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Islam and Judaism: 5 Shared Values

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~~Gender in Judaism and Islam: Common Lives, Uncommon ...~~

Charlotte Elisheva Fonrobert's chapter on gender duality presents the legal conundrum of the androgynous body in a Jewish legal system that is based on the duality of the sexes. Fonrobert shows how Talmudic Rabbis grapple with a third gender category that complicates their categories of male and "other."

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~~Gender in Judaism and Islam | Reading Religion~~

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~~Gender in Judaism and Islam by Firoozeh Kashani-Sabet: New ...~~

Gender in Judaism and Islam Common Lives, Uncommon Heritage. Edited by Firoozeh Kashani-Sabet and Beth S. Wenger. Published by: NYU Press

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Gender in Judaism and Islam by Firoozeh Kashani-Sabet, Beth S. Wenger, Firoozeh Kashani-Sabet, Dec 05, 2014, NYU Press edition, hardcover

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The fields of Jewish and Islamic Studies, both relatively new to the academy, have been significantly reshaped by new scholarship on gender. Beyond merely including women in the discussion, new works on gender have significantly revised the scholarship in both fields, prompting new understandings...

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Jewish law, or halacha, recognises gender ambiguity, and has done so throughout Jewish history. However, unlike the modern concept of gender identity, this ambiguity is defined according to physical presentation (or lack thereof) and primary and secondary sexual characteristics. The concept of a Tumtum being a person of ambiguous gender and/or sex is dealt with, as is the concept of the androgynos, being a person characterised with elements of both genders.

~~Gender and Judaism - Wikipedia~~

Gender in Judaism and Islam: Common Lives, Uncommon Heritage: Kashani-Sabet, Firoozeh, Wenger, Beth S.: Amazon.sg: Books

~~Gender in Judaism and Islam: Common Lives, Uncommon ...~~

We must recognise the ways in which our upbringing and experiences shape how we view the relationship between the sexes. In Muslim circles, oftentimes the conversation surrounding the role of men and the role of women centres around what one gender should do for the other. However, without having a comprehensive understanding of the relationship between men and women in Islam, it can leave room for oppression, misunderstanding, and/or one party not fulfilling their rights.

~~Does Islam Have Gender Role Expectations? - The Muslim Vibe~~

Islam is totally opposed to monasticism and celibacy. Marriage is an act of Sunnah in Islam and is strongly recommended. Men can only marry the "people of the book" i.e., Abrahamic religions. Women can only marry a Muslim man. Ancient times: unlimited polygamy with

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concubinage. In modern times, monogamy officially since 1310 AD.  
Original Language(s)

~~Islam vs Judaism — Difference and Comparison | Diffen~~

Although the gender of God in Judaism is referred to in the Tanakh with masculine imagery and grammatical forms, traditional Jewish philosophy does not attribute the concept of sex to God. At times, Jewish aggadic literature and Jewish mysticism do treat God as gendered. The ways in which God is gendered have also changed across time, with some modern Jewish thinkers viewing God as outside of ...

~~Gender of God — Wikipedia~~

Traditional and Modern Roles of Women in Judaism, Christianity, and Islam. The role of women in religions of the peoples of the world, especially in the Judeo-Christian group, seems insignificant just at the first glance. We will not see many women among the most common types of so-called "religious people", for example, among the prophets, saints and religious reformers, founders of religions or new trends in religions.

~~Traditional and Modern Roles of Women in Judaism ...~~

Gender in Judaism and Islam: Common Lives, Uncommon Heritage: Kashani-Sabet, Associate Professor of History Firoozeh, Wenger, Beth S: Amazon.nl Selecteer uw cookievoorkeuren We gebruiken cookies en vergelijkbare tools om uw winkelervaring te verbeteren, onze services aan te bieden, te begrijpen hoe klanten onze services gebruiken zodat we verbeteringen kunnen aanbrengen, en om advertenties ...

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It covers differences between religious expressions in Israeli Judaism, Latin American Christianity and British Islam. Topics discussed include scripture, creation, covenant and identity, ritual, ethics, peoplehood and community, redemption, salvation, life after death, gender, sexuality and marriage.

~~Judaism, Christianity, and Islam: An Introduction to ...~~

Jewish and Islamic histories have long been interrelated. Both traditions emerged from ancient cultures born in the Middle East and both are rooted in texts and traditions that have often excluded women. At the same time, both groups have recently seen a resurgence in religious orthodoxy among..

