

Jewish Theology about the other Nations (An Analytical Study)

Muhammad Sajjad Malik¹

Abstract:

Judaism is the heavenly religion that relies heavily on the Torah, the Talmud, and the fatwas or rulings of scholars, muftis, and Jewish judges. Although it is a heavenly religion, it has gone through so many historical ups and downs due to the ups and downs of the secularism of the Jews that the distortions have become so thick that it has become difficult to identify the real religion. However, it is almost impossible to understand the Jewish religion without an in-depth study of Jewish history and Jewish relations with other nations, regardless of the form of Judaism that exists today. What the Jews have done over the last century in the United States to gain control over the resources and resources of this developed and large country and to hold the real reins of power in their hands, and now the American political and economic system and media The place they have in the system is not hidden from anyone.

Key words: Judaism, Islam, Christianity, Talmudm Culture, Beliefs

Introduction

Judaism and Other Religions: An Orthodox perspective

The Jews are a nation thousands of years old, believing in the prophecy of the Prophet Moses (peace be upon him). This nation has its own special temperament and the Torah is the source of their temperament. Most non-Zionist Jews in the world consider the purpose of their life to be divine service. The Jews are convinced that God has made a covenant with them that they will not rule for a certain period of time, nor will Jerusalem. This is the main difference between the Jews and the Zionists. These Jews are known as the Orthodox. These Jews are opposed to the existence of Israel, as well as to the Zionist policies of proving non-Jews.²

Zionism

Zionism is actually derived from the word Zion. Zion is the name of a hill near Jerusalem. Later, the whole of Jerusalem came to be called Zion. The founder of Zionism, Therod Hertzl, was a journalist. Was opposed. To quell this opposition, some secular Jews launched this political movement, calling a Jewish state the

¹ MA Eng, M.ED, PhD Scholar Islamic Studies, Lecturer, The Best College Bahawalpur, ctsc31dn@gmail.com, +923006863944, <https://orcid.org/0000-0002-0883-5913>

² Yosef Hayim Yerushalmi, Zakhor: Jewish History and Jewish Memory (New York:Schocken Books, 1989), p, 27

solution to the problem. They rely on historical and religious references to the existence of this state, they say. According to the Bible, it was the home of the Jews. These Jews were expelled from the Palestinian territories by the Roman forces and now it is their right to resettle the Jews in these areas again. For the same purpose, the Zionists redesigned the real structure of the Jews, which The Zionist world is a material world. Their salvation lies in establishing a state and an army. According to the Zionists and the leaders of the Zionist state, the nature and character of the Jewish people have changed and their thinking has changed. By changing the angle, they can offer the state of Israel as a way of salvation for them.³

The Jews of the world are against this ideology of the state for four reasons.

The first reason is that this theory of the state is against the true Jewish teachings. Because the Jews were allowed to establish the state two thousand years ago when God's gifts were with them and so will the future state be established when the gifts of the Creator. They will be with them and this state will be based on divine services, no human strategy or military force will be used to achieve this state.⁴

The establishment of a worldly state, like other nations, is against the real Jewish source. Anyone who calls Israel the true salvation of the Jews is convinced of worldly salvation, which is why he calls the establishment of a material state the way of salvation. The steps taken to achieve this state are also material and worldly in nature. The real salvation of the Jews is close to the Creator and not in the acquisition of land and army.

The second reason is the Torah's injunctions forbidding the Jews from establishing a state and forming an army before the arrival of the divine representative, even if the state is governed according to the laws taught by the Torah. As written in Viol Moses:

"And the Holy Spirit (may God bless him and grant him peace) has warned us that if we disobey this guidance, He will afflict us with a painful torment."⁵

Thirdly, the Zionists rebelled in exile and not only denied the Torah, but all their affairs explicitly denied the Torah. According to our belief, the Torah is a divine book and a reward for anyone who follows the Torah. And whoever disobeys the Torah, Allah will punish him.

Fourth, the Zionists, in addition to opposing the Torah, incite all those within their jurisdiction to oppose the Torah's injunctions. Their slogan of freedom of religion is nothing but a lie.

