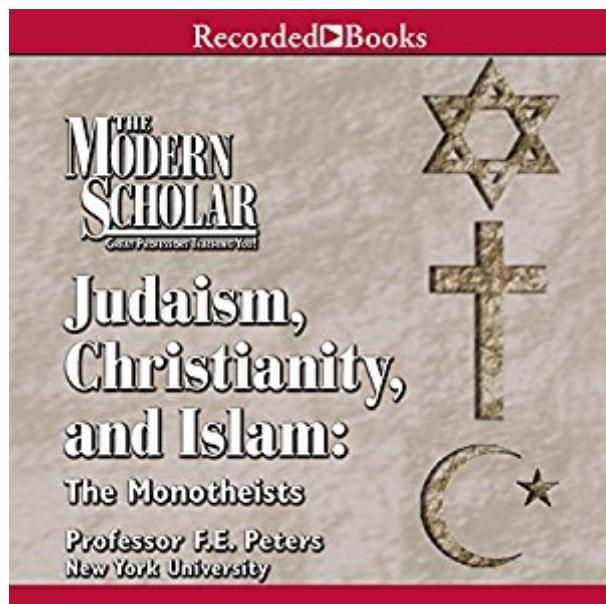


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The Modern Scholar: Judaism, Christianity And Islam



Synopsis

Attempting to understand religion in all its forms has forever been a source of frustration. In this course, Professor F.E. Peters defines Judaism, Christianity, and Islam as three faith communities of believers, each with its own ideology, history, traditions, and members - past and present. Professor Peters' extensive studies of these three monotheistic religious communities allow him to offer a comprehensive series of lectures beginning with Creation and ending with the Final Judgment. The history proper of the three communities of Jews, Christians, and Muslims begins with God's Covenant with Abraham. It continues with the birth, crucifixion, and resurrection of Jesus. When Saul, later called Paul, begins accepting Gentiles into the community of Jesus, the Christians are formed as a separation from the main body of the Jewish community. Once Christianity was identified as a new religion, it was no longer protected by the same laws that were extended to the Jews. Until the beginning of the fourth century, Christians were persecuted by suspicious and intolerant Romans. Force and violence are again linked with religion when Muhammad, the Muslim prophet, struck out militarily against those who rejected his claims to prophethood. This course examines the similarities and differences between each community and traces their evolutions through history. In this course, Professor Peters leads listeners through a comprehensive study of the origins, characteristics, and primary texts of each of these fundamentally monotheistic religious communities. As Peters concludes, only by understanding their similarities and differences can we hope to make sense of the politics of religion which continue to fuel conflicts throughout the world.

Book Information

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Customer Reviews

I took Peters' class at NYU and found this book to be an excellent companion for studying the monotheistic traditions of Judaism, Christianity and Islam. His commentary is brief and informative and one is impressed with his ability to translate the relevant languages: Greek, Latin, Hebrew, Aramaic and Arabic. The organization of the book is also perfect for this sort of study. The question is... what else is the book good for? It certainly can't replace having a Bible, a Torah, a Koran and all the other relevant texts that are excerpted. Most people who come to this book will probably be from one of the three faiths. For them, I think this book will be profitable in putting passages they know very well next to passages from the other faiths of which they know little. For those outside the monotheistic tradition, this is an excellent primer. For those who have studied religion and theology already, this book may not be as useful. Perhaps as a resource? Also, it's a big book. You have to really be interested in the comparison of the three faiths to tackle it. Bottom line: even though Peters is a lucid writer, this book is not beach-reading. And it's not quite encyclopedic enough to be a reference. I can't recommend it for all. PS. I managed to find a used hard-cover very cheap on this site. The hardcover is nice but not very portable (as a textbook). If you are going paperback, get the three separate volumes. Then maybe you can take it to the beach.

If you are interested in comparing the three largest monotheistic faiths, what better way is there than to have the words -- Holy Writ, 'traditions' and/or the words of the earliest and more well known exegetes -- as they are recorded? Mr. Peters does a marvelous job in compiling the words of the three faiths in thematic arrangement with some, but not much, commentary. In other words, the words themselves, and not commentaries on these words, speak. One may argue with some of the selections but on the whole this is an incredible and unique compilation. The one-volume unit is thick and a bit pricey but well worth the investment.

Note: Under the same title "Judaism, Christianity, and Islam" there are 4 different books: (1st paperback) Vol. 1 "From Covenant to Community" (ISBN#0691020442); (2nd paperback) Vol. 2 "The Word and the Law and the People of God" (ISBN#069102054x; yes x); (3rd paperback) Vol. 3 "The Works of the Spirit" (ISBN#0691020558); and the earlier large hardback containing all 3 vols (ASIN#0691073562). As all covers look similar in the small display photos, you should order by the # in "advanced search" mode.

This text is incorrectly translated. Allah is not Almighty God. In Arabic, the Qur'an and Sharia, Almighty God is Ilah and Allah is the god in English. Almighty God is Ilah, Ar

Rahman, the Beneficent, the Most Merciful, the Most Gracious. Therefore the Qur'ân was named The Criterion, the criterion between good and evil. Qur'ân 41:84 It is He Who is the only God in the heaven and the only God on the earth. Ibn Kathir: This means He is the God of those who are in the heaven and the God of those on earth. Qur'ân 43:84 It is He Who is llah, God in the heaven and on the earth. Qur'ân 19:65 Lord of the heavens and the earth and all that is between them, so worship Him and abide patiently in His worship. Do you know of any other with His Name? Ibn Kathir: Ibn Abbas says, "There is no one named Ar-Rahman (the Most Beneficent) other than Him, Blessed and Exalted is He. Most Holy is His Name." See Quran chapters 19, 20, 21, 25, 26, 36, 37, 41, 43, 67, etc. These are chapters for Muhammad's years in Mecca. The last time the name of God is mentioned is in chapter 2 at Medina, when Muhammad rejected the one God of Abraham and the people of the Book, the Jews and Christians, and their sacred place at Jerusalem. Qur'ân 2:163 Your God is One God. There is no god but Him, the All-Merciful, the Most Merciful. He is the Beneficent, the Most Gracious ' Ar-Rahman, the Most Merciful ' Ar-Rahim. Allah is always and only called Allah in Arabic. Qur'ân 6:3 And He is Allah in the heavens and on the earth. Ibn Abbas: He is the One who is called Allah in the heavens and on the earth. The Qur'an states that the religion of Allah abrogates the religion of Abraham. The Shahada, the Muslim pledge of faith, denies God: La ilaha ill-Allah, there is no God/god but Allah. The sentence comprises a denial and an affirmation. Negation: 'La ilah' negates all forms of God or god. Affirmation: 'illAllah' affirms that there is only Allah. Before you can say "I believe in Allah" (illa Allah) you have to reject or disbelieve in any other god or God (La illaha). Question 179 Islam Q&A [...] Questions 114, 6703, 11819, 20239, 20815

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