

# Jewish Scholarly Journals as Sources for Islamic and Oriental Studies: A Survey of the PTAS Journal Collection at IKIM

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DOI: <https://doi.org/10.56389/tafhim.vol18no2.1>

## Abstract

This article presents a critical survey of Jewish scholarly journals on Islamic and Oriental studies preserved in the Tun Ahmad Sarji Library (Perpustakaan Tun Ahmad Sarji, PTAS) at the Institute of Islamic Understanding Malaysia (IKIM). Drawing upon journals such as the *Palestine Exploration Quarterly*, *Israel Exploration Journal*, *Journal of Semitic Studies*, *Journal of Palestine Studies*, and *American Jewish Archives Journal*, the study offers both a bibliographical overview and a thematic assessment of the contributions of predominantly Jewish, non-Muslim scholars to the study of Islamic civilisation. These journals, many of which date from the late nineteenth to the mid-twentieth century, span a wide array of disciplines including archaeology, Semitic philology, historiography, religious studies, and cultural history. The article highlights the value of these journals not only as academic resources but also as instruments of inter-civilisational dialogue, shedding light on underexplored dimensions of Muslim history and intellectual heritage. By foregrounding this unique archival collection, this study highlights its relevance to the development of Islamic studies in Malaysia and advocates for its fuller integration into scholarly discourse within the region.

## Keywords:

Jewish scholarly journals, Islamic studies, Oriental studies, historiography, interfaith academic dialogue, IKIM Library, and Muslim–Jewish intellectual history.

## Article history:

Submission date: 27/11/2024

Received in revised form: 6/6/2025

Acceptance date: 3/9/2025

Available online: 26/11/2025

## Funding:

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## Conflict of interest:

The author(s) have declared that no competing interest exists.

## Cite as:

Tatiana Denisova, "Jewish Scholarly Journals as Sources for Islamic and Oriental Studies: A Survey of the PTAS Journal Collection at IKIM," *TAFHIM: IKIM Journal of Islam and the Contemporary World* 18, No. 2 (December 2025): 1–26.

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## Introduction

One of the most valuable assets and distinctive features of the Institute of Islamic Understanding Malaysia (IKIM) is its special library collection, which encompasses a wide range of materials pertaining to Islamic civilisation. The Tun Ahmad Sarji Library (Perpustakaan Tun Ahmad Sarji, PTAS) houses more than eight thousand printed volumes, dating from the seventeenth to the early twentieth centuries and published in over twenty languages. This makes PTAS one of the very few institutions in Malaysia—and indeed in Southeast Asia—to possess such a distinctive and historically significant collection. Another notable feature of PTAS is its holdings of leading scholarly journals in the fields of Oriental and Islamic studies, issued by eighty-five renowned research societies and institutions over the past 163 years. Collectively, these journals represent a wide geographical and thematic spectrum, encompassing general studies on Islamic civilisation as well as regional inquiries into the Arab world, Iran, Central and South Asia, Southeast Asia, and Semitic studies.<sup>1</sup>

The primary aim of this article is to introduce this distinctive collection of academic periodicals and to present it as a valuable historiographical source for the study of Muslim civilisation. Of particular significance is the inclusion within this corpus of several journals focusing on Palestinian and Jewish studies—specifically, those concerned with Hebrew studies, Semitic philology, and the history and culture of Palestine. Though modest in number, this subset is unique within the Malaysian scholarly context. These journals contain research contributions from non-Muslim scholars offering diverse perspectives on Islamic and Oriental subjects, thereby opening new avenues for the academic study of Islamic civilisation. Moreover, many of the studies relating to the history and culture of Jewish and Palestinian peoples provide important material for reconstructing aspects of Islamic history, deepening our understanding of Islamic civilisation, and appreciating Islam's broader contribution to the human experience.

## The Journals and Their Holdings and Accessibility

Many of the aforementioned publications are now accessible through various online databases and digital repositories. Nevertheless, the availability of their original printed editions at PTAS substantially enhances their scholarly value. These physical copies serve not only as reliable sources of reference—preserving original pagination, formatting, and illustrative material—but also help sustain a culture of reading among emerging scholars and younger generations of

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1. For an overview of the journals housed in PTAS, see *Library: The Special Collection on Islamic Civilisation* (Kuala Lumpur: Institute of Islamic Understanding Malaysia, 2020), 23–24.

researchers, for whom direct engagement with primary printed sources remains an essential component of rigorous academic training. Notable among the journals on Hebrew studies, Semitic studies, and Palestinian studies are the following:

1. *Palestine Exploration Quarterly* (United Kingdom, 1869–2000);
2. *American Jewish Archives Journal* (The United States of America, 1948–1995);
3. *Israel Exploration Journal* (Israel, 1950–1996);
4. *Journal of Palestine Studies* (United Kingdom, 1971–2006); and
5. *Journal of Semitic Studies* (United Kingdom, 1956–2001).

