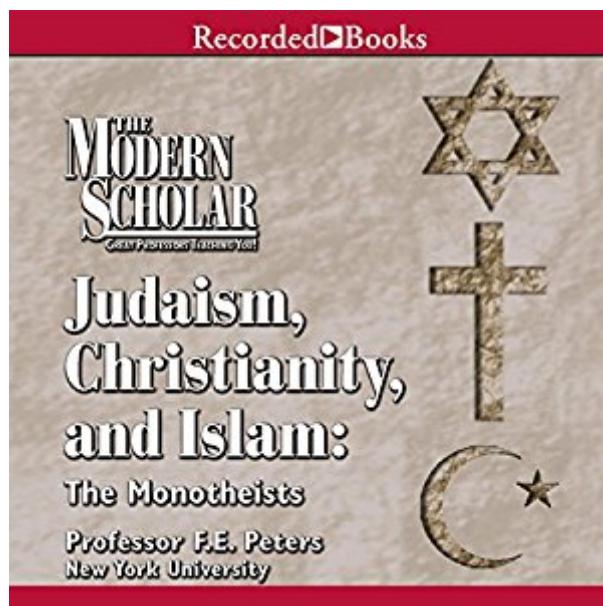


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# The Modern Scholar: Judaism, Christianity And Islam



## Synopsis

Invoking a concept as simple as it is brilliant, F. E. Peters has taken the basic texts of the three related--and competitive--religious systems we call Judaism, Christianity, and Islam and has juxtaposed them in a topical and parallel arrangement according to the issues that most concerned all these "children of Abraham." Through these extensive passages, and the author's skillful connective commentary, the three traditions are shown with their similarities sometimes startlingly underlined and their well-known differences now more profoundly exposed. What emerges from this unique and ambitious work is a panorama of belief, practice, and sensibility that will broaden our understanding of our religious and political roots in a past that is, by these communities' definition, still the present. The hardcover edition of the work is bound in one volume, and in the paperback version the identical material is broken down into three smaller but self-contained books. The first, "From Covenant to Community," includes texts and comments on the covenant and early history of the Chosen People and their post-Exilic reconstruction; the career and message of the Messiah Jesus and the Prophet Muhammad; the concept of holiness and of a "kingdom of priests"; and, finally, the notions of church and state and the state as a church. Throughout the work we hear an amazing variety of voices, some familiar, some not, all of them central to the primary and secondary canons of their own tradition: alongside the Scriptural voice of God are the words of theologians, priests, visionaries, lawyers, rulers and the ruled. The work ends, as does the same author's now classic *Children of Abraham*, in what Peters calls the "classical period," that is, before the great movements of modernism and reform that were to transform Judaism, Christianity, and Islam. --This text refers to the Paperback edition.

## Book Information

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## Customer Reviews

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

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

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

This text is incorrectly translated. Allah is not Almighty God. In Arabic, the Qur'an and Sharia, Almighty God is Ilah and Allah is the god in English. Almighty God is Ilah, Ar Rahman, the Beneficent, the Most Merciful, the Most Gracious. Therefore the Qur'an was named The Criterion, the criterion between good and evil. Qur'an 41:84 It is He Who is the only God in the heaven and the only God on the earth. Ibn Kathir: This means He is the God of those who are in the heaven and the God of those on earth. Qur'an 43:84 It is He Who is Ilah, God in the heaven and on the earth. Qur'an 19:65 Lord of the heavens and the earth and all that is between them, so worship Him and abide patiently in His worship. Do you know of any other with His Name? Ibn Kathir: Ibn Abbas says, 'There is no one named Ar-Rahman (the Most Beneficent) other than Him, Blessed and Exalted is He. Most Holy is His Name.' See Quran chapters 19, 20, 21, 25, 26, 36, 37, 41, 43, 67, etc. These are chapters for Muhammad's years in Mecca. The last time the name of God is mentioned is in chapter 2 at Medina, when Muhammad rejected the one God of Abraham and the people of the Book, the Jews and Christians, and their sacred place at Jerusalem. Qur'an 2:163 Your God is One God. There is no god but Him, the All-Merciful, the Most Merciful. He is the Beneficent, the Most Gracious ' Ar-Rahman, the Most Merciful ' Ar-Rahim. Allah is always and only called Allah in Arabic. Qur'an 6:3 And He is Allah in the heavens and on the earth. Ibn Abbas: He is the One who is called Allah in the heavens and on the earth. The Qur'an states that the religion of Allah abrogates the religion of Abraham. The Shahada, the Muslim pledge of faith, denies God: La ilaha ill-Allah, there is no God/god but Allah. The sentence comprises a denial and an affirmation. Negation: 'La ilah' negates all forms of God or god. Affirmation: 'illAllah' affirms that there is only Allah. Before you can say 'I believe in Allah' (illa Allah) you have to reject or disbelieve in any other god or God (La ilaha). Question 179 Islam Q&A [...] Questions 114, 6703, 11819, 20239, 20815

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