From the very beginning of Zionism, many Jewish monks informed the people and properties of its possible dangers. They told everyone to stay away from Zionism as much as they stay away from fire. His message was that Zionism is the homeland. There is a racist and racist movement that has nothing to do with Judaism. The monks publicly expressed concern that the effects of Zionism would be extremely harmful to Jews and the Jewish religion. Zionism would damage the reputation of Jews and make

³ David Biale, *Cultures of the Jews: A New History* (Schocken, 2002)

⁴ *The Reality of God and the Problem of Evil*, p.213

⁵ *The Reality of God and the Problem of Evil*, p.214

it difficult to distinguish between Jewish and non-Jewish classes. Judaism is a religion, not a race. There is a consensus among monks in this regard.⁶

The monks say that God blessed us with the Holy Land so that we could follow the commandments of the Torah and attain the sincerity that was not possible outside the Holy Land. We transgressed these powers and were expelled from the Holy Land. Proof of this is the words that the Jews say in their prayers at every festival:

"Because of our sins, God drove us out of the Holy Land."⁷

As in the Talmud which God made a covenant with the Jews:

"We will not enter the Holy Land in the form of a party before the appointed time. We will not rebel against the nations. We will continue to be loyal citizens. We will not take revenge on any nation. We will not demand compensation from anyone." We will not end the deportation prematurely. "

On the contrary, the Jews were warned that if they violated this covenant:

"Their flesh will be made prey like the deer and the deer of the forest, and their salvation will be delayed" (⁸).

It is no secret that the founders of Zionism never read Jewish law or believed in religious traditions. They publicly challenged the monastic authority and became leaders of the Jewish nation itself. Jewish History This kind of action always brings ruin.

The great monk Joel Tettel Biom, who had a deep understanding of Judaism, described Zionism as "Satan's practice", "robbery of religious sanctities" and "the word of infidelity" without a veil. He described any connection with Zionism as tantamount to inviting God's punishment. He maintained this position until his death. According to him, the Holocaust was a direct result of Zionism, which was a punishment from God.⁹

Zionism added fuel to the fire and further emboldened the then-Alamut country. He called himself the representative of Judaism by resorting to freedom of expression. Who chose him as the representative of Judaism? Who were the politicians who announced the boycott of Germany in 1989 in a very irresponsible manner? The boycott hurt Germany as much as an elephant hurts an elephant, but its effects are felt by all Jews in Europe. At that time, the United States and Britain had a peace treaty with Hitler, and these politicians, through their boycott, put the German leader in a state of mental confusion and thus began genocide. However, these Zionists, who are not even considered to be human beings, are sitting hand in hand.

On July 6-9, President Roosevelt ignored the German offer, which was led by a delegation from the Jewish Agency called the Avon Conference on Jewish Refugees, led by Golda Meir (Marisson). Every Jew could emigrate to another country for 250,

⁶ *The Reality of God and the Problem of Evil*, p.214

⁷ David Biale, ed. *Cultures of the Jews: A New History* (New York: Schocken, 2006), p 55

⁸ Talmud Tarakitat Qasobus, p. 5

⁹ David Biale, ed. *Cultures of the Jews: A New History* (New York: Schocken, 2006). P, 109

and the Zionists did not put any pressure on the US President and the other six countries that attended the conference to accept the agreement on the emigration of Jews from Germany and Austria.¹⁰

It is a historical fact that in 1921 and again German authorities offered European Jews to move to Spain on the condition that they relinquish all their property in Germany and France and that:

No immigrants from Spain will go to Palestine.

All immigrants from Spain will be able to move to the US and British colonies.

Each family will be paid dollar 1,000 at the Spanish border.

The Zionist leaders of Switzerland and Turkey were clearly aware that the offer was made under an agreement between the German authorities and the muftis. In response, the Zionist leaders rejected the offer with the following statements:

Palestine is the real destination of these immigrants.

European Jews will have to face more suffering and death than other nations so that if the Allies win the war, they will easily be ready to establish a Jewish state.

2. No compensation will be paid to anyone.

This offer was rejected knowing that it would result in gas chambers. These traitorous Zionists betrayed with their own blood.

A similar offer was made during the deportation of Hungary in 1945, which could have saved Hungarian Jews, and the Zionists rejected the offer, even though the gas chambers had begun to kill.

Similarly, the British government granted visas to four monks and their families in their colony of Mauritania, but the Zionists thwarted the plan, citing the fact that the plan was a rebellion against Palestine. Chambers should become a morsel.

On December 6, both houses of the British Parliament agreed to provide temporary shelter to endangered families. The British Parliament offered to resettle half a million Jews living in Europe in their colonies. Behind the scenes talks between the British Parliament and German officials, the resolution received the support of six members of parliament in one week. However, on January 8, when it came time to take the next step, a Zionist spokesman announced it. That we will oppose this resolution because it does not mention Palestine.¹¹

During the talks, Zionist politician Chaim Weizmann said:

"The most important part of the Jewish nation is already in Palestine, and the Jews who are outside Palestine don't matter."

¹⁰ Nicholas De Lange,, *An Introduction to Judaism* (Cambridge: Cambridge University Press, 2000). P, 12

¹¹ John Efron, et al. *The Jews: A History* (Upper Saddle River NJ: Prentice Hall, 2008). P, 92

The worst fact of history is that these Zionist politicians invited people to refugee camps and, out of hunger and poverty, encouraged them not to settle in any country other than Palestine so that People can establish their state there.

When German authorities offered Western states in the last days of the war that they could save these Jews for money because they knew that Jews had considerable influence over Western governments, anyone could ask that question. What steps did these self-styled Zionist leaders take to save their brothers?

When asked on February 5 if he would open Canada's doors to Jewish refugees, the Canadian Minister for Refugees replied that our government had not made any progress because the Israeli government did not want it. Let us do that.

These Zionist politicians incited the people to respect the villain who laid the foundation of Zionism instead of the Torah and its commandments.¹²

The call of the Central Monastic Council of America and Canada:

Since the change in the atheist government of the Holy Land, an atmosphere of suspicion has been created. Even those who believed in the Torah in the Holy Land and during the exile have given their support to this new group. Have a soft spot in the heart. How terrible is the blasphemy against God!

It is our responsibility to warn that according to the Torah we are not allowed to join this group (Zionists). We have been promised three times that we will not enter the Holy Land by force, and the countries I will stay, I will not rebel against them and I will not delay the appearance of Moshiach because of my sins, as recorded in "Trakitat Kesavus".

It is with great sadness that we acknowledge the fact that atheist Zionist ideologies are being embedded in the followers of the Torah. God willing, this group will succeed in misleading the real Jews.

O our brothers who live in the Holy Land, do not keep silent. Raise your voice against these Zionists from there and from here we raise our voice and tell the whole world that we have traditionally carried the sacred chain in every generation. We consider it bad to join the atheist Zionist group that occupies Israel. We want to make it clear to the public that the Torah's position is that any government in Israel before the arrival of Moshiach is a violation of the Torah and a rebellion against its commandments.

Israel is using the "memories of the Holocaust" to divert public attention from the atrocities perpetrated on the Palestinians and its brutal behavior. "When people talk about the Goldstone, we talk about the Holocaust, and when the world talks about the occupation of Palestine, we leave Iran alone to suppress the real issue," Levy said.

But conscious observers and analysts such as Levi are well aware of the fact that such thinking and approach will not make the world forget the Palestinians. Levy goes on to say, "It's not going to work." The memory of the Holocaust is now an old story. The effect of the speeches will not last long. It's time to dump her and move on. "Israel is not going to get anything out of this nonsense campaign and propaganda."

¹² Abraham Joshua Heschel, *The Sabbath* (New York: Farrar, Straus and Giroux, 1951). P, 261

Rest assured, Levy is not opposed to "Holocaust Day" or its commemoration. According to him, this is an unparalleled event in the human world and perhaps this event will remain unparalleled till the end. But Mr. Levy is still trying to make the Israeli government realize that "the fire that Operation Cast Lead has kindled not only in Israel but in the entire Jewish world cannot be extinguished by a thousand anti-Semitic speeches." ¹³

He further explains that "as long as evils are rampant in our home, neither we nor the world will be ready to listen to our sermons." Although we are right. "

You may no longer have a hard time understanding this vicious game of the Jews, how they are active in trying to divert the world's attention from the massacre of the Palestinians and the daily atrocities against them. How the Zionists are using the Holocaust to destroy the Palestinians. The goals of the Israeli Holocaust campaign are no longer hidden. In the shadow of the publicity of the incident, the Israeli state and the ruthless Israeli settlers continue to massacre Palestinians, demolish their homes and seize their lands. Israel and its policy makers are trying their best to cover up their crimes, trying every means to destroy the Palestinians and not miss any opportunity to throw dust in the eyes of the world.

Demonstrating insanity to commemorate the Holocaust has two main goals of Zionism. That madness has now taken the form of religion. The first goal is to not let this catastrophe be forgotten and to make the world believe what happened to the European jury at the hands of the Third Reich five years ago. This is a legitimate goal because humanity must remember its great mistake so that it will not be repeated in the future. We look back on the past years in order to save tomorrow from disaster.

The second goal hidden in this destruction is to protect undeclared Zionism. An ethnic ideology that gave rise to this gigantic temple crime against humanity called Israel. According to the final analysis, the purpose of Israel's existence is to genocide the Palestinians and snatch their homeland from them. And when the Palestinians shout in the name of justice and humanity, we see the dogs of Zionism barking: destruction, Auschwitz and Hitler.

The Israeli army dropped bombs on Gaza for three consecutive weeks. Fighter jets dropped bombs on unarmed Palestinians over a small area. Artillery bombed homes, hospitals, schools, mosques and government buildings. The storm of white phosphorus fire rained down on Gaza and killed humanity. People carrying white peace flags in their hands were also shot to save their lives. There is no doubt that last year's devastation in Gaza could be compared to the Holocaust. The world should not raise an eyebrow at such a comparison. After all, the European jury massacre did not begin with Auschwitz and Bergen-Belsen. It started even before the 9th and then in the 9th there was a crystal destroyer whose taste after the destruction the children, their children's children are already tasting.¹⁴

¹³ Barry W. Holtz, ed. *Back to the Sources: Reading the Classic Jewish Texts* (New York: Simon and Shuster, 1984).p, 21

¹⁴ Robert Seltzer, *Jewish People, Jewish Thought* (Upper Saddle River: Prentice Hall, 1980). P, 257

In short, the devastation began when Israel began to do what it is doing now against the Palestinians. The relentless carnage and the starvation of Gaza are just a glimpse of the larger scenario in which the Palestinians are facing Nazi-like barbarism and carnage. The Palestinians do not claim that Israel is killing them outright.

However, Israel has repeatedly tried to eliminate the Palestinians by dropping bombs on them and supplying them with food and other necessities. Israel is conspiring to kill Palestinians without giving them access to medical care. Israel does not acknowledge that it is treating the Palestinians like the Nazis. If not, what would we call the Israeli presence in the Gaza Strip? Israeli Nazism is, in fact, sounding the same alarm bells as German Nazism and making the world realize that Jews have become beasts. Who says that in order to go to the International Court of Justice, the number of Palestinians victims of Israeli barbarism must be 500,000?

The United Nations must take steps to protect the future from such catastrophes and carnage, and the first step must be to stop Israel from persecuting the Palestinians and not to allow it to cover up the Holocaust. Give Yes, the Holocaust is the greatest tragedy in the world. However, it should not be used for barbarism and persecution against the Palestinians. The Palestinians whose historical existence is being sought.

There is no doubt that Israel should not be allowed by the world to genocide the Palestinians, starve them and turn them into the Warsaw Ghetto. Otherwise, the whole world will turn into a human jungle, a jungle worse than a jungle of beasts.

