Patterns of Abrahamic Incrimination
Marc Gopin
in Holy War, Holy Peace: How Religion Can Bring Peace to the Middle East
Published in print: 2002 Published Online: November 2003
Item type: chapter

Begins with a discussion of the processes of “othering” (the need to distinguish and exclude) and incrimination that are adopted both by religions and as a basic human psychological trait. “Othering” and incrimination comprise a constant source of conflict generation in human intercourse and have been particularly damaging in the history of the Abrahamic religions (Islam, Judaism, and Christianity). The various options of religious traditions within the evolutionary process of confrontation with the “other” are then listed and further discussed. These are continued incrimination; increased incrimination; denial of incrimination and apologetics as a moderation of othering; hard rejection of past interpretations and an end to othering; soft rejection of the past, and historical contextualization; and pious transformation of old cognitive constructs as an end to othering – remythification. The latter is discussed in the context of the Jerusalem Religious Peace Agreement (the Islamic/Jewish treaty).

Conclusions
Aaron W. Hughes
in Abrahamic Religions: On the Uses and Abuses of History
Published in print: 2012 Published Online: January 2013
Item type: chapter

The Conclusion makes the case that we ought to cease using the term “Abrahamic religions” because, as used in the present, it is primarily a theological neologism. However, the problem is deeper than simply the term “Abrahamic religions.” It is not the mere choice of terminology,
but the category itself that needs rethinking. This rethinking must take
the form of developing new conceptual modeling that avoids discrete
religions interacting with one another, and instead envisages complexity
and porosity between manifold subgroups.

Forget Semitism!
Joseph A. Massad

in Living Together: Jacques Derrida's Communities of Violence and Peace
Published in print: 2012 Published Online: May 2013
Publisher: Fordham University Press
DOI: 10.5422/
Item type: chapter

This essay explores the role of memory in the constitution of racial
and religious subjects that are other to Europe since the European
Enlightenment and the struggle between a hierarchical civilizational
order anchored in philology and Orientalism and their production of
the Semite and the more recent liberal egalitarianism of the Orientalist
category “Abrahamic religions” that seeks to equalize what is unequal
under the rubric of ecumenical peace. The essay analyzes the works of
Edward W. Said and Jacques Derrida in relation to these questions and
the attendant Orientalist production of the Arab and the Jew as their
effects and the implications of all this for the Zionist project.

The View from the East Pole: Buddhist and Confucian Tolerance
Owen Flanagan

in Religion, Intolerance, and Conflict: A Scientific and Conceptual Investigation
Published in print: 2013 Published Online: May 2013
Publisher: Oxford University Press
DOI: 10.1093/
Item type: chapter

This chapter addresses the question of why Buddhists and Confucians
are more tolerant, less conflict prone, less war-like, etc., than Abrahamic
peoples. It formulates a hypothesis for how the difference-maker may
have to deal with God, or better, with beliefs about God's nature and
modus operandi. The hypothesis is not that Buddhism and Confucianism
are more rational, less superstitious than the Abrahamic religions. It is
that Buddhism and Confucianism have theologies that differ from the
Abrahamic ones in ways that make a difference. The chapter suggests
that lack of belief in a punitive ‘know-it-all’ God explains why followers of
Eastern religions are more tolerant than followers of Abrahamic religions.
Islam, Christianity and Judaism share several common features, including their historical origins in the prophet Abraham, their belief in a single divine being, and their modern global expanse. Yet it is the seeming closeness of these “Abrahamic” religions that draws attention to the real or imagined differences between them. This volume examines Abrahamic cultures as minority groups in societies which may be majority Muslim, Christian or Jewish, or self-consciously secular. The focus is on the relationships between these religious identities in global Diaspora, where all of them are confronted with claims about national and individual difference. The case studies range from colonial Hong Kong and Victorian London to today’s San Francisco and rural India. Each study shows how complex such relationships can be and how important it is to situate them in the cultural, ethnic, and historical context of their world. The chapters explore ritual practice, conversion, colonization, immigration, and cultural representations of the differences between the Abrahamic religions. An important theme is how the complex patterns of interaction among these religions embrace collaboration as well as conflict—even in the modern Middle East. This work by authors from several academic disciplines on a topic of crucial importance will be of interest to scholars of history, theology, sociology and cultural studies as well as to the general reader interested in how minority groups have interacted and coexisted.

