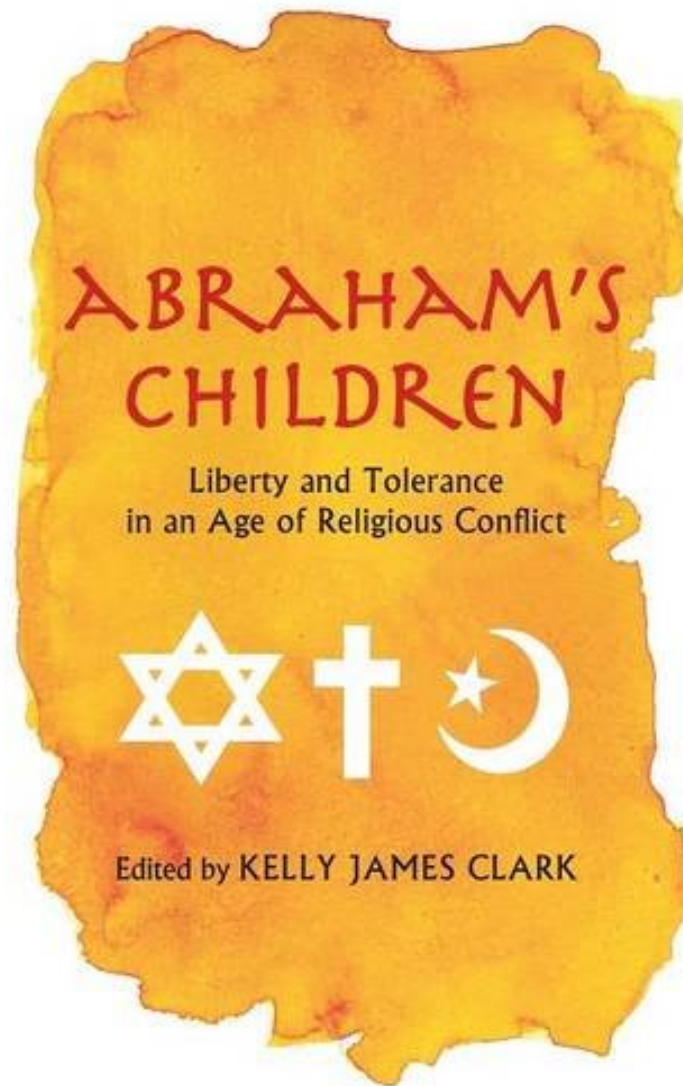


# Abraham's Children: Liberty and Tolerance in an Age of Religious Conflict

*From Kelly James Clark*  
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**From Kelly James Clark : Abraham's Children: Liberty and Tolerance in an Age of Religious Conflict** before purchasing it in order to gage whether or not it would be worth my time, and all praised Abraham's Children: Liberty and Tolerance in an Age of Religious Conflict:

1 of 1 people found the following review helpful. Do Abrahamic faiths promote violence?By Responding customerMost of us have only superficial, casual understanding of the world views of people outside our own faith