Jewish history is the history of Jews and Judaism. Although Judaism as a religion, according to Greek historical references, first appeared in the Hellenistic period (31 BC - 323 BC) and the earliest mention of Israel is found at the Pole of Death 1203–1213 BC The story goes back 1,500 years. The Jewish exile community began with the Assyrian conquest and intensified with the Babylonian conquest. The Jews were also scattered throughout the Roman Empire, which declined during the Byzantine rule in the Central and Eastern Mediterranean. In 638, the Byzantine Empire lost control of Syria and the Eastern Mediterranean. Under the Arab Islamic Empire, Caliph Omar conquered Jerusalem, Mesopotamia, Syria, Palestine, and Egypt. The golden age of Jewish culture in Spain coincided with the Muslim Golden Age and the Dark Ages of the Middle Ages in Europe, when most of the Iberian Peninsula was under Muslim rule. During this period, Jews were generally recognized in society, and Jewish religious, cultural, and economic life developed.¹⁵

During the classical Ottoman period, from 1300 to 1600, all the minority communities of the empire, including the Jews, continued to enjoy some degree of prosperity and freedom. There were significant Jewish populations in Western Europe in the 17th century. Significant changes took place in the Jewish communities themselves during the European Renaissance and the Enlightenment. In the 18th century, Jews embarked on a campaign for freedom from restrictive laws and integration into wider European society. During the 1870s and 1880s, European Jews began more active discussions and debates about more active migration and resettlement of Jews in Palestine and the Holy Land. The Zionist movement was formally established in 1897. Jews in Europe and the United States, meanwhile, specialize in science, culture, and economics, with

¹⁵ Yosef Hayim Yerushalmi, *Zakhor: Jewish History and Jewish Memory* (New York: Schocken Books, 1989). P, 25

the scientist Albert Einstein and the philosopher Ludwig Wittgenstein. With Adolf Hitler and the Nazis coming to power in Germany in 1933, the situation of the Jews became more tense. The economic crisis, anti-Semitic laws and fears of an impending war forced many Jews to flee Europe to Palestine, the United States and the Soviet Union. World War II broke out in 1939. By 1941, Hitler had conquered almost all of Europe, including Poland and France, where millions of Jews were then living. After the invasion of the Soviet Union in 1941, the ultimate cure for the Jews, the unprecedented and systematic massacre of the Jewish people, began, with the aim of annihilating the Jewish race and resulting in Europe, including North Africa (pro-Nazi wiki). Persecution and persecution of Jews took place in North Africa and Italy (Libya). The Holocaust or (Hebrew term) witnesses to the genocide in which nearly six million Jews were officially killed, three million Jews were killed by gas chambers in Polish concentration camps alone, while Auschwitz alone. One million people were killed in concentration camps alone.¹⁶

In 1945, Palestinian Jewish resistance organizations united and formally founded the Hagana Jewish Resistance Movement. The movement began to openly disassociate itself from British rule until Hagana adopted a terrorist resistance to the British government's denial of unlimited Jewish settlement in the Palestinian territories. At the same time, illegal immigrants on ships began to settle Jews in Palestine. On May 14, 1948, David Ben-Gurion announced the establishment of a Jewish state in the land of Israel, known as the State of Israel. Immediately afterwards, all the neighboring Arab states invaded Israel, while the newly born Israeli army resisted with the help of Britain and France. When the war ended in 1949 and the construction of the state of Israel began, the state largely absorbed the waves of hundreds of thousands of Jewish refugees from around the world. Today, Israel is a parliamentary democracy with a population of over 8 million, of which 6 million are Jews. The largest sects are in Israel and the United States, while the major communities are in France, Argentina, Russia, the United Kingdom, Australia, Canada and Germany. See the Jewish Population page for statistics and census.¹⁷

Periods of Jewish history

The history of Jews and Judaism can be divided into five periods: (1) Ancient Israel before the beginning of Judaism - 586 BC; (2) During the beginning of Judaism in the 5th and 6th centuries BC; (3) The formation of rabbinical Judaism in 70 AD after the destruction of the Second Temple; (4) Guiding Judaism from the rise of Christianity to the political reign of Constantine the Great in 312 AD and the end of Christian political supremacy in the late 18th century; And (5), the various Jewish eras, from the French and American revolutions to the present.¹⁸