*Palestine Exploration Quarterly (PEQ)*

PTAS holds a set of the *Palestine Exploration Quarterly (PEQ)*, spanning from its first volume published in London in 1896 to volume 132, issued in 2000.<sup>2</sup> *PEQ* is the peer-reviewed journal of the Palestine Exploration Fund, established in 1865 as the first scholarly society devoted to the systematic study of what was then generally known as the Holy Land. Its *Quarterly Statement*, launched in 1869, initially sought to illuminate the biblical narrative by providing rigorous scholarly accounts of the region's geography, archaeology, and history. Over time, however, the journal's scope expanded considerably. Despite its historical title, *PEQ* now engages not only with Palestine and the Land of Israel but also with the wider Levantine region, covering topics such as ancient history, archaeology, languages, ethnology, art history, and the natural sciences. It features scholarly contributions on subjects including pottery and other artefacts, archaeological excavation reports, epigraphic and textual studies, historical essays, and archival research relating to the exploration of the Levant. It also publishes book reviews and updates on archaeological projects supported by the Palestine Exploration Fund. Serving as a platform for both established and emerging scholars, *PEQ* maintains a distinguished reputation within its field.

The journal's editorial board comprises leading specialists from renowned universities and research institutions worldwide, reflecting its high scholarly standards and international, multidisciplinary orientation. Among the members of the Editorial Advisory Board are Professor Israel Finkelstein (Tel Aviv University, Israel), Professor John Healey (University of Manchester, UK), G. I. Davies (University of Cambridge, UK), J. M. Miller (Fernbank Museum, USA), P. J. Parr (Institute of Archaeology, London, UK), Denys Pringle (Cardiff University, UK), A. V. G. Betts (University of Sydney, Australia), Z. Kafafi (Yarmouk University, Jordan), and J. N. Tubb (The British Museum, London, UK), all of whom are prominent figures in their respective disciplines. The

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2. *Palestine Exploration Quarterly* continues to be published to the present day. See: <https://www.pcf.org.uk/quarterly/w>

following tables present selected articles that illustrate the multidisciplinary scope of *PEQ*. Noteworthy quotations are also included, with the aim of encouraging readers to consult these articles for themselves.

Table 1: Selected articles from *PEQ*

No.	Author(s)	Title	Article details	Thematic focus
1.	Archibald Campbell Dickie	The Great Mosque of the Omeiyades, Damascus.	<i>PEQ</i> 29, no. 4 (1897): 268–282	Islamic architecture, archaeology
2.	J. E. Hanauer	Notes on the History of Modern Colonisation in Palestine.	<i>PEQ</i> 32, no. 2 (1900): 124–142	Jewish settlement, demographics
3.	Claude R. Conder	Hebrew Weights and Measures.	<i>PEQ</i> 34, no. 2 (1902): 175–195	Metrology, ancient civilisations

The first article, by Archibald Campbell Dickie, is titled “The Great Mosque of the Omeiyades, Damascus.” It presents the findings of a study on the remains of the Great Mosque following the fire of 1893. The work includes detailed architectural descriptions and measurements, accompanied by numerous illustrations and architectural plans. Dickie also examines elements from earlier phases of the building’s history, tracing its transformation through the Roman, Christian, and Islamic periods. He writes:

Assuming that the Roman gateway in the south wall was used in the Christian church, the church would, in all probability, have had its floor at the same level as the Roman platform; and the present mosque pavement, 3 feet 3 inches above this platform, would consequently belong to the Mohammedan period.<sup>3</sup>

Meanwhile, J. E. Hanauer’s article, “Notes on the History of Modern Colonisation in Palestine,” examines the history of Christian missionary activity in Palestine during the nineteenth and early twentieth centuries. It offers fresh perspectives on Jewish settlement in the region. Rather than adopting a political framework, Hanauer approaches the subject from economic and demographic angles. The following excerpts summarise some of his key findings. On the early formation of modern Jewish communities in Palestine, he states that: “Before the occupation of Syria by Muhammad Ali in 1832, the Franciscan,

3. Archibald Campbell Dickie, “The Great Mosque of the Omeiyades, Damascus,” *Palestine Exploration Quarterly* 29, no. 4 (1897): 272.

Minorite, or Cordelier Monks had, together with the Carmelites, formed the only communities of Europeans living in Palestine.”<sup>4</sup> Over time, these communities experienced significant challenges:

The bombardment of Acre, in the autumn of 1840, by the combined fleets of England, Austria, and Turkey, and the expulsion of the Egyptians from Palestine, ushered in a new order of things... The establishment of “Bruderhouse”—cooperation between different Christian groups in 1846–1848.<sup>5</sup>

Then, on the establishment of the colony of Jewish repatriates in the nineteenth century:

In 1878 a number of Jerusalem Jews started a colony at Mulebbis (now: Petakh Tikva), on the road from Jaffa to Nablus... In the following years (in 1882) it was again occupied by Jewish refugees whom anti-Semitic troubles in Russia and the Balkan States had forced to come to Palestine... Petakh Tikva owns at present 13,850 donnims of land. There are 170 families resident, and of these Baron Edmond de Rothschild, of Paris, supports 25. A good many colonists own lands and houses of their own, and are said to be independent; others, not owning land or houses, support themselves by handicrafts and trade. Baron Rothschild owns 5,500 donnims of the land.<sup>6</sup>

The author notes that the aforementioned refugee movement played a pivotal role in the establishment of Jewish agricultural settlements across Palestine. During this period, a number of Jewish students at Russian universities, disillusioned by the treatment they had received, chose to emigrate to Palestine.<sup>7</sup> Claude R. Conder’s article, “Hebrew Weights and Measures,” constitutes a significant contribution to the study of ancient metrology. It provides a detailed account of Hebrew units of measurement—including length, capacity, weight, and monetary value—accompanied by precise definitions and terminology. The study features numerous comparative tables and presents the results of cross-cultural analyses with equivalent systems used in ancient Persia, Palestine, Babylon, and other civilisations.