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Jewish and Islamic histories have long been interrelated. Both traditions emerged from ancient cultures born in the Middle East and both are rooted in texts and traditions that have often excluded women. At the same time, both groups have recently seen a resurgence in religious orthodoxy among women, as well as growing feminist movements that challenge traditional religious structures. In the United States, Jews and Muslims operate as minority cultures, carving out a place for religious and ethnic distinctiveness. The time is ripe for a volume that explores the relationship between these two religions through the prism of gender. *Gender in Judaism and Islam* brings together scholars working in the fields of Judaism and Islam to address a diverse range of topics, including gendered readings of texts, legal issues in marriage and divorce, ritual practices, and women's literary expressions and historical experiences, along with feminist influences within the Muslim and Jewish communities and issues affecting Jewish and Muslim women in contemporary society. Carefully crafted, including section introductions by the editors to highlight big picture insights offered by the contributors, the volume focuses attention on the theoretical innovations that gender scholarship has brought to the study of Muslim and Jewish experiences. At a time when Judaism and Islam are often discussed as though they were inherently at odds, this book offers a much-needed reconsideration of the connections and commonalities between these two traditions. It offers new insights into each of these cultures and invites comparative perspectives that deepen our understanding of both Islam and Judaism.

This anthology surveys more than 2,000 years of Jewish, Christian, and Muslim commentary and debate on the biblical story that continues to raise questions about what it means to be a man or to be a woman.

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This volume on Judaism and Islam in The Library of Essays on Sexuality and Religion series overviews perceptions of human sexuality through two major monotheistic faiths, namely Judaism and Islam. Part 1 presents previously published articles on Judaism and sexuality from a historical perspective, in particular, through the writings of the Tanakh and traditional Judaic attitudes. Part 2 focuses more cogently on contemporary themes including both the contestation and defence of conventional Jewish standpoints on sexuality via orthodox and liberal renderings of the faith. Part 3 includes articles examining Islamic views of sexuality from a historical perspective. Here there is a special focus on the faith's construction of sexual categories, as

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well as the relationship between sexuality, gender and patriarchy. Part 4 takes a cross-cultural and global perspective of the subject with a particular emphasis on the connection between sexuality and moral regulation, besides scrutinising varying and contrasting cultural attitudes in Islamic communities today.

The editors have performed a great service in making widely available a documentary history of the interpretation of the Eve and Adam story." -Publishers Weekly This fascinating volume examines Genesis 1-3 and the different ways that Jewish, Christian, and Muslim interpreters have used these passages to define and enforce gender roles.... a 'must'... " -Choice Wonderful! A marvelous introduction to the ways in which the three major Western religious traditions are both like, and unlike one another." -Ellen Umansky, Fairfield University No other text has affected women in the western world as much as the story of Eve and Adam. This remarkable anthology surveys more than 2,000 years of Jewish, Christian, and Muslim commentary and debate on the biblical story that continues to raise fundamental questions about what it means to be a man or to be a woman. The selections range widely from early postbiblical interpretations in the Apocrypha and Pseudepigrapha to the Qur'an, from Thomas Aquinas to medieval Jewish commentaries, from Christian texts to 19th-century antebellum slavery writings, and on to pieces written especially for this volume.

Over the centuries, Jewish and Muslim writers transformed the biblical Queen of Sheba from a clever, politically astute sovereign to a demonic force threatening the boundaries of gender. In this book, Jacob Lassner shows how successive retellings of the biblical story reveal anxieties about gender and illuminate the processes of cultural transmission. The Bible presents the Queen of Sheba's encounter with King Solomon as a diplomatic mission: the queen comes "to test him with hard questions," all of which he answers to her satisfaction; she then praises him and, after an exchange of gifts, returns to her own land. By the Middle Ages, Lassner demonstrates, the focus of the queen's visit had shifted from international to sexual politics. The queen was now portrayed as acting in open defiance of nature's equilibrium and God's design. In these retellings, the authors humbled the queen and thereby restored the world to its proper condition. Lassner also examines the Islamization of Jewish themes, using the dramatic accounts of Solomon and his female antagonist as a test case of how Jewish lore penetrated the literary imagination of Muslims. Demonizing the Queen of Sheba thus addresses not only specialists in Jewish and Islamic studies, but also those concerned with issues of cultural transmission and the role of gender in history.

This volume studies females who practice or interact with gender norms of Christianity, Judaism, and Islam in relation to the geography of place. The book focuses on attempts by religious and secular authorities to control women's access to distinct spaces to show how

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religious women navigate harsh terrain and attain mobility within established institutions. The writings are grouped under three sections: "Women and Colonial Regimes," "Religion and Women's Mobility," and "New Spaces for Religious Women." Secular, critical, and comparative viewpoints are explored, with much of the scholarship steeped in fieldwork, i.e., an orthodox district in Jerusalem, a shopping mall in Istanbul, women travelers in Pakistan, and Korean immigrant women in Los Angeles. Contributors broaden notions of space to extend beyond architecture, national borders, external and internal boundaries, and assorted identifying markers, such as race or clothing. In examining a "new" aspect of space/geography these essays promote challenge, irony, and unexpected avenues of thought. Multi-cultural and international in scope, this work makes a significant, groundbreaking contribution to the field of geography.

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