

KLUBB ABRAHAM - KÄLLOR OCH FÖRDJUPNING

KÄLLOR

2018 Seraje Assi: *The history and politics of the Bedouin: Reimagining Nomadism in Modern Palestine*.

2016 Philip Ball: *Stop Calling the Babylonians Scientists*. | The Atlantic 2016:02.

<https://www.theatlantic.com/science/archive/2016/02/babylonians-scientists/462150/>

2001 Thomas L Brodie *Genesis As Dialogue*

2005 Reuven Firestone: *Abraham The First Jew or the First Muslim*

2015 George Graham *The Abraham Dilemma: a Divine Delusion*. Oxford University Press UK

Abstract

<https://philpapers.org/rec/GRATAD-8>

What is a religious or spiritual delusion? What does religious delusion reveal about the difference between good and bad spirituality? What is the connection between religious delusion and moral failure? Or between religious delusion and religious terrorism? Or religious delusion and despair? The Abraham Dilemma: A Divine Delusion is the first book written by a philosopher on the topic of religious delusion - on the disorder's causes, contents, consequences, diagnosis and treatment. The book argues that we cannot understand a religious delusion without appreciating three facts. One is that religiosity or spirituality is a part of human nature, whether it takes theistic or non-theistic forms. Another is that religious delusion is something to which we are all vulnerable. The third is that the delusion is not best understood by reducing it to brain chemistry, or by insisting that it is empirically false. It is best understood by examining its harmful personal and moral consequences - consequences that nearly unfolded when the biblical patriarch Abraham prepared to sacrifice his son Isaac in response to a command, he thought, from God. The book presents a fascinating and profound exploration of a phenomenon as old as mankind itself.

1964 Graves Robert & Raphael Patai: *Hebrew Myths The Book of Genesis*

2016 Jonatan Grossman *The Expulsion of Ishmael Narrative: Boundaries, Structure and Meaning. I: Doubling and Duplicating in the Book of Genesis*. Literary and Stylistic Approaches to the text. Editors Elizabeth R Hayes and Karolien Vermeulen.

2016 Jonatan Grossman *Abram to Abraham. A Literary Analysis of the Abraham Narrative*.

2005 Ronald Hendel: *Remembering Abraham. Culture Memory and History in the Hebrew Bible*

2011 Amir Hussain: *Abraham, Sarah, Hagar, Ishmael and Isaac: The Bonds of Family*.

Response to the Spring McGinley Lecture Delivered by Rev. Patrick Ryan, SJ April 13 and 14, 2011, Fordham University.

2017 Howard Kainz: *Is Islam an "Abrahamic" Religion?* The Catholic Thing.

<https://www.thecatholicthing.org>. Thursday, January 26, 2017.

2021: Mirjam Katzin: *Skolgårdsrasism konspirationsteorier och utanförskap*. Rapport om antisemitism och det judiska minoritetsskapet i Malmös förskolor, skolor, gymnasier och vuxenutbildning.

2012 Robert S. Kawashima: *Literary Analysis*, in: *The Book of Genesis* (ed: Evans, Lohr, Petersen)

1993 David Keys: *Leading archaeologist says Old testament stories are fiction* _ The Independent _ Sunday 28 March 1993 02:02

2020 Josua J Mark: **Ten Ancient Mesopotamia Facts You Need to Know**. World History 10 Sept 2020
<https://www.worldhistory.org/article/1600/ten-ancient-mesopotamia-facts-you-need-to-know/>

2002 Michael Massing **New Torah For Modern Minds**. I New York Times: 2002, March 9.

2018 Tayler Mayfield: **A Guide to Bible Basics storyline**

2012 Jon Levenson **Inheriting Abraham The legacy of the patriarch in judaism, christianity and islam** (Library of Jewish Ideas 3)

2004 Naftali Rothenberg, *A Monogamous Message to a Polygamous Culture*, chapter "Written for Men by Men: Feminist Revolution and Innovation in the Canonical Sources" in: Rachel Elior, editor, **Men and Women – Gender, Judaism and Democracy**, Jerusalem & New York 2004

2018 Ali Scott Vitkovic **The Term 'Spirituality' in Islamic Languages**, In: The Science of Comparative Religions: The Similarities and Differences between Semitic Religions. See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/324132975>

2017 Ur_ **History and Reconstruction Of The Richest Sumerian City**

POSTED BY: DATTATREYA MANDAL JULY 27, 2017

<https://www.realmofhistory.com/2017/07/27/reconstruction-ur-city-sumerian/>

Aria Nasi Research websida ^[1] **Abraham and the Wisdom of the Egyptians**

<https://nasiresearch.com/2015/02/18/abraham-and-the-wisdom-of-the-egyptians/>
2022-03-07 12:39

Islamic Foundation UK, Islamicstudies.info

Surah Al-Anbya 21_51-75. Towards Understanding the Quran. Quran Translation Commentary. Tafheem ul Quran

KÄLLOR TILL SERIEN KLUBB ABRAHAM - I KULTUREN

TV-kanalen ARTE: Tv-serie om de abrahamitiska religionerna:

The religion of Abraham

<https://www.arte.tv/en/videos/048641-008-A/the-religion-of-abraham/>

TV-kanalen Channel 4: Dokumentär av historikern Tom Holland

'Islam: The Untold Story'

Channel 4 UK Documentary

<https://www.youtube.com/watch?v=q5zxPGk99cM>

Holland problematiserar mytologiseringen av Mekka:

"There is no mention of Mekka in any datable text for over 100 years after Muhammeds birth."

Holland ser Syrien som startpunkten för islam och nämner även platserna Avdad i Negevöknen, området runt Döda havet och Jordanien som nyckelplatser.

Smarthistory

smarthistory.org

Här finns även bilder som är tillåtna att använda i undervisning. Exempel:

The complex geometry of Islamic design

<https://smarthistory.org/the-complex-geometry-of-islamic-design/>

KÄLLOR TILL SERIEN KLUBB ABRAHAM - DOKUMENTÄR

Ep03 Medina

Läs mer om bönestenen, turbah (shia)

<https://en.wikipedia.org/wiki/Turbah>

PROBLEMATISERING AV BEGREPPET ABRAHAMITISK

Jon D. Levenson Talks to Charles Halton about Abrahamic Religions, in: The Marginal Review

March 12, 2013

<https://themarginaliareview.com/jon-d-levenson-talks-to-charles-halton-about-abrahamic-religions/>

CH: *Should we continue to use the term "Abrahamic Religions"?*

JL: That is a tough question! In the book, I distinguish two uses of the term. **The weaker and less problematic one uses "Abrahamic Religions" as a convenient cover term for the three obviously related traditions and thus functions much as the terms "prophetic," "monotheistic," and "Western" have. But, like "prophetic," "monotheistic," and "Western," "Abrahamic" has its own limitations and problems.** (I suppose all general categories do, but we can't communicate or even think effectively without general categories.)

One reason that "Abrahamic" has become fashionable in recent years is the higher profile of Islam in public consciousness, especially after 9/11. The older and still very popular term "Judeo-Christian" (which has its own history and its own serious problems, of course) cannot do justice to Islam.

Nor is "Western" very helpful, by the way, given the historic presence of Judaism and Christianity outside the West and of Islam in the West (was medieval Spain in the East or the West?).

The stronger and more problematic use of "Abrahamic Religions" affirms the existence of a neutral founder-figure from whom Judaism, Christianity, and Islam equally descend and to whom they are equally accountable, and a significant part of *Inheriting Abraham* (2012 Jon Levenson *Inheriting Abraham The legacy of the patriarch in judaism, christianity and islam*, Library of Jewish Ideas 3) is devoted to showing just how wrong that assumption is.

For one thing, it ignores the doctrine of chosenness or election, which, in different ways, is central to both traditional Jewish and Christian thinking. For another, it implies that Abraham is equally important in all three traditions, whereas, if we can quantify the issue, we have to say that he is most important to Islam and least important to Christianity. In the book, I illustrate the problem by asking what the effect would be of using the term "Mosaic" instead. After all, Moses is found in all three sets of scriptures. I think you can see that the claim that Abraham is a neutral figure just doesn't hold up. I suppose my answer to your question, then, is that if people are going to continue using the term (and I think they are), they need to do so with explicit awareness of the misimpressions that it so easily conveys and the bias that underlies it.

Abstract 2016 Jonatan Grossman *Abram to Abraham. A Literary Analysis of the Abraham Narrative.*

Abram to Abraham explores the Abraham saga (11:27-22:24) through a literary lens, following the legendary figure of Abraham as he navigates the arduous odyssey to nationhood. Rather than overlook the textual discrepancies, repetitions and contradictions long noted by diachronic scholars, this study tackles them directly, demonstrating how many problems of the ancient text in fact hold the key to deeper understanding of the narrative and its objectives. Therefore, the book frequently notes the classic division of the text according to primary sources, but offers an alternative, more harmonious reading based on the assumption that the narrative forms a single, intentionally designed unit.

The narrative's artistic design is especially evident in its arrangement of the two halves of the story around the protagonists' **change of name**. The stories of Abram and Sarai in the first half of the cycle (11:27-16:16) are parallel to the stories of Abraham and Sarah in the second half (18:1-22:24). A close reading of this transformation in the biblical narrative illuminates the moral and theological values championed by the figure of Abraham as luminary, soldier, family man, and loyal subject of God.

FANNS ABRAHAM?

Abraham never existed

"**Abraham**, the Jewish patriarch, **probably never existed**. Nor did Moses. The entire Exodus story as recounted in the [Bible](#) probably never occurred. The same is true of the tumbling of the walls of Jericho. And David, far from being the fearless king who built Jerusalem into a mighty capital, was more likely a provincial leader whose reputation was later magnified to provide a rallying point for a fledgling nation. Such startling propositions — the product of findings by archaeologists digging in Israel and its environs over the last 25 years — have gained wide acceptance among non-Orthodox rabbis. But there has been no attempt to disseminate these ideas or to discuss them with the laity." ur Michael Massing (2002), "**New Torah for the Modern Minds**"

Här finns en redogörelse av Thomas Thomsens påstående:

1993 David Keys: ***Leading archaeologist says Old testament stories are fiction*** _ The Independent _ Sunday 28 March 1993 02:02

Ovetenskaplig men intressant sammanställning av källor till påståendet att Abraham inte existerat:
<https://www.eoht.info/page/Abraham%20never%20existed>

På denna sida finns även några rader om en teori som kallas God into Prophet, som går ut på att de nya religionerna införlivade långlivade och populära gudar och gudinnor i den nya mytologin genom att ge dem status av profeter i stället för gudar.

God into Prophet-teorin

<https://www.eoht.info/page/God-to-prophet>

In *religio-mythology*, **god-to-prophet** is a [god reduction](#) technique, employed prominently by [Hebrew](#) theologians, wherein previously defined "[gods](#)" and goddess, e.g. [Ra](#), [Isis](#), [Osiris](#), are rescripted into the literary guise of being famous patriarch-like humans, e.g. [Abraham](#), [Sarah](#), [Moses](#), etc., who tended to be described as being in close communication with the divine.

A re-annotated version of George Graham's 2015 *The Abraham Dilemma: a Divine Delusion*, showing the gist [reason](#) why **Abraham never existed**, namely that the early [Is-Ra-El-ites \(Jews\)](#), in aims to [effect a god reduction](#), so to make a successful [monotheism](#) out of an extant [polytheism](#) (or [henotheism](#)), employed the "[god into prophet](#)" method, and turned the [sun god "Ra"](#) into the invented patriarch "[Abraham](#)", whose name means "father Ra of [keme](#)" or "Ra born out of [Atum](#)", rescripted to the punchline that [Adam \(Atum\)](#) was said to be the first [man](#) (see: [religio-mythology genealogy](#)), whose descendent is [Noah](#) (Nun), whose descendent is Abraham (Ra), who had the wife [Sarah \(Sirius\)](#), with whom he procreated: [Isaac](#) (father of Jacob), who also, in later invented history (c.600AD), had the wife Hagar, with whom he procreated Ismael (patriarch to [Muhammad](#)). [3]