In addition to the articles discussed above, the following selections are also of scholarly interest. For ease of reference, the details of these works are presented in tabulated form. Selected articles concerning various nations include the following:

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4. J. E. Hanauer, “Notes on the History of Modern Colonisation in Palestine,” *Palestine Exploration Quarterly* 32, no. 2 (1900): 125.
  5. *Ibid.*, 125–126.
  6. *Ibid.*, 135.
  7. *Ibid.*, 137.

Table 2: Additional selections of article from *PEQ*

No.	Author(s)	Title	Article details	Thematic focus
1.	Theodore Edward Dowling	The Georgian Church in Jerusalem.	<i>PEQ</i> 43, no. 4 (1911): 181–187	Historical overview of Georgian Christian presence
2.	Joseph Offord	The Gypsies of Palestine.	<i>PEQ</i> 49, no. 3 (1917): 45–46	Brief study of Romani presence in the region
3.	Alfred Guillaume	The Habiru, the Hebrews, and the Arabs.	<i>PEQ</i> 78 (July–Oct 1946): 64–85	Comparative philological and ethnological analysis

In the field of numismatics, a noteworthy contribution is Archibald Robert Stirling Kennedy’s article, “Palestinian Numismatics.”<sup>8</sup> For the history of the modern Hebrew language, one may consult John Garrow Duncan’s study, “Modern Hebrew? How the Language of the Old Testament is Adapting Itself to Modern Needs.”<sup>9</sup> Finally, several articles on general history explore interactions between European powers and Palestine, as illustrated in the table below.

Table 3: Selected articles from *PEQ* on general history

No.	Author(s)	Title	Article details	Thematic focus
1.	Charles M. Watson	Bonaparte’s Expedition to Palestine in 1799.	<i>PEQ</i> 49, no. 1 (Jan 1917): 17–35	An account on Napoleon’s campaign in the region
2.	John Waechter	The Beginning of Civilization in the Middle East.	<i>PEQ</i> 85 (May–Oct 1953): 124–131	General archaeological synthesis on origins of civilisation

8. Archibald Robert Stirling Kennedy, “Palestinian Numismatics,” *Palestine Exploration Quarterly* 46, no. 4 (October 1914): 192–199.

9. John Garrow Duncan, “Modern Hebrew? How the Language of the Old Testament is Adapting Itself to Modern Needs,” *Palestine Exploration Quarterly* 85 (May–October 1953): 124–131.

*Israel Exploration Journal (IEJ)*

Although *Israel Exploration Journal (IEJ)* enjoys continuous publication,<sup>10</sup> PTAS holds only its issues from 1950 to 1996. Sharing a similar thematic orientation with *PEQ*, *IEJ* focuses on the archaeology and history of Palestine and Israel, as well as adjacent regions including the Mediterranean coast, the Dead Sea, Lebanon, and ancient Mesopotamia. Published biannually, it is a peer-reviewed academic journal that has, for over half a century, served as a major interdisciplinary forum for scholarly research. Its scope encompasses archaeological, historical, philological, and geographical studies across a broad chronological range—from prehistoric times to the Islamic and Ottoman periods. The journal prioritises research on the archaeology of Israel and its adjacent regions, including excavation reports, analyses of inscriptions and ancient texts, and studies on the cultural, religious, and socio-economic life of antiquity. Topics of recurring interest include biblical archaeology, historical geography, the Dead Sea Scrolls, ancient synagogues and churches, burial customs, flora and fauna, trade and commerce, metallurgy, cult sites, and underwater archaeology.

*IEJ* is published by the Israel Exploration Society (IES), a non-profit organisation dedicated to advancing historical, geographical, and archaeological research on Palestine and the Land of Israel.<sup>11</sup> Over the years, the Society has initiated and supported some of the most significant archaeological projects conducted in the region. It plays a central role in coordinating both Israeli and international archaeological efforts, covering all periods from prehistory to the Ottoman era. In addition to organising excavations and securing financial support for archaeological undertakings, the IES collaborates with academic and research institutions in the publication of scholarly findings. It promotes the dissemination of knowledge through annual conferences, symposia, and congresses in Israel and abroad. The Society also publishes excavation reports and specialised monographs, including its two principal journals: the biannual *IEJ* and the Hebrew-language *Qadmoniot*. Among its editorial board are distinguished scholars such as Professor Shmuel Ahituv (Ben-Gurion University), Professor Aren Maeir (Bar-Ilan University), Professor Zeev Weiss (Hebrew University of Jerusalem), and Dr D. H. K. Amiran (Hebrew University of Jerusalem), all of whom are affiliated with leading research institutions in the field.