Introduction

Ryan Szpiech

in Medieval Exegesis and Religious Difference: Commentary, Conflict, and Community in the Premodern Mediterranean
aspects of scriptural commentary in different faith traditions. It probes the conceptual foundation of such a comparative approach, criticizing any appeal to a shared “Abrahamic” tradition (also rejecting notions such as “religions of the book” and “the three cultures”). Rather than following a theologically based model in which Jewish, Christian, and Muslims traditions are linked according to a shared history of prophecy or an overlapping concept of historical revelation, the chapters in this book are linked according to concrete historical circumstances in which authors and texts circulated. Exegesis is thus proposed as a point of contact between historical communities as well as a discourse by which those communities sought to differentiate themselves from one another.

Conclusion
Alan E. Bernstein

in Hell and Its Rivals: Death and Retribution among Christians, Jews, and Muslims in the Early Middle Ages

Published in print: 2017 Published Online: January 2018
DOI: 10.7591/cornell/9781501707803.003.0010
Item type: chapter

This concluding chapter argues that all three Abrahamic religions professed a belief in hell, whether they called it Gehinnom, Gehenna, or Jahannam, and all three successfully resisted similar objections to it within their own communities. To counter these challenges, religious specialists posited purgatorial fringes that offered lesser sinners temporary discipline outside the core of hell, thus sparing them damnation. Despite these threats to hell’s essence, authoritative pronouncements succeeded in reasserting eternal punishment as the consensus or orthodox position in the three religions. Judaism, Christianity, and Islam therefore agree on the existence of an eternal hell for incorrigible sinners. Still, it became necessary to reconcile such a dramatic and apparently cruel fate with the mercy of God. Around the core idea of hell, specialists and visionaries perceived alternatives to hell in the form of escape, periodic relief, and purification.
How Health and Disease Define the Relationship among the Abrahamic Religions in the Age of Diaspora

Sander L. Gilman

in Judaism, Christianity and Islam: Collaboration and Conflict in the Age of Diaspora

Chapter 3, an essay on the politics of circumcision in the contemporary Western Diaspora of Jews and Muslims, frames the debates about religious practice and ideas of health and illness and reflects historical conflicts about religious practices in the Abrahamic religions. The health exception is used to argue for or against what is in its essence a religious practice.

Peoples of the Book

Martin J. Wein and Benjamin Hary

in Judaism, Christianity and Islam: Collaboration and Conflict in the Age of Diaspora

Chapter 1 is a cultural critique on the phenomenon of sacred text translation, centering on the enormous global Bible translation project, but also including comparative references to the Qur’an, and to sacred texts of religions other than Judaism, Christianity, and Islam. This is framed by a general discussion of the triangular relationship of language, religion and nationalism.

Empires Strike Back ... under One God

Murat Iyigun

in War, Peace, and Prosperity in the Name of God: The Ottoman Role in Europe's Socioeconomic Evolution
Chapter 2 establishes the extent and speed with which Abrahamic monotheisms spread around the globe between the 8th and 15th centuries CE. In particular, this chapter seeks to unearth some statistical evidence that relates to the ideas presented in Chapter 1. That is, whether or not moral as well as ethical considerations associated with monotheistic faiths did indeed serve as a foundation for social stability historically. And, in particular, to examine if the extent to which human civilizations that cycled through the historical political landscape possessed some specific advantages aided by the extent to which ecclesiastical and political power complemented each other in influencing the efficacy of centralized government. The chapter then documents how monotheist societies – in particular, those that adhered to Christianity and Islam – flourished and prospered, likely on the back of various sociopolitical, functionalist advantages of monotheism.

Inimical Friendships?—Eugen Rosenstock-Huessy, Franz Rosenzweig, and Dialogue between the West and Islam
Wayne Cristaudo

The world of interreligious relationships is the theme of Chapter 4. The author focuses on the intimate relationship between Christian thinker Eugen Rosenstock-Huessy and his intimate correspondent the Jewish theologian Franz Rosenzweig. The chapter also expands on the discussion to the dialogue between the West and Islam. The fragmentation of the Abrahamic religions can be explored through the contrasts between them by examining the relationships within them.

Interrogating Diaspora
Jane Garnett and Michael Keith

Page 6 of 11
Chapter 9 explores the East End of London as a place for the conflict and collaboration among the Abrahamic faiths from the nineteenth century into the present. In discussing how diaspora and religion interrelate, the chapter presents two examples of the complexities. One of them is the Anglican Church, and the other the Altab Ali park.

Out of the Dreamtime
John L. Culliney and David Jones

in The Fractal Self: Science, Philosophy, and the Evolution of Human Cooperation

Chapter 2 diverges from science to follow some primordial strands of thought on origins. An intimate, participatory universe was anticipated before human beings began to articulate worldviews in philosophic or scientific terms. Our search for the fractal self begins by tracing prototypes recorded in myths and oral histories. Anthropologists, such as Levy-Bruhl, concluded that people in remote traditional cultures understood themselves as embedded with nature. Their demigods, such as Coyote, Maui, Hermes, and Dionysus, roamed their environs and instigated changes and events for good or ill. Shamans interpreted and engaged natural forces and negotiated with nature on behalf of humans. Such figures embodied qualities of the fractal self. The break came in the West. Early cosmogonies featured characters such as Gaia and Ouranos, avatars of intimacy with nature and exalted authority respectively. However, as influenced by Plato and Aristotle the development of Abrahamic religions situated humans apart from the rest of nature and under the rule of an omnipotent, transcendent God. The identity of the self at one with nature ultimately subsided and was brutally suppressed in much of the world. However, Daoism and Buddhism remained attuned with ideas of humanity as deeply interdependent with the natural world.

Jews and Muslims
Mehnaz M. Afridi

in Judaism, Christianity and Islam: Collaboration and Conflict in the Age of Diaspora
This chapter discusses tensions between Jews and Muslims concerning issues such as genocide and politics. This account of contemporary research will conclude that collaboration can occur if one can create case studies of suffering of one group even when the other group denies pain in contemporary life, whether through political or social means. This case study hopes to offset the imbalance between the Jews and Muslims by providing an account of the denial of one group’s suffering.

The Damascus Affair and the Debate on Ritual Murder in Early Victorian Britain
David Feldman

in Judaism, Christianity and Islam: Collaboration and Conflict in the Age of Diaspora
Published in print: 2014 Published Online: May 2015

This reading of the Damascus Affair reveals that the Jews’ victory does not provide a last vestige of support for an interpretation of the affair as a victory for the progress of reason and toleration in the face of barbarism and prejudice. The Jews’ exculpation in Britain was the political and military outcome in the near East, and the political culture which protected the Jews in Britain was steeped in an anti-Catholic current. The Jews’ victory, we might say, signified defeat for one form of prejudice and victory for another.

Neighboring Faiths
David Nirenberg

Published in print: 2014 Published Online: May 2015

Christianity, Judaism, and Islam are often treated as autonomous, stable and independent of each other. In fact, across the long course of their histories, the three religions have developed in interaction with, and thinking about, each other. This book shows how, from their beginnings to the present day, the three religions were and continue to be “co-produced,” shaping and reshaping themselves through processes of simultaneous identification and dis-identification with their rival “siblings”/neighbors. It uncovers a world in which the three religions are interdependent, constantly transformed by a fundamentally ambivalent form of “neighborliness.” Beginning with the emergence of
this neighborliness in the scriptures of the three religions and ending in the present day, the book traces the constant transformation of religious communities through this co-production, at times purely in the cultural imagination. The vast majority of medieval Christians, for example, never met a living Muslim or Jew, but they thought about them a great deal. In certain times and places (e.g., medieval Spain), Muslims, Jews, and Christians did live in close proximity, and this book shows how these neighbors loved, tolerated, massacred, expelled, and thought about each other—all in the name of God. No matter how wrong-headed or bizarre these ways of a distant past may seem, they have something to teach us about how we think and act today. Teach, not by way of example, whether positive or negative, but as a stimulus to critical awareness about the workings of our own assumptions, hopes, and habits of thought.

