam to the people of the West in an open and free environment, but unfortunately Europe itself raised the banner of revolt against prejudice and ignorance, and it aroused the spirit of independent research into everything that came within the realm of human knowledge, including religions, so

that Muslims would suffer the grief of their political and economic defeat at the hands of European powers. He had become oblivious to his invitation. Therefore, the possibilities created by the mental and intellectual revolution in Europe with regard to the call to Islam could not be used by the Muslims to any significant extent. As much as this atmosphere was necessary and useful for the propagation of Islam, the Muslims proved its worthlessness. And now the sense of political and economic deprivation has become so prevalent that neither 'Da'wah of Islam' has any place in our strategy nor do we feel the need to review our actions and policies from the perspective that Islam How they are influencing the invitation of As the Western world becomes more sensitive to religious tolerance at the intellectual, intellectual, and social levels, so much abuse by Muslims is coming to the fore, both internally and externally. Whatever the reality, today it seems that religious tolerance is in fact the value of the West, because the way Muslims are introducing their religion to the world, the destruction of the World Trade Center, the Jewish and Christian places of worship. Suicide bombings, the denial of historical beliefs about the Temple Mount, and the denial of Jews' historical and religious rights based on very weak arguments are notable manifestations.⁴⁵

Conclusion

It can be said that Western concepts of God have ranged from the detached transcendent demiurge of Aristotle to the pantheism of Spinoza. Nevertheless, much of western thought about God has fallen within some broad form of theism. Theism is the view that there is a God which is the creator and sustainer of the universe and is unlimited with regard to knowledge (omniscience), power (omnipotence), extension (omnipresence), and moral perfection. Though regarded as sexless, God has traditionally been referred to by the masculine pronoun. The greatest challenge to belief in divine goodness has been the fact that evil exists, or more recently, the amount and type of evil rather than the mere fact of it. The problem is lessened if it is acknowledged that divine goodness does not require that each creature always be made to experience as much happiness as it is capable of experiencing. Reasons may include, for example, that: it is impossible that all creatures collectively experience maximal, or that there is some higher good than the happiness of all creatures or that some forms of good are manifested only when certain types of evil exist or because God's favor is undeserved and not given in response to merit, it cannot be owed and God cannot be faulted for not giving it.

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