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10. See the following: <https://www.jstor.org/journal/israexplj>

11. For more detailed information regarding Israel Exploration Society see: <http://israelexplorationsociety.huji.ac.il/>

The published articles aptly reflect the multidisciplinary scope of *IEJ*, encompassing fields such as archaeology, history, specialised historical disciplines (numismatics, historiography, epigraphy, codicology, and more), religion, and even economics and politics. The articles listed below represent the breadth and depth of scholarship featured in the journal.

Table 4: Selected articles from *IEJ*

No.	Author(s)	Title	Article details	Thematic focus
1.	M. Dothan	Radioactive Examination of Archaeological Material from Israel.	<i>IEJ</i> 6, no. 2 (1956): 112–114	Application of scientific methods to archaeology in Israel
2.	M. Avi-Yonah et al	The Archaeological Survey of Masada, 1955–1956.	<i>IEJ</i> 7, no. 1 (1957): 1–60	Early survey of the Masada site; foundational work in Israeli archaeology
3.	N. Avigad	Excavations in the Jewish Quarter of the Old City of Jerusalem, 1969/70 (Preliminary Report).	<i>IEJ</i> 20, no. 1–2 (1970): 1–8	Initial report on major excavation in the Jewish Quarter
4.	I. Ben-Zvi	The Druze Community in Israel.	<i>IEJ</i> 4, no. 2 (1954): 65–76	Early ethnographic study of the Druze population
5.	E. A. Speiser	The Biblical Idea of History in its Common Near Eastern Setting.	<i>IEJ</i> 7, no. 4 (1957): 201–216	Compares biblical historical thought with neighbouring Near Eastern traditions
6.	M. Avi-Yonah	The Economics of Byzantine Palestine.	<i>IEJ</i> 8, no. 1 (1958): 39–51	Analysis of trade, taxation, and production under Byzantine rule
7.	S. M. Paul	Jerusalem—A City of Gold.	<i>IEJ</i> 17, no. 4 (1967): 259–263	Literary and historical reflection on Jerusalem’s symbolism and development
8.	J. D. Frierman	Chinese Ceramics from Ashkelon and Caesarea.	<i>IEJ</i> 19, no. 1 (1969): 44–45	Evidence of long-distance trade in Chinese ceramics



9.	B. Kanael	The Beginning of Maccabean Coinage.	<i>IEJ</i> 1, no. 3 (1950–51): 170–175	Study of early Jewish coinage and its political-historical context
10.	B. Maisler	Ancient Israelite Historiography.	<i>IEJ</i> 2, no. 2 (1952): 82–88	Ancient Israelite historiography and its Near Eastern chronological parallels
11.	S. N. Kramer	Sumerian Historiography.	<i>IEJ</i> 3, no. 4 (1953): 217–232	Analysis of narrative and record-keeping traditions in Sumerian civilisation
12.	U. Ben-Horin	An Arabic Inscription Found at Beth She'arim: Preliminary Report.	<i>IEJ</i> 7, no. 3 (1957): 163–167	The detailed report on the Arabic inscription discovered during the excavation at Beth She'arim conducted by Prof Mazar in 1956
13.	M. E. Stone	The Manuscript Library of the Armenian Patriarchate in Jerusalem.	<i>IEJ</i> 19, no. 1 (1969): 20–43	Codicology
14.	R. H. Pfeiffer	The Fear of God.	<i>IEJ</i> 5, no. 1 (1955): 41–48	Analysis of divine fear and love in ancient Israelite religion
15.	E. E. Urbach	The Rabbinical Laws of Idolatry in the Second and Third Centuries in the Light of Archaeological and Historical Facts.	<i>IEJ</i> 9, no. 3 (1959): 149–165	Correlation of halakhic sources with material evidence
16.	J. W. Hirschberg	Ottoman Rule in Jerusalem in the Light of Firmâns and Shari'a Documents: Preliminary Note.	<i>IEJ</i> 2, no. 4 (1952): 237–248	Archival study of <i>Shari'ah</i> court records and <i>firmâns</i> in Ottoman-era Jerusalem
17.	L. A. Mayer	Islamic Glassmakers and their Works.	<i>IEJ</i> 4, no. 3–4 (1954): 262–265	Examination of Islamic glassmaking traditions and artisans

18.	U. Heyd	A Turkish Description of the Coast of Palestine in the Early Sixteenth Century.	<i>IEJ</i> 6, no. 4 (1956): 201–216	Translation and commentary on a 16th-century Turkish geographic account
19.	M. Rosen-Ayalon	Further Considerations Pertaining to Umayyad Art.	<i>IEJ</i> 23, no. 2 (1973): 92–100	Study on the artistic legacy of the Umayyads in the Levant
20.	M. Rosen-Ayalon	Art and Architecture in Ayyūbid Jerusalem.	<i>IEJ</i> 40, no. 4 (1990): 305–314	Analysis of architectural developments under Ayyūbid patronage in Jerusalem
21.	Moshe Sharon	Five Arabic Inscriptions from Rehovoth and Sinai.	<i>IEJ</i> 43, no. 1 (1993): 50–59	Documentation and interpretation of medieval Arabic inscriptions

Consider, for example, B. Maisler’s historiographical study, “Ancient Israelite Historiography,” in which, regarding comparative studies on “the two great historiographical compilations, the Book of Kings and the Book of Chronicles,” he observes that they “are evidently anthologies, containing collections of historical records, cycles of stories about spiritual and secular leadership traditions, and written documents.”<sup>12</sup> On religion, R. H. Pfeiffer’s article, “The Fear of God,” offers a compelling examination of the concept of God and its perception among the people:

The tendency in ancient Israel was to add to the notion that God is a king greatly to be feared, the notion that He was a father to be loved; but the sense of awe persisted in Israel... It was the great merit of the religion of Israel to have roots that reached back to immemorial antiquity: like the other early religions, it consisted of fear and longing for the deity, expressed in service. But an even greater merit of this religion was that, through the spiritual insight of its great reformers, the prophets from Amos to the Second Isaiah (750–540 B.C.), it not only attained monotheism, but also the realisation that God is a father rather than a despot; that, as universal Creator, He needs neither food nor lodging, and demands virtue and honesty rather than offerings. Thus, the religion of Israel eventually gave birth, in succession, to the three great monotheistic religions of salvation: Judaism, Christianity, and Islam.<sup>13</sup>

12. B. Maisler, “Ancient Israelite Historiography,” *Israel Exploration Journal* 2, no. 2 (1952): 82.

13. R. H. Pfeiffer, “The Fear of God,” *Israel Exploration Journal* 5, no. 1 (1955): 41–42.

In the field of Islamic history, J. W. Hirschberg's article, "Ottoman Rule in Jerusalem in the Light of Firmâns and Shari'a Documents: Preliminary Note," is of particular interest. The study encompasses records from the local *Shari'ah* Courts of Jerusalem, Nablus, Jaffa, and other towns, as well as orders and instructions issued by the central civil administration during the period of Muḥammad 'Alī Pasha. It also draws upon the archives of the Sephardic Community of Jerusalem, whose historical continuity predates that of other Jewish communities in the city. These archives contain numerous Arabic and Turkish documents from the Ottoman era, including *Shari'ah* court verdicts (*firmāns*), inquest records for cases of sudden death, purchase deeds, debt-related contracts, receipts, and other legal documents from the Jerusalem courts. The documents span a date range from 944 H/1537 CE to the close of the nineteenth century. For example, one case is described as follows:

To the second half of the 18th century belongs a *fatwa* of Najm al-Din al-Khairi, the Hanafi Mufti, which permits, in accordance with the *fiqh*, the repair of a collapsed synagogue wall and of an adjacent beth midrash wall. His signature appears as an endorsement on a contract of sale dated 1169/1755 for a plot of land to be used as a Jewish cemetery.<sup>14</sup>

Next is M. Rosen-Ayalon's article on art, titled "Further Considerations Pertaining to Umayyad Art." In it, the author observes that "understanding Umayyad art is crucial to our understanding of Islamic art, for within a few decades from the inception of Islam, it registered extraordinary achievements."<sup>15</sup> She further remarks:

By consolidating their power and establishing their presence in the Syrian region, the Umayyads started a renaissance of artistic life in this area. With Damascus as the capital of the rising new power, its whole domain—Greater Syria, Palestine, Lebanon, and Transjordan—attained a high rank in artistic life for the first time. Under the Umayyads, the workshops of this area were promoted to the position of royal ateliers, which executed official orders and thus preserved or renewed many traditions and injected new energy into some artistic activities which had slowed down on the eve of the Islamic period. Probably due to the new activity of the Moslems, some classical artistic traditions were saved from decline or disappearance.<sup>16</sup>

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14. J. W. Hirschberg, "Ottoman Rule in Jerusalem in the Light of Firmâns and Shari'a Documents: Preliminary Note," *Israel Exploration Journal* 2, no. 4 (1952): 242.

15. Rosen-Ayalon, "Further Considerations Pertaining to Umayyad Art," *Israel Exploration Journal* 23, no. 2 (1973): 92.

16. *Ibid.*, 93.

Even this cursory list of publications reveals the journal’s strong emphasis on specialised historical disciplines. It shows that codicology, numismatics, palaeography, epigraphy, and historiography are integral to archaeological research. After 1900, these fields—together with art and literature—became the principal focus of scholarly inquiry, while publications on religion and theology declined markedly.

### *Journal of Semitic Studies (JSS)*

Published by Oxford University Press on behalf of the University of Manchester’s Centre for Jewish Studies, the *Journal of Semitic Studies (JSS)* is a peer-reviewed academic journal, of which PTAS holds its Volume 1 (1956) to Volume 66 (2006).<sup>17</sup> Established in 1955, the journal is dedicated to the scholarly exploration of Semitic languages, literature, and cultures, with particular emphasis on the ancient and mediaeval Near East. It publishes research articles, review essays, and critical notices on a wide array of topics, including linguistics, philology, textual criticism, and religious studies, making it an important resource for scholars working within the broad field of Semitic studies.

The editorial board of *JSS* includes specialists from numerous prominent institutions, such as The Ohio State University, The Catholic University of America, the University of Chicago, the University of Cambridge, the University of Leeds, Tel Aviv University, and the University of Haifa. The Senior Editor, Professor Geoffrey Khan (University of Cambridge), is a leading authority in the field. The composition of the board reflects not only the journal’s international character but also its role as a platform for interfaith scholarly dialogue. The multidisciplinary scope and diversity of approaches adopted by *JSS* are well illustrated in the wide range of its published contributions. As with the previously discussed journals, details of selected noteworthy articles are presented in tabulated form below.

