

Repercussions
of the Kalam
in Jewish Philosophy

Harold Austryn Wolfson

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Michael Wechsler



Repercussions Of The Kalam In Jewish Philosophy:

Repercussions of the Kalam in Jewish Philosophy Harry Austryn Wolfson, 1979 In his monumental *Philosophy of the Kalam* the late Harry Wolfson truly the most accomplished historian of philosophy in our century examined the early medieval system of Islamic philosophy He studies its repercussions in Jewish thought in this companion book an indispensable work for all students of Jewish and Islamic traditions Wolfson believed that ideas are contagious but that for beliefs to catch on from one tradition to another the recipients must be predisposed susceptible Thus he is concerned here not so much with the influence of Islamic ideas as with Jewish elaboration adaptation qualification and criticism of them To this end he examines passages reflecting Kalam views by a wide variety of Jewish thinkers including Isaac Israeli Judah Halevi Abraham ibn Ezra and Maimonides As always in Wolfson's work two aspects are apparent the special dimensions of Jewish thought as well as its relation to other traditions And as always his prose is both graceful and precise

The Philosophy of the Kalam Harry Austryn Wolfson, 1976 Wolfson describes the body of doctrine known as the Kalam Kalam an Arabic term meaning speech and hence discussion was applied to early attempts in Islam to adduce philosophic proofs for religious beliefs It later came to designate a system of religious philosophy which reached its highest point in the eleventh century *Bāztāb'hā-yi kalām-i Islāmi dar falsafah'i yahūdī* Harry Austryn Wolfson, 'Alī Shāhbāzī, 2008

Jesus the Jew in Christian Memory Barbara U. Meyer, 2020-03-12 Shows how research and reflection on Jesus's Jewishness transforms contemporary Christian thought on memory otherness natality and law

[Karaites Judaism and Historical Understanding](#) Fred Astren, 2004 Examines the changing relationship of this Jewish sect to rabbinic Judaism and the influence of Muslim and Christian environments Notions of history and the past contained in literature of the Karaite Jewish sect offer insight into the relationship of Karaism to mainstream rabbinic Judaism and to Islam and Christianity Karaite Judaism and Historical Understanding describes how a minority sectarian religious community constructs and uses historical ideology It investigates the proportioning of historical ideology to law and doctrine and the influence of historical setting on religious writings about the past In the present volume Fred Astren discusses modes of representing the past especially in Jewish culture and then poses questions about the past in sectarian particularly Judaic sectarian contexts He contrasts early Karaite scripturalism with the literature of rabbinic Judaism which embodying historical views that carry a moralistic burden draws upon the chain of tradition to suppose a generation to generation transmission of divine knowledge and authority Karaites in the medieval Islamic world eschewed historical thinking in concert with their rejection of the rabbinic concept of tradition One important medieval Karaite al Qirqisani however constructed a sophisticated historical argument as part of his philosophical exposition of Karaism demonstrating theological and philosophical strategies common in Islam and Christianity The center of Karaism shifted to the Byzantine Turkish world during the twelfth through sixteenth centuries when a new historical outlook unoblivious of the past accommodated legal developments influenced by rabbinic thought Reconstructing Karaite historical

expression from both published works and previously unexamined manuscripts Astren shows that Karaites relied on rabbinic literature to extract and compile historical data for their own readings of Jewish history which they recorded in an encyclopedic literature similar to contemporary Byzantine Christian Orthodox writing Astren documents how as the Karaites moved toward a concept of tradition and echoed rabbinic historical formulations they developed a version of the chain of tradition to link archaic biblical history to their own community During the seventeenth and eighteenth centuries Karaite scholars in Poland and Lithuania collated and harmonized historical materials inherited from their Middle Eastern predecessors Astren portrays the way that Karaites with some influence from Jewish Renaissance historiography and impelled by features of Protestant Catholic discourse prepared complete literary historical works that maintained their Jewishness while offering a Karaite reading of Jewish history Happiness in Premodern Judaism Hava

Tirosh-Samuelson, 2003-12-31 It is not common to think that Jews were interested in happiness or that Judaism has anything to say about happiness On the contrary the concept of happiness was a central concern of Jewish thinkers Hava Tirosh Samuelson shows that rabbinic Judaism regarded itself primarily as a prescription for the attainment of happiness and that the discourse on happiness captures the evolution of Jewish intellectual history from antiquity to the seventeenth century These claims make sense if one understands happiness as human flourishing on the basis of Aristotle's thought in the *Nicomachean Ethics* Linking virtue knowledge and well being Aristotle's analysis of happiness can be traced in Jewish understanding of human flourishing as early as the Greco Roman world but the fusion of Greek and Judaic perspectives on happiness reached its zenith in the Middle Ages in the thought of Moses Maimonides and his followers Even the controversies about Maimonides' ideas could be viewed as discussions about the meaning of happiness and the way to attain it within Judaism Much of this book then concerns the reception of Aristotle's *Ethics* in medieval Jewish philosophy This book shows how a certain notion of happiness reflects the intellectual culture of a given period including cultural exchanges among Judaism Islam and Christianity Demonstrating the discourse on happiness as a dramatic interplay between Wisdom and Torah between philosophy and religion between reason and faith Hava Tirosh Samuelson presents to specialists and non specialists alike a fascinating tour of Jewish intellectual history *The Book of Doctrines and Beliefs* Sa'adia ben