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

The need for this debate in the current situation

¹⁶ Yosef Hayim Yerushalmi, *Zakhor: Jewish History and Jewish Memory* (New York: Schocken Books, 1989)

p, 49

¹⁷ Yosef Hayim Yerushalmi, *Zakhor: Jewish History and Jewish Memory*, p, 65

¹⁸ S.W. Baron, "Population", in *Encyclopedia Judaica*, 2nd ed, vol. 16 (Detroit, Mich.: Macmillan, 2007, originally Jerusalem, 1971), 381-2, 387-9

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.¹⁹

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.

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.²⁰

¹⁹ M. Toch, "The Jews in Europe, 500-1050", in *New Cambridge Medieval History, Volume I c.500-c.700*, ed. P. Fouracre (Cambridge: CUP, 2005), 547-570

²⁰ A. Edrei & D. Mendels, "A Split Jewish Diaspora: Its Dramatic Consequences" in *Journal for the Study of the Pseudepigrapha* 16 (2007): 91-137

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. (<http://www.la.utexas.edu/>) 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.²¹

²¹ S. Baron, "Population". The figures in K. Stow, *Alienated Minority. The Jews of Medieval Latin Europe* (Cambridge MA-London: Harvard UP, 1992),p,23

- 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.

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.

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.²²

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.²³

²² D. Jacoby, "Benjamin of Tudela in Byzantium," in *Palaeoslavica* 10 (2002): 180-5

²³ Z. Ankori, *Karaites in Byzantium. The Formative Years, 970-1100* (New York: Columbia UP; Jerusalem: Weizmann Science Press of Israel, 1959), 116-7.

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.²⁴

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

²⁴ *Tübinger Atlas des Vorderen Orients, Teil B. Geschichte*, eds. Horst Kopp & Wolfgang Röllig (Wiesbaden: L. Reichert, 1992),p, 37

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.²⁵

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.

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.

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.²⁶

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.

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.

²⁵ *Tübinger Atlas des Vorderen Orients, Teil B. Geschichte*, eds. Horst Kopp & Wolfgang Röllig, p. 39

²⁶ S. Simonsohn (ed.), *The Jews in Sicily*, vol. I (Leiden: Brill 1997), 395-6, no. 173.

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.²⁷

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 1 AH, a delegation of Christians from Najran came to the service of the Holy Prophet (sws) 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.

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.

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.²⁸

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

²⁷ S. A. Baron, *A Social and Religious History of the Jews*, 2nd edition. High Middle Ages, 500-1200, vol. IV (Philadelphia: Jewish Publication Society, 1957), 24

²⁸ Sergio Joseph Sierra, "Sicily" in *EJ* 2nd ed (2007), vol. 18, p. 543.

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. 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. ”²⁹

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

²⁹ H. Sivan, “The invisible Jews of Visigothic Spain,” in *Revue des études juives* 159 (2000): 369-385.

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.³⁰

³⁰

E. Ashtor, "The Number of Jews in Muslim Spain," in: *Zion* 28 (1963): 34-56

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.

Bibliography

- Avery-Peck, Alan; Neusner, Jacob (eds.), *The Blackwell reader in Judaism* (Blackwell, 2001).
- Avery-Peck, Alan; Neusner, Jacob (eds.), *The Blackwell Companion to Judaism* (Blackwell, 2003).
- Boyarin, Daniel (1994). *A Radical Jew: Paul and the Politics of Identity*. Berkeley: University of California Press.
- Cohen, Arthur A.; Mendes-Flohr, Paul, eds. (2009) [1987]. *20th Century Jewish Religious Thought: Original Essays on Critical Concepts, Movements, and Beliefs*. JPS: The Jewish Publication Society. ISBN 978-0-8276-0892-4.
- Cohn-Sherbok, Dan, *Judaism: history, belief, and practice* (Routledge, 2003).
- Day, John (2000). *Yahweh and the Gods and Goddesses of Canaan*. Chippenham: Sheffield Academic Press.
- Dever, William G. (2005). *Did God Have a Wife?*. Grand Rapids: Wm. B. Eerdmans Publishing Co..
- Dosick, Wayne, *Living Judaism: The Complete Guide to Jewish Belief, Tradition and Practice*.
- Elazar, Daniel J.; Geffen, Rela Mintz (2012). *The Conservative Movement in Judaism: Dilemmas and Opportunities*. New York: SUNY Press. ISBN 9780791492024.
- Finkelstein, Israel (1996). "Ethnicity and Origin of the Iron I Settlers in the Highlands of Canaan: Can the Real Israel Please Stand Up?" *The Biblical Archaeologist*, 59(4).
- Gillman, Neil, *Conservative Judaism: The New Century*, Behrman House.
- Gurock, Jeffrey S. (1996). *American Jewish Orthodoxy in Historical Perspective*. KTAV.

- Guttman, Julius (1964). Trans. by David Silverman, *Philosophies of Judaism*. JPS.
- Holtz, Barry W. (ed.), *Back to the Sources: Reading the Classic Jewish Texts*. Summit Books.
- Jacobs, Louis (1995). *The Jewish Religion: A Companion*. Oxford University Press. ISBN 0-19-826463-1.
- Jacobs, Louis (2007). "Judaism". In Fred Skolnik (ed.). *Encyclopaedia Judaica*. 11 (2nd rev. ed.). Farmington Hills, Mi: Macmillan Reference USA. ISBN 978-002-865-928-2 – via Encyclopedia.com.
- Johnson, Paul (1988). *A History of the Jews*. HarperCollins.
- Lewis, Bernard (1984). *The Jews of Islam*. Princeton: Princeton University Press. ISBN 0-691-00807-8.
- Lewis, Bernard (1999). *Semites and Anti-Semites: An Inquiry into Conflict and Prejudice*. W. W. Norton & Co. ISBN 0-393-31839-7.
- Mayer, Egon, Barry Kosmin and Ariela Keysar, "The American Jewish Identity Survey", a subset of The American Religious Identity Survey, City University of New York Graduate Center. An article on this survey is printed in *The New York Jewish Week*, November 2, 2001.
- Mendes-Flohr, Paul (2005). "Judaism". In Thomas Riggs (ed.). *Worldmark Encyclopedia of Religious Practices*. 1. Farmington Hills, Mi: Thomson Gale. ISBN 9780787666118 – via Encyclopedia.com.
- Nadler, Allan (1997). *The Faith of the Mithnagdim: Rabbinic Responses to Hasidic Rapture*. Johns Hopkins Jewish studies. Baltimore, MD: Johns Hopkins University Press. ISBN 9780801861826.
- Plaut, W. Gunther (1963). *The Rise of Reform Judaism: A Sourcebook of its European Origins*. World Union for Progressive Judaism. OCLC 39869725.
- Raphael, Marc Lee (2003). *Judaism in America*. Columbia University Press.
- Schiffman, Lawrence H. (2003). *Jon Bloomberg; Samuel Kapustin (eds.). Understanding Second Temple and Rabbinic Judaism*. Jersey, NJ: KTAV. ISBN 9780881258134.
- Segal, Eliezer (2008). *Judaism: The e-Book*. State College, PA: Journal of Buddhist Ethics Online Books. ISBN 97809801633-1-5.
- Walsh, J.P.M. (1987). *The Mighty from Their Thrones*. Eugene: Wipf and Stock Publishers.
- Weber, Max (1967). *Ancient Judaism*, Free Press, ISBN 0-02-934130-2.
- Wertheime, Jack (1997). *A People Divided: Judaism in Contemporary America*. Brandeis University Press.
- Yaron, Y.; Pessah, Joe; Qanaï, Avraham; El-Gamil, Yosef (2003). *An Introduction to Karaite Judaism: History, Theology, Practice and Culture*. Albany, NY: Qirqisani Center. ISBN 978-0-9700775-4-7.