Collaborating and Conflicted
Zhou Xun

in Judaism, Christianity and Islam: Collaboration and Conflict in the Age of Diaspora

Published in print: 2014 Published Online: May 2015
DOI: 10.5790/hongkong/9789888208272.003.0005
Item type: chapter

This essay looks into the conflicts and collaborations amongst different Jewish groups in Hong Kong from the second half of the nineteenth century to the years following Hong Kong’s handover to the People’s Republic of China (PRC) in 1997. In examining this former British Colony, now a Special Administrative Region (SAR) of People’s Republic of China, this essay adds a new dimension to the parallel discussions of intra-communal Jewish life in Europe and North America.

Terrorists in the Village?
Yulia Egorova

in Judaism, Christianity and Islam: Collaboration and Conflict in the Age of Diaspora

Published in print: 2014 Published Online: May 2015
DOI: 10.5790/hongkong/9789888208272.003.0006
Item type: chapter

This chapter call attention to the fluid, processual, and context-dependent nature of Jewish-Muslim relations. The author will focus on
a number of historical and ethnographic episodes pertaining to the
mutual perceptions of Jews and Muslims in South Asia to explore tropes
of collaboration and conflict that are present in the accounts of both
communities of the subcontinent and to reflect on the intricate and
complex ways in which issues in local and global politics, such as Indian
caste relations, the rhetoric of the “war on terror”, and the conflict in the
Middle East, affect these relations

Inverted ‘History’
Deep K. Datta-Ray

in The Making of Indian Diplomacy: A Critique of Eurocentrism
Published in print: 2015 Published Online: January 2016
Published Online: January 2016
DOI: 10.1093/acprof:oso/9780190206673.003.0005

This chapter unravels the conundrum of how the Mahabharata’s dharma-
complex orders current practice, despite the colonial interregnum,
by assessing what actually transpired — that is, Colonial and Mughal
records, and modernity’s now hegemonic history of expansion. The
Christian, British harbingers of modernity shared Abrahamic religion
and hence its anarchical and alienated precepts, with those they
encountered, the Muslim Mughals. However, a silence in Islam permitted
the infiltration of the Mahabharata’s rationality into the Mughal’s Islamic
rationality to make them Indo-Mughals. Islam’s “othering” tendencies
were thus checked and a diplomacy to forward religion in the manner
modernity seeks to displace all others, transformed into the means to
negotiate a crowded world in terms of contextuality. Its establishment
was evident in Akbar, who moved not as a servant of Mecca but
against Islam to preserve his Indian context. Several British missions
to this Islamic, yet Indianized, Empire, finally resulted in modernity’s
triumph under the East India Company’s John Surman. However, contra
modernity’s history, success was not assimilation but tessellation
into the Indo-Mughal Empire’s practices, customs and laws. Britain’s
subsuming to the non-modern was enabled by modernity’s practical
ability, nevertheless its agents “othered” what they encountered as
debased.
Interreligious Love in Contemporary German Film and Literature
Katja Garloff

in Judaism, Christianity and Islam: Collaboration and Conflict in the Age of Diaspora

Published in print: 2014 Published Online: May 2015 Publisher: Hong Kong University Press
Item type: chapter

This chapter focuses on a period in which the trope of the German Jewish love affair enjoyed particular popularity, namely in the decade after the reunification of Germany. The use of love as a model for group relations can personalize the political, individualize the social and romanticize power relations; it even legitimize the hegemonic forces of a dominant culture. The chapter discusses the models of interaction, communication and collaboration between the social groups through German feature films that dramatize interreligious love to highlight moments of solidarity and collaboration between Jews and non-Jews during the Third Reich, and the works of the German Jewish writer Barbara Honigmann, that depicts the memory of the National Socialist past as a lasting obstacle to Jewish Gentile love relationships.