Table 5: Selected articles from *JSS*

No.	Author(s)	Title	Article details	Thematic focus
1.	Otto Eissfeldt	El And Yahweh.	<i>JSS</i> 1, no. 1, (Jan 1956): 25–37	On the issue of the concept of God and His name in Early Judaism ( <i>El, Elohim, Yahve, Ba’l</i> )
2.	H. H. Rowley	Ritual and the Hebrew Prophets.	<i>JSS</i> 1, no. 4 (Oct 1956): 338–360	On the concept of prophecy

17. *Journal of Semitic Studies* continues to be published. See <https://academic.oup.com/jss>

3.	Jarl Fossum	The Angel of the Lord in Samaritanism.	<i>JSS</i> 46, no. 1, (2001): 51–75	On the history of religion and monotheistic tradition
4.	L. E. Toombs	The Early History of the Qumran Sect.	<i>JSS</i> 1, no. 4, (1956): 367–381	Early leadership, schisms, and identity of the Dead Sea community
5.	Nigel Allan	Catalogue of Hebrew Manuscripts in the Wellcome Institute, London.	<i>JSS</i> 27, no. 2 (1982): 193–220	Cataloguing Hebrew manuscripts, their provenance and significance
6.	M. Wallenstein	A Poem By Mosheh Yehudah Abbas (Ms. 2580, Neubauer).	<i>JSS</i> 1, no. 2 (1956): 165–171.	On Jewish poetry during Islamic times in Egypt and Spain (15th to 17th century)
7.	Alessandro Catastini	Observations on Aramaic Epigraphy.	<i>JSS</i> 32, no. 2 (1987): 273–277	Studies on special historical disciplines
8.	Ludwig Koehler	Problems in the Study of the Language of the Old Testament.	<i>JSS</i> 1, no. 1 (1956): 3–24	Philological challenges in Biblical Hebrew semantics, grammar, and methodology
9.	G. Zuntz	Greek Words in the Talmud.	<i>JSS</i> 1, no. 2 (1956): 129–140	Greek loanwords in Talmud and their cultural-linguistic significance
10.	Sadok Masliyah	Four Turkish Suffixes in Iraqi Arabic.	<i>JSS</i> 41, no. 2 (1996): 291–300	Turkish suffixes integrated into Iraqi Arabic morphology and usage
11.	Simon Van Den Bergh	The “Love of God” in Ghazali’s Vivification of Theology.	<i>JSS</i> 1, no. 4 (1956): 305–321	Al-Ghazālī’s doctrine of divine love as ultimate spiritual goal
12.	Joseph De Somogyi	The Development of Arabic Historiography.	<i>JSS</i> 3, no. 4 (1958): 373–387	Development of Arabic historiography from genealogical traditions to chronicles
13.	John Andrew Boyle	The Death of the Last ‘Abbasid Caliph: A Contemporary Muslim Account.	<i>JSS</i> 6, no. 2 (1961): 145–161	Contemporary Muslim account of Mongol conquest and caliph’s death

14.	Uri Rubin	The Great Pilgrimage of Muhammad: Some Notes on Sūra IX.	<i>ʔSS</i> 27, no. 2 (1982): 241–260	Purification of Islamic pilgrimage from pagan rites
15.	Nehemia Levtzion	The Twelfth-Century Anonymous <i>Kitāb al-Istibṣār</i> : A History of a Text.	<i>ʔSS</i> 24, no. 2 (1979): 201–217	Origins, content, and transmission of a 12th-century Maghrebi text
16.	Geert Jan Van Gelder	The Conceit of Pen and Sword: on an Arabic Literary Debate.	<i>ʔSS</i> 32, no. 2 (1987): 329–360	Medieval Arabic literary debate contrasting knowledge and military power
17.	Robert Hayward	Targum Pseudo-Jonathan and Anti-Islamic Polemic.	<i>ʔSS</i> 34, no. 1 (1989): 77–93	Analysis on Jewish polemical texts against early Islam
18.	Binyamin Abrahamov	An Ismāʿīlī Epistemology: The Case of al- <i>al-Dāʿ al-Muṭlaq</i> ʿAlī bin Muḥammad al-Wālid.	<i>ʔSS</i> 41, no. 2 (1996): 263–273	A study on Tayyibī theologian from 13th century
19.	David Cook	The Prophet Muhammad, Labīd al-Yahūdī and the Commentaries to <i>Sūra</i> 113	<i>ʔSS</i> 45, no. 2 (2000): 323–345	Magic against Prophet Muḥammad and <i>tafsīr</i> debates on authenticity

Of particular interest is Simon Van Den Bergh’s article, “The ‘Love of God’ in Ghazali’s Vivification of Theology,” in which the author examines the concept of divine love within the framework of al-Ghazālī’s theology and offers a comparative analysis with the notion of love in Greek Stoic philosophy. Van Den Bergh does not merely describe al-Ghazālī’s views; he also evaluates the internal coherence of the fivefold typology of love, ultimately questioning its logic and proposing a reduction to two fundamental categories. This critical stance demonstrates the methodological rigour and interpretive depth that render such contributions valuable historiographical sources for Islamic studies. The following passage is worth quoting at length, for it both sets out al-Ghazālī’s classification and exemplifies the kind of critical and comparative engagement that Jewish scholarly journals have brought to the study of Islamic thought:

Having established that the love of God is generally acknowledged in Islam, Ghazali proceeds by stating the different causes or reasons for love. But first he poses as a condition of love that it must be

preceded by knowledge, and that therefore love cannot be imagined in the lifeless, but is proper to the living, perceiving being.<sup>18</sup>

The five reasons or types of love:

- (a) Self-love—that is, the natural desire of every living being to persevere in its existence.
- (b) Love for a selfish motive.
- (c) Unselfish love.
- (d) Love for the beautiful.
- (e) Love based on affinity.