Joseph, Saadya Gaon, 2002-01-01 Saadya ben Joseph al Fayyumi 882-942 gaon head of the rabbinic academy at Sura and one of the preeminent Jewish thinkers of the medieval period attempted to create a complete statement of Jewish religious philosophy in which all strands of philosophical thought were to be knit into a unified system In *The Book of Doctrines and Beliefs* Saadya sought to rescue believers from a sea of doubt and the waters of confusion into which they had been cast by Christianity Islam and other faiths By employing philosophical or kalamic argumentation to examine and defend traditional Jewish beliefs Saadya hoped to turn blind faith into conviction based on rational understanding First published in 1946 and reprinted here without alteration Alexander Altmann's judicious abridgment of his own translation has remained the

standard edition of this influential work A new Introduction by Daniel Frank sets Saadya's work in its broader historical cultural and philosophical contexts

St. Thomas Aquinas and Muslim Thought Zulfiqar Ali Shah, 2022 St Thomas Aquinas the most known medieval philosophical theologian the stalwart of scholasticism the Doctor of Church and one of the most influential figures in Western Christianity was greatly influenced by Muslim synthetic thought The gulf between reason and revelation faith and philosophy or Jesus and Aristotle were wider in Christianity than in Islam Aquinas bridged that gap with the help of Muslim philosophical thought This work highlights Aquinas intersections with the great Muslim philosophers and their impact upon his personality Aquinas widely quoted Muslim philosophers and theologians including Ibn Rushd Ibn Sina al Farabi al Ghazali and al Razi and acted upon their wisdom in many ways In the estimation of E Renan St Thomas owes practically everything to Averroes The likes of A M Giochon David Burrell and John Wippel among others asserted that Aquinas and his teacher Albert the Great were highly indebted to Ibn Sina Giochon noted that Avicenna was not only a source from which they all drew liberally but one of the principal formative influences on their thought He read Latin translations of their works and incorporated many of their ideas thoughts and arguments into his project Aquinas upbringing in Southern Italy and his geographical and intellectual affinity with Islamic civilisation played a significant role in his intellectual development His thirteenth century Christendom was fully engaged with Muslims on multiple levels His greater family was involved with the neighboring Muslims of Lucera and Apulia and in the army of Frederick II Medieval Christianity's transition from the Dark Ages was facilitated by Aquinas philosophical theology which was also shaped by the translation of philosophical and scientific manuscripts from Arabic to Latin Aquinas was what he became partly due to these interfaith interactions which are laid bare for the first time in this revelatory new book

The Abbasid Caliphate Tayeb El-Hibri, 2021-04-22 A history of the Abbasid Caliphate from its foundation in 750 and golden age under Harun al Rashid to the conquest of Baghdad by the Mongols in 1258 this study examines the Caliphate as an empire and an institution and its imprint on the society and culture of classical Islamic civilization

The Microcosm of Joseph Ibn Saddiq Joseph ben Jacob Ibn Zaddik, Jacob Haberman, 2003 Divided into four small treatises In treatise I the author enumerates the four sources of knowledge In treatise II the author discusses psychological and physiological matters The last two treatises of The Microcosm includes an informative introduction by the editor as well as an appendix of Saddiq's original Hebrew text

Reading Hobbes Backwards Patricia Springborg, 2024-10-16 Reading Hobbes Backwards treats Thomas Hobbes 1588 1679 as a peace theorist who from early manuscripts of his system made by disciples in England and France to the late *Historia Ecclesiastica* saw sectarianism and Trinitarian doctrines supporting the papal monarchy as the ultimate cause of the punishing religious wars of the post Reformation But Hobbes was also indebted to scholasticism and the millennia old Aristotle commentary tradition Greek Byzantine Jewish and Islamic surviving in the universities of Paris and Oxford naming his English *Politiques* *Leviathan* after the scaly monster of the Book of Job perhaps as a decoy Politically connected through

Cavendish circles and the Virginia Company Hobbes was a courtier's client who until Leviathan could not speak in his own voice Adept at political surrogacy he authored satires and burlesques which he could own or disown while promoting the moral education of classical civic humanism against sectarianism The Appendix provides a synopsis of his relatively inaccessible Latin Church History an exercise in clandestine philosophy from which Hobbes's intentions in Leviathan can be read off Chapters are referenced and cross referenced to be read independently serving both as reference work and text book

