

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 **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 *Karaite 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

Jewish Philosophical Polemics Against Christianity in the Middle Ages: With a New Introduction Daniel J. Lasker, 2007-04-26 This meticulously researched study is based on a comprehensive reading of all the major Jewish sources from the Geonic period in the ninth century until the dawn of the Haskalah in the late eighteenth century Its clearly written and carefully documented exposition of the philosophical arguments used by Jews to refute four central doctrines of Christianity trinity incarnation transubstantiation and virgin birth makes a major contribution to a relatively neglected area

of medieval Jewish intellectual 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 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 *Judaism and the Doctrine of Creation* Norbert M. Samuelson, 1994-11-24 The topic of this book is creation It breaks down into discussions of two distinct but interrelated questions what does the universe look like and what is its origin The opinions about creation considered by Norbert Samuelson come from the Hebrew scriptures Greek philosophy Jewish philosophy and contemporary physics His perspective is Jewish liberal and philosophical It is Jewish because the foundation of the discussion is biblical texts interpreted in the light of traditional rabbinic texts It is philosophical because the subject matter is important in both past and present philosophical texts and to Jewish philosophy in particular Finally it is liberal because the authorities consulted include heterodox as well as orthodox Jewish sources The ensuing discussion leads to original conclusions about a diversity of topics including the limits of human reason and religious faith and the relevance of scientific models to religious doctrine *The Evolution of Jewish Monotheism* David Michael Grossberg, 2025-02-27 Offers a fresh perspective on Jewish monotheism's evolution by narrating the history of the phrase God is one from antiquity to modernity *The Oxford Dictionary of the Jewish Religion* Adele Berlin, 2011 Hailed by Library Journal as the best ready reference access point to the Jewish religion and as essential by CHOICE in its First Edition The Oxford Dictionary of the Jewish Religion has been the go to resource for students scholars and researchers in Judaic Studies since its 1997 publication Now The Oxford Dictionary of the Jewish Religion Second Edition focuses on recent and changing rituals in the Jewish community that have come to the fore since the 1997 publication of the First Edition including the growing trend of baby naming ceremonies and the founding of gay lesbian synagogues Under the editorship of Adele Berlin nearly 200

internationally renowned scholars have created a new edition that incorporates updated bibliographies biographies of 20th century individuals who have shaped the recent thought and history of Judaism and an index with alternate spellings of Hebrew terms Entries from the previous edition have been revised new entries commissioned and cross references added all to increase ease of navigation research The Dictionary covers more than three millennia of Jewish religious thought custom law and practice from traditional approaches to Reform Conservative Reconstructionist and post denominational Judaism Brief definitions and longer essays all supplemented with bibliographies enlighten readers about the major figures folklore and events in the history of Judaism throughout the world

Jewish Philosophy in the Middle Ages Raphael Jospe, 2009 Jewish Philosophy in the Middle Ages presents an overview of the formative period of medieval Jewish philosophy from its beginnings with Saadiah Gaon to its apex in Maimonides when Jews living in Islamic countries and writing in Arabic were the first to develop a conscious and continuous tradition of philosophy The book includes a dictionary of selected philosophic terms and discusses the Greek and Arabic schools of thought that influenced the Jewish thinkers and to which they responded The discussion covers the nature of Jewish philosophy Saadiah Gaon and the Kalam Jewish Neo Platonism Bahya ibn Paqudah Abraham ibn Ezra s philosophical Bible exegesis Judah Ha Levi s critique of philosophy Abraham ibn Daud and the transition to Aristotelianism Maimonides and the controversy over Maimonides and philosophy

Studies in the Formation of Medieval Hebrew Philosophical Terminology Reimund Leicht, Giuseppe Veltri, 2020-02-17 This volume contains studies based on papers delivered at the international conference of the PESHAT in Context project entitled Themes Terminology and Translation Procedures in Twelfth Century Jewish Philosophy The central figure in this book is Judah Ibn Tibbon He sired the Ibn Tibbon family of translators which influenced philosophical and scientific Hebrew writing for centuries More broadly the study of this early phase of the Hebrew translation movement also reveals that the formation of a standardized Hebrew terminology was a long process that was never fully completed Terminological shifts are frequent even within the Tibbonide family to say nothing of the fascinating terminological diversity displayed by other authors and translators discussed in this book

[The Limits of Orthodox Theology](#) Marc B. Shapiro, 2022-03-16 This book takes issue with the widespread assumption that Maimonides famous Thirteen Principles are the last word in Orthodox Jewish theology

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 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

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

Maimonides in His World Sarah Stroumsa, 2009 While the great medieval philosopher theologian and physician Maimonides is acknowledged as a leading Jewish thinker his intellectual contacts with his surrounding world are often described as related primarily to Islamic philosophy Maimonides in His World challenges this view by revealing him to have wholeheartedly lived breathed and espoused the rich Mediterranean culture of his time Sarah Stroumsa argues that Maimonides is most accurately viewed as a Mediterranean thinker who consistently interpreted his own Jewish tradition in contemporary multicultural terms Maimonides spent his entire life in the Mediterranean region and the religious and philosophical traditions that fed his thought were those of the wider world in which he lived Stroumsa demonstrates that he was deeply influenced not only by Islamic philosophy but by Islamic culture as a whole evidence of which she finds in his philosophy as well as his correspondence and legal and scientific writings She begins with a concise biography of Maimonides then carefully examines key aspects of his thought including his approach to religion and the complex world of theology and religious ideas he encountered among Jews Christians Muslims and even heretics his views about science the immense and unacknowledged impact of the Almohads on his thought and his vision of human perfection This insightful cultural biography restores Maimonides to his rightful place among medieval philosophers and affirms his central relevance to the study of medieval Islam

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