tradition, yet we know that religious justification is used for the commission of all kinds of atrocities against others of different faiths. So we wonder "What is the underlying theology about tolerance vs violence in our own and other faith traditions?" The author has assembled a collection of essays which provide an in depth look at the world view of scholars of Judaism, Islam and Christianity. They illustrate that spiritual leaders of all three have long histories of advocating tolerance and respect for the views and religious practices of other faiths. Their essays provide a personal perspective, typically lacking in encyclopedia type articles. The reader is given the opportunity to share in the author's view of their own vs other traditions in a unique way. The collection is an insightful contribution to the need for greater cross-faith and cross-cultural understanding in our increasingly interconnected world. They make clear that those who abuse their faith by using it to justify hate and violence are deceivers of the most evil form. 0 of 1 people found the following review helpful. Allah is not Almighty God By Jennifer Allah the god of Islam is not Almighty God of the Jews and Christians. Islam is not a religion of Abraham. It is the religion of Allah, not Ilah. This is absolutely clear in Arabic, the Quran and Islamic law. In Arabic, the Qur'an and Sharia, Almighty God is Ilah and Allah is the god in English. Therefore the Quran was named The Criterion, the criterion between good and evil. Quran 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. Quran 43:84 It is He Who is Ilah, God in the heaven and on the earth. Quran 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, 21, 25, 26, 36, 37, 41, 43, 67, etc. Allah is always and only called Allah in Arabic, the Qur'an and Islamic law. Quran 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 illa 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 illaha). Question 179 Islam QA [...] Questions 114, 6703, 11819, 20239, 208152 of 3 people found the following review helpful. There is a way beyond intolerance By Henk-Jan van der Klis Kelly James Clark edited an interesting collection of essays and articles on liberty and tolerance in an age of religious conflicts: Abraham's Children. Why can't Jews, Muslims and Christians live in peace together since they believe in the same God? At least, that's the question former US president Jimmy Carter asks. Other contributors go deeper, from a Jewish point of view, based on Torah, Talmud and Midrash or Christian background. Philosophers, politicians, relief workers share their perspectives in Abraham's Children. 15 views from a variety of influential folks like Rabbis for Human Rights frontman Rabbi Arik Ascherman, Indonesia's first democratically elected president, Abdurrahman Wahid, Israeli language and education professor Nurit Peled-Elhanan, American philosopher Nicholas Wolterstorff, Palestinian Christian publisher, activist and politician Hanna Siniora and Jordanian journalist Rana Husseini: Jews, Christians and Muslims. The contributors celebrate religious traditions and find within them a way toward mutual peace (a middle way), uncompromised liberty, and principled tolerance. Offering a counterbalance to incendiary religious leaders who cite Holy Writ to justify intolerance and violence, the contributors reveal how tolerance and respect for believers in other faiths stand at the core of the Abrahamic traditions. Think of replacement of the intolerance in the Israeli education on recent history and non-Jews, humanity in the image of God and Islamic treatises on tolerance and divine mercy. There's room for pain, anger, frustration, forgiveness and wisdom. Tolerance isn't indifference or respect, as practiced in many European countries. Love the other just as yourself as Jesus Christ put as second commandment, next to Love God, the two comprising all Laws Prophets of the Old Testament. Some refer to their Bible or Qur'an, Wolterstorff seeks wisdom with Augustine and John Calvin, others like Hanna Siniora just recite their historical encounters. Kelly James Clark is Senior Research Fellow at the Kaufman Interfaith Institute at Grand Valley State University in Grand Rapids, Michigan. He is author or editor of more than twenty books, including *The Story of Ethics: Fulfilling Our Human Nature* (2002) and *Return to Reason: A Critique of Enlightenment Evidentialism and a Defense of Reason and Belief in God* (1990).

Scarcely any country in today's world can claim to be free of intolerance. Israel and Palestine, Northern Ireland, Sudan, the Balkans, Pakistan, India, Sri Lanka, and the Caucasus are just some of the areas of intractable conflict apparently inspired or exacerbated by religious differences. Can devoted Jews, Christians, or Muslims remain true to their own fundamental beliefs and practices, yet also find paths toward liberty, tolerance, and respect for those of other faiths? In this vitally important book, fifteen influential practitioners of the Abrahamic religions address religious liberty and tolerance from the perspectives of their own faith traditions. Former president Jimmy Carter, Rabbi Arik Ascherman, Indonesia's first democratically elected president, Abdurrahman Wahid, and the other writers draw on their personal experiences and on the sacred writings that are central in their own religious lives. Rather than relying on "pure reason," as secularists might prefer, the contributors celebrate religious traditions and find within them a way toward mutual peace, uncompromised liberty, and principled tolerance. Offering a counterbalance to incendiary

religious leaders who cite Holy Writ to justify intolerance and violence, the contributors reveal how tolerance and respect for believers in other faiths stand at the core of the Abrahamic traditions.

"Tolerance is in all-too-short supply in our world. Most attempts to cultivate greater tolerance urge us to set aside our differences, including our religious differences, and focus on what unites us. Many people find it difficult if not impossible to do that. The authors in this collection, each one a leading member of one or another of the Abrahamic religions, take a strikingly different and fresh approach. Each one probes the resources of his or her own religion to make a case for tolerating one's fellow human beings even when one disagrees on important matters. Over and over I had the experience of scales falling off my eyes. It would be hard to exaggerate the importance and promise of these fascinating essays for advancing the cause of tolerance." Archbishop Desmond Tutu