The Arabic Translation and Commentary of Yefet ben 'Eli the Karaite on the Book of Esther Michael Wechsler, 2008-06-30 This volume consists of an edition translated into English and with an extensive introduction of the Arabic translation and commentary on the book of Esther by one of the preeminent litterateurs of the Karaite Golden Age 10th 11th centuries Yefet ben Eli ha Levi Yefet's text represents the first completely extant devoted commentary on Esther and consequently provides fascinating insight into the history and development of exegetical thought on this book both among the Karaites as well as the Rabbanites Various facets of Yefet's exegesis which we explore in our introduction include his rationalistic method compilatory tendency relationship to the doctrines of the Islamic Mu tazila and his influence both by and upon other Jewish exegetes Karaite and Rabbanite We also assess Yefet's Arabic translation technique and include a survey of all extant Karaite commentaries on Esther both in Arabic as well as Hebrew At first sight the book stands out as a model of systematic organization and thoroughness in treatment of detail Wechsler has given us a detailed survey of the place of Yefet in the history of Karaite exegesis and in the history of Karaite theoretical argument I R M B id Altogether this book may be considered an important step forward in the availability of Yefet ben Eli's commentaries in critical editions and will serve as a standard for future publications of his vast exegetical oeuvre Ronny Vollandt University of Cambridge

Torah and Sophia Raphael Jospe, 1988-12-31 The century following the death of Maimonides 1204 witnessed widespread upheaval and turmoil as anti rationalist Jews attempted to ban the study of philosophy For such rationalist philosophers as Shem Tov ibn Falaquera c 1225 1291 however Judaism could not be restricted to the confines of the spiritual and intellectual ghetto the free minds of Jews could not be shackled in the name of Judaism In many respects Falaquera epitomizes the way in which philosophy succeeded in finding a home in Judaism in the Middle Ages The pioneering philosophical efforts of earlier luminaries made an enduring impact on the course of Jewish history and the religious and intellectual life of the Jewish people through their Hebrew translation and cultural consolidation at the hands of Jewish philosophers like Falaquera As a prolific Hebrew poet translator popularizer of science and philosophy encyclopedist defender of Maimonides Bible commentator historian of philosophy and philosopher in his own right Falaquera manifested a loving commitment to both Torah and secular wisdom hokhmah Sophia and the conviction that both Torah and Sophia ultimately must be in harmony if not identical Raphael Jospe's exhaustive study of the life and thought of Shem Tov ibn Falaquera provides students of medieval Jewish and Islamic philosophy for the first time with a systematic and comprehensive presentation of Falaquera's

philosophy Reflecting Falaquera s own philosophic and curricular priorities the book focuses in particular depth on his psychology in light of and in comparison to his Arabic sources In the tradition of scholarly text analysis the book also offers a critical Hebrew edition and annotated English translation of Falaquera s systematic psychological study *Sefer Ha Nefesh* Book of the Soul as well as a critical and annotated edition of his previously unpublished ethical work *Shelemut Ha Ma asim* Perfection of Actions and also for the first time the surviving fragments with English translation of Falaquera a Bible commentary

Theology and Society in the Second and Third Centuries of the Hijra. Volume 5 Bibliography and Indices Josef van Ess, 2020-06-29 Theology and Society is the most comprehensive study of Islamic intellectual and religious history focusing on Muslim theology With its emphasis on the eighth and ninth centuries CE it remains the most detailed prosopographical study of the early phase of the formation of Islam Originally published in German between 1991 and 1995 Theology and Society is a monument of scholarship and a unique scholarly enterprise which has stood the test of the time as an unparalleled reference work The volume consists of a Bibliography followed by an Index of Names an Index of Works and a General Index

On the Proof of God's Existence Abu Muhammad al-Qasim, 2022-06-20 **Heart of the Living God** Michael G. Maness, 2004-06-23 Maness asks us to tie up our sneakers for we are going to have some fun as we hike into the Grand Canyon of Love Love is the treasure of life It is Love all the way Nothing else really matters outside of Love Best of all our Love will only get better in heaven The treasured ability to have loving relationships is Gods gift to us in our Imago Deithe image of God we all share Likewise what we know of Love this side of heaven is but a dusty image of what God experiences I want to get personally involved says Maness Can we have a free will relationship with anyone even God if all of what we do and think is settled I dont think so Love is greater than that and I shall prove that and that is indeed a Grand Canyon Manes brings some of the brain splitting complexities of this to light with good humor introduces dynamic foreknowledge and challenges Classical Theisms avoidance of Love And he exposes some foul play in the process Thats the first half of the book For those wanting to strike out on their own wanting to see more of the depth and diversity of the Grand Canyon the second half contains reviews of about 60 major authors a 4 000 Abysmal Bibliography and a huge index to just about everything in the book Maness has thrown a gauntlet before the Classical Theists So tie up your sneakers and take a hike with Michael G Maness as he walks with you into the Grand Canyon see more at www.PreciousHeart.net

Judaeo Arabic Studies Norman Golb, 2013-12-19 First Published in 1997 During the middle decades of this century fundamental research on the Jews of medieval Arabic speaking lands was carried out by relatively few scholars whether in Israel or the Western countries The author of this title sought to remedy this deficit in however small a measure by organizing a Conference on Judaeo Arabic Studies at Chicago The purpose of these papers agreed upon in advance by the participants was to draw as broad a picture as possible of the contemporary state of research on certain topics subsumed under the general rubric of medieval Jewish Arabic studies

Abraham Bar Hiyya on Time, History, Exile and Redemption Hannu

Töyrylä,2014-07-03 An analysis of Megillat ha Megalleh by Abraham Bar Hiyya 12th c as a complete text in its historical and cultural context showing that the work written at a time when Jews increasingly came under Christian influence and dominance presents a coherent argument for the continuing validity of the Jewish hope for redemption In his argument Bar Hiyya presents a view of history the course of which was planted by God in creation which runs inevitably towards the future redemption of the Jews Bar Hiyya uses philosophical scientific biblical and astrological material to support his argument and several times makes use of originally Christian ideas which he inverts to suit his argument *Religious and Intellectual Diversity in the Islamicate World and Beyond Volume I*,2024-08-19 Religious and Intellectual Diversity in the Islamicate World and Beyond is a collection of essays in honor of Sarah Stroumsa an eminent scholar who through the years has embodied and advanced the possibility of collaboration across borders The volume is presented to her by scholars working on the study of the intellectual history of the Middle Ages the intercultural contact and migration of knowledge in the Islamic world and many other topics Contributors Binyamin Abrahamov Camilla Adang Anna Ayse Akasoy Aleida Assmann Jan Assmann Meir M Bar Asher Jos Bellver Menachem Ben Sasson Haggai Ben Shammai Glen W Bowersock R mi Brague Godefroid de Callata Jonathan Decter Michael Ebstein Hussein Fancy Carlos Fraenkel Gil Gambash Robert Gleave Miriam Goldstein Frank Griffel Jaakko H meen Anttila Steven Harvey Warren Zev Harvey Meir Hatina Geoffrey Khan Gudrun Kr mer Ehud Krinis Y Tzvi Langermann Daniel J Lasker Reimund Leicht Gideon Libson Menachem Lorberbaum Maria Mavroudi Jon McGinnis Omer Michaelis Yonatan Moss David Nirenberg Sari Nusseibeh Olaf Pluta Meira Polliack James T Robinson Marina Rustow Sabine Schmidtke Gregor Schwarb Ahmed El Shamsy Mark Silk Uriel Simonsohn Daniel De Smet Josef Stern Guy G Stroumsa Sara Sviri Alexander Treiger Roy Vilozny Ronny Vollandt Elvira Wakelnig Paul E Walker David J Wasserstein Tanja Werthmann Dong Xiuyuan Arye Zoref Islamic Studies Today: Essays in Honor of Andrew Rippin Majid Daneshgar,Walid Saleh,2016-12-20 Islamic Studies Today Essays in Honor of Andrew Rippin is a collection of essays on the Qur n qur anic exegesis the early history of Islam the relationship of the qur anic text to writings from other religious traditions and the use of the Qur n in modern discussions and debates Its scope is medieval and modern contexts and it covers regions right across the Muslim world The essays are based on and reflect Rippin s broad interests and methodological innovations his studies of text transmissions hermeneutical studies of the Qur n careful unpacking of the complex relations between qur anic exegesis and historical contexts and exploring potential new methodologies for future research With contributions by Herbert Berg Stefano Bigliardi Majid Daneshgar Bruce Fudge Claude Gilliot Andreas G rke Feras Hamza Gerald Hawting Aaron W Hughes Tariq Jaffer Marianna Klar Jane McAuliffe Arnold Yasin Mol Angelika Neuwirth Gordon Nickel Johanna Pink Michael E Pregill Gabriel S Reynolds Peter G Riddell Walid A Saleh Nicolai Sinai Roberto Tottoli

Repercussions Of The Kalam In Jewish Philosophy Book Review: Unveiling the Magic of Language

In a digital era where connections and knowledge reign supreme, the enchanting power of language has are more apparent than ever. Its capability to stir emotions, provoke thought, and instigate transformation is truly remarkable. This extraordinary book, aptly titled "**Repercussions Of The Kalam In Jewish Philosophy**," written by a highly acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound impact on our existence. Throughout this critique, we will delve into the book is central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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