If I may make a small critical remark here: this division into five classes is rather illogical. The five classes, since they overlap, should be reduced to two: self-love and altruistic love. Besides, there is a great difference between loving a thing for its own sake—for instance, a beautiful thing for the delight it gives, that is, for its intrinsic value—and loving another person for his sake, unselfishly, altruistically.<sup>19</sup>

Joseph de Somogyi's article, "The Development of Arabic Historiography," is also of particular interest. In discussing the development of the Islamic historiographical tradition, he gives special attention to its connection with the Persian tradition and its reliance on a wide array of sources and authors, beginning with *Kitāb al-Aghānī* and extending to figures such as Ibn Ishāq (d. 767 CE), Ibn Hishām (d. 833 CE), al-Jāhīz (d. 868–869 CE), al-Ṭabarī (d. 923 CE), al-Iṣfahānī (d. 967 CE), and al-Suyūṭī (d. 1505 CE). He also emphasises the *ḥadīth* tradition and its detailed classification system, including categories such as *ṣaḥīḥ*, *ḥasan*, *ḥasan ṣaḥīḥ*, *ḥasan gharīb*, and *daʿīf*. In "The Twelfth-Century Anonymous *Kitāb al-Istibṣār*: A History of a Text," Nehemia Levtzion examines the history of the text's publication, transmission, and development, as well as its textual analysis, and offers observations concerning its authorship and dating. Levtzion states:

In 1852, Alfred von Kremer published in Vienna a North African text under the title *Description de l'Afrique par un géographe arabe anonyme du sixième siècle de l'hégire*. The text was edited on the basis of a single deficient and incomplete manuscript. This work later became better known by its Arabic title *Kitāb al-Istibṣār fī ʿajāʾib al-amṣār*. In 1900, E. Fagnan published a French translation of the North African sections of the text, which he had prepared using three manuscripts.<sup>20</sup>

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18. Simon Van Den Bergh, "The 'Love of God' in Ghazali's Vivification of Theology," *Journal of Semitic Studies* 1, no. 4 (1956): 307.

19. *Ibid.*, 314.

20. Nehemia Levtzion, "The Twelfth-Century Anonymous *Kitāb al-Istibṣār*: A History of a Text," *Journal of Semitic Studies* 24, no. 2 (1979): 201.

Robert Hayward's article, "Targum Pseudo-Jonathan and Anti-Islamic Polemic," presents a textual study of the Targum *Pseudo-Jonathan*—a translation and interpretation of the Torah traditionally ascribed to Jonathan ben Uzziel (fl. 1st century CE). Modern scholarship, however, holds that the text in fact originated in Palestine and was composed after the rise of Islam. The identity of its actual author remains unknown. As evidenced by this brief selection of publications, the journal encompasses a wide range of studies on the history, culture, literature, and art of various civilisations. Particular emphasis is placed on their mutual influence and coexistence, from antiquity to the late mediaeval period. A substantial portion of the contributions focuses on Islam and Muslim civilisation. The interfaith dimension of such scholarly research is especially pertinent in multicultural and multi-religious societies such as Malaysia and the broader Malay world—particularly in the present era of globalisation. Regrettably, however, the journal remains relatively little known among local scholars.

### *Journal of Palestine Studies (JPS)*

PTAS holds a set of the *Journal of Palestine Studies (JPS)* from its inception in 1971 until 2006 although the journal itself continues to be published.<sup>21</sup> Published quarterly by the Institute for Palestine Studies in collaboration with Kuwait University (Beirut, Lebanon), *JPS* has, since its founding, served as the leading academic journal devoted exclusively to Palestinian affairs and the Arab–Israeli conflict. It provides an international forum for scholarly analysis of the region and for exploring avenues toward a peaceful resolution of the conflict. Each issue features comprehensive coverage of developments in the peace process, alongside a wide range of articles—from the latest historical research to examinations of cultural and societal trends. Regular sections include book reviews, documents and source materials, a chronology, a bibliography of periodical literature, and a settlement monitor assessing Israeli settlements in the West Bank and Gaza Strip.

*JPS* is edited by Rashid I. Khalidi, and its editorial board comprises numerous specialists from prominent academic institutions, as well as independent scholars. Among them are Sa'ed Atshan (Swarthmore College), Beshara Doumani (Brown University), Noura Erakat (George Mason University), Leila Farsakh (University of Massachusetts, Boston), Camille Mansour (University of Paris), Yousef Munayyer (independent scholar), Nadine Naber (University of Illinois at Chicago), Sherene Seikaly (University of California, Santa Barbara), and Salim Tamari (Birzeit University). The diversity of the editorial team and contributing authors—representing a range of institutions, religious backgrounds, and countries—enhances the journal's role as a platform for

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21. See the following link <http://www.palestine-studies.org/jps/issue>



meaningful international and intercultural dialogue. The following publications illustrate the multidisciplinary scope of *JPS* in its treatment of contemporary political and social issues, for example:

Table 6: Selected articles from *JPS*

<b>No.</b>	<b>Author(s)</b>	<b>Title</b>	<b>Article details</b>	<b>Thematic focus</b>
1.	Sabri Jiryis	Recent Knesset Legislation and the Arabs in Israel.	<i>JPS</i> 1, no. 1 (1971): 53–67	Analyses discriminatory laws affecting Arab citizens in Israel
2.	Regina Sharif	The United Nations and Palestinian Rights, 1974–1979.	<i>JPS</i> 9, no. 1 (Autumn 1979): 21–45	Examines UN resolutions and their impact on Palestinian claims
3.	Odeh Abu Rudeneh	The Jewish Factor in US Politics.	<i>JPS</i> 1, no. 4 (Summer 1972): 92–107	Discussion of Jewish lobbying influence in American foreign policy
4.	Lillian Craig Harris	China’s Relations with the PLO.	<i>JPS</i> 7, no. 1 (Autumn 1977): 123–154	Overview of Chinese–PLO diplomatic ties and geopolitical strategy
5.	Klaus Polkehn	The Secret Contacts: Zionism and Nazi Germany, 1933–1941.	<i>JPS</i> 5, no. 3/4 (Spring–Summer 1976): 54–82	Reveals early Zionist contacts with Nazi authorities
6.	Regina Sharif	Christians for Zion, 1600–1919.	<i>JPS</i> 5, no. 3/4 (Spring–Summer 1976): 123–141	Tracks Christian theological and political support for Zionism
7.	Marwan R. Buheiry	Theodore Herzl and the Armenian Question.	<i>JPS</i> 7, no. 1 (Autumn 1977): 75–97	Examines Herzl’s stance on Armenian suffering under Ottoman rule
8.	Geoffrey Aronson	Soviet Jewish Emigration, the United States, and the Occupied Territories.	<i>JPS</i> 19, no. 4 (Summer 1990): 30–45	Analyses the geopolitical consequences of Soviet Jewish migration
9.	Nabil Matar	Two Journeys to Seventeenth-Century Palestine.	<i>JPS</i> 29, no. 4 (Autumn 2000): 37–50	Contrasts two 17th century travel accounts to Palestine
10.	Haim Gerber	Zionism, Orientalism, and the Palestinians.	<i>JPS</i> 33, no. 1 (Fall 2003): 23–41	Critiques Zionism through the lens of Orientalism

11.	Graham Usher	The Palestinians after Arafat.	<i>JPS</i> 34, no. 3 (Spring 2005): 42–56	Analyses shifts in Palestinian leadership and strategy post-Arafat
12.	Mohammed Hassanein Heykal and Edmund Ghareeb	Mohammed Hassanein Heykal Discusses War and Peace in the Middle East.	<i>JPS</i> 1, no. 1 (Autumn 1971): 3–add20	Presents Arab perspectives on diplomacy and conflict
13.	Hafiz al-Asad et al.	Hafiz al-Asad: Terrorism and the Anti-Syria Campaign.	<i>JPS</i> 15, no. 4 (Summer 1986): 3–16	Syrian president responds to Western accusations of terrorism
14.	Sadek Jalal al-Azm and Abu Fakhrr	Trends in Arab Thought: An Interview with Sadek Jalal al-Azm.	<i>JPS</i> 27, no. 2 (Winter 1998): 68–80	Reflects on ideological currents in modern Arab philosophy
15.	Joseph Massad	The Intellectual Life of Edward Said.	<i>JPS</i> 33, no. 3 (Spring 2004): 7–22	Tribute to Edward Said's scholarly contributions and activism

The journal contains a wealth of valuable material on the history of Palestine, despite its primary focus on modern and contemporary issues. Notably, it includes no articles addressing religion or religious differentiation. This suggests that the editors and authors view contemporary issues related to the Arab–Israeli conflict as primarily political and economic in nature, rather than religious or cultural.

### *The American Jewish Archives Journal (AJAJ)*

Despite the *American Jewish Archives Journal (AJAJ)*'s continual publication,<sup>22</sup> only the volumes from its inception in 1948 until 1995 are held at PTAS. Published by the American Jewish Archives (AJA) on the Cincinnati campus of the Hebrew Union College–Jewish Institute of Religion, the journal has been in continuous publication since 1948. Located on the historic Cincinnati campus, the AJA is the largest free-standing repository dedicated solely to the study of the American Jewish experience. It houses more than fifteen million pages of documents, audio-visual recordings, microfilm, and photographic materials. Founded in 1947 by the eminent historian Dr Jacob Rader Marcus (b. 1896), who served as its first director until his death in 1995 at the age of ninety-nine, the AJA actively collects materials reflecting the full breadth of American Jewish life and history. It is equally attentive to Orthodox, Conservative, Reform, and

22. See: <http://americanjewisharchives.org/publications/journal/>

secular Jewish experiences. Despite its affