

6643 DECTER, Jonathan P. *Dominion built of praise: panegyric and legitimacy among Jews in the medieval Mediterranean*. Philadelphia (PA): University of Pennsylvania Press, 2018. 387 pp. Looks at the phenomenon of panegyric in Mediterranean Jewish culture from several overlapping perspectives (social, historical, ethical, poetic, political, and theological).

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1091 FIRESTONE, Reuven. Muhammad, the Jews, and the composition of the Qur'an: sacred history and counter-history. *Religions - Open Access Theology Journal*, 10 i (2019) "According to Islamic religious teachings, some Jews confirmed the authenticity of Muhammad's prophethood and joined him. Most Jews, however, are condemned for both rejecting the Prophet and failing to live up to their own religious imperatives. Medieval polemics tended to be harsh and belligerent, but while Muslims and Christians produced polemics under the protection and encouragement of their own religious and political authorities, Jews lived everywhere as minority communities and therefore lacked such protection". 16- page article; online publication without page- numbering.

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1074 ADANG, Camilla & others. *Jewish-Muslim  
intellectual history entangled: textual materials from  
the Firkovitch Collection, Saint Petersburg.*  
Cambridge: Open Book, 2020. 78 + 404 pp.

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3146 MICCOLL, Dario. The Jews of the Middle East and North Africa: a historiographic debate. *Middle Eastern Studies*, 56 iii (2020) pp. 511-520. Review essay on *Jews in Arab countries: the great uprooting*, by George Bensoussan (Bloomington 2019), *The holocaust and North Africa*, ed. Aomar Boum & Sarah Avreyya Stein (Stanford 2019), and *Between Iran and Zion: Jewish histories of twentieth-century Iran*, by Lior B. Sternfeld (Stanford 2019).

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3126 SORKIN, David. *Jewish emancipation: a history across five centuries*. Princeton (NJ): Princeton University Press, 2019. 511 pp. Ch.21: The Ottoman Empire and Danubian provinces, pp.263-275; Ch.25: Maghreb and Mashreq, pp.320-344.

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*World War I and the Jews: conflict and transformation in Europe, the Middle East, and America.* Ed. Marsha L. Rozenblit and Jonathan Karp. New York: Berghahn, 2019. 335 pp.

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(1250-1517). Contextualization and perspectives.  
*Chilufim. Zeitschrift für Jüdische Kulturgeschichte*,  
26 (2019) (2019) pp. 29-44. "In order to grasp the  
situation of Jews in late medieval Egypt and Syria  
more fully, a multi-aspectual analysis of the whole  
Mamluk period on a diachronic axis is required,  
based on a diversity of sources. This analysis should  
not be limited to the Jews alone."

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8806 MINERVINI, Laura. The role of the merchants in  
the linguistic history of the Sephardic Jews.  
*RiCognizioni*, 13 (2020) pp. 29-38. Incl. references  
to Sephardic Jews in the Levant and the Ottoman  
Empire. *Yahudilik*  
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LOWIN, Shari L. *The Jews say the hand of God is chained: Q. 5:64 as a response to a Midrash in a piyyut by R. El'azar ha-Kallir. Journal of Qur'anic Studies*, 21 ii (2019) pp. 108-139. "In Q. 5:64, the Qur'an accuses the Jews of describing God as a deity with a chained (*maghlūla*) hand ... This article argues ... that Q. 5:64 is reacting to a midrashic motif embedded in a liturgical poem (*piyyut*) recited on the Ninth of Av, the day commemorating the destruction of the First and Second Temples."

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1246 ZELLENTIN, Holger M. The Qur'an and the reformation of Judaism and Christianity. *The Qur'an's reformation of Judaism and Christianity: return to the origins*. Ed. Holger M. Zellentin. Abingdon & New York: Routledge, 2019, (Routledge Studies in the Qur'an), pp. 1-22. Introduction to the volume exploring ways "how to understand the Qur'an in its Jewish and Christian context."

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2262 CARROLL, James. Jews, jihad, and Jesus: dousing  
fires ignited by a misremembered Christ.

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*Antisemitism, islamophobia, and interreligious  
hermeneutics: ways of seeing the religious other.* Ed.  
Emma O'Donnell Polyakov. Leiden: Brill Rodopi,  
2019, (Currents of Encounter, 58), pp. 177-190.  
On islamophobia and antisemitism in the US.

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2027 FIRESTONE, Reuven. Muhammad, the Jews, and the composition of the Qur'an: sacred history and counter-history. *Religions - Open Access Theology Journal*, 10 i (2019) "According to Islamic religious teachings, some Jews confirmed the authenticity of Muhammad's prophethood and joined him. Most Jews, however, are condemned for both rejecting the Prophet and failing to live up to their own religious imperatives. Medieval polemics tended to be harsh and belligerent, but while Muslims and Christians produced polemics under the protection and encouragement of their own religious and political authorities, Jews lived everywhere as minority communities and therefore lacked such protection". 16- page article; online publication without page- numbering.

2028 FIRESTONE, Reuven. Qur'anic anti-Jewish polemics. - *Intolerance, polemics, and debate in Antiquity: politico-cultural, philosophical, and religious forms of critical conversation*. Ed. George H. van Kooten and Jacques van Ruiten. Leiden: Brill, 2019, (Themes in Biblical Narrative, 25), pp. 443-462.

2036 HAMİDOVIĆ, David. Les écrits apocryphes juifs et le Coran. *Le Coran des historiens I: Études sur le contexte et la genèse du texte coranique*. Sous la dir. de Mohammed Ali Amir-Moezzi et Guillaume Dye. Paris: Cerf, 2019, pp. 497-540.

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2037 HARRIS, Bonnie M. Port Jews of the Orient - Asia's Jewish diaspora. *Journal of Jewish Identities*, 5 ii (2012) pp. 51-70.

2034 GÜRKAN, Salime Leyla. Jews in the Qur'ân: an evaluation of the naming and the content. *İlahiyat Studies: a Journal on Islamic and Religious Studies*, 7 ii (2016) pp. 163-206.

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2031 GROSS, Simcha. When the Jews greeted Ali: Sherira Gaon's Epistle in light of Arabic and Syriac historiography. *Jewish Studies Quarterly*, 24 ii (2017) pp. 122-144. Argues that many historiographical assumptions about the past made by Sherira Gaon's Epistle were shared with both Arabic and Syriac historiography from the same period. In particular, analysis of Sherira's account of the Arab Conquest shows that it is not a historically accurate report of the past ... His celebrated account about an encounter between Ali ibn Abi Talib and the Jews of a certain town conforms to other apocryphal conquest accounts, composed in order to secure the material and cultural capital derived from such reports."

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2008 *Wissenschaft des Judentums beyond Tradition: Jewish scholarship on the sacred texts of Judaism, Christianity, and Islam*. Ed. Dorothea M. Salzer, Chanan Gafni and Hanan Harif. Berlin & Boston: De Gruyter, 2019. 191 pp.

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- 2005 *Jewish biblical exegesis from Islamic lands: the medieval period*. Ed. Meira Polliack and Athalya Brenner-Idan. Atlanta: Society of Biblical Literature, 2019 (The Bible and Its Reception). 384 pp.
- 2006 *Jewish-Muslim relations: historical and contemporary interactions and exchanges*. Ed. Ednan Aslan, Margaret Rausch. Wiesbaden: Springer, 2019. 255 pp.
- 2013 ASLAN, Ednan. The Jews of the Qur'an... *Jewish-Muslim relations: historical and contemporary interactions and exchanges*. Ed. Ednan Aslan, Margaret Rausch. Wiesbaden: Springer, 2019, pp. 17-33.

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2047. LOWIN, Shari L. *The Jews say the hand of God is chained: Q. 5:64 as a response to a Midrash in a piyyut by R. El'azar ha-Kallir. Journal of Qur'anic Studies, 21 ii (2019) pp. 108-139.* "In Q. 5:64, the Qur'an accuses the Jews of describing God as a deity with a chained (*maghlūla*) hand ... This article argues ... that Q. 5:64 is reacting to a midrashic motif embedded in a liturgical poem (*piyyut*) recited on the Ninth of Av, the day commemorating the destruction of the First and Second Temples."

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BOUM, Aomar. A Moroccan Kabbalist in the White House: understanding the relationship between Jared Kushner and Moroccan Jewish mysticism. *Jewish Social Studies, 22 iii (2017) pp. 146-157.*

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BAR-ASHER, Meir M. Le judaïsme et le Coran. *Le Coran des historiens I: Etudes sur le contexte et la genèse du texte coranique.* Sous la dir. de Mohammed Ali Amir-Moezzi et Guillaume Dye. Paris: Cerf, 2019, pp. 293-329.

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- 1521 SENIN, Nurhanisah, HAMBALI, Khadijah Mohd Khambali & RAMLI, Wan Adli Wan. Preliminary analysis on Muslim-Jewish discourse in medieval period: the case of al-Ghazali (d. 1111) and Maimonides (d. 1204). *Askār: Jurnal Akidah dan Pemikiran Islam. Journal of 'Aqīdah and Islamic Thought*, 20 ii (2018) pp. 195-216. Abstract(s): Malay. *Yahudilik*  
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Mohammed Ali Amir-Moezzi et Guillaume Dye.  
Paris: Cerf, 2019, pp. 293-329.

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*Jewish-Muslim relations: historical and  
contemporary interactions and exchanges.* Ed. Ednan  
Aslan, Margaret Rausch. Wiesbaden: Springer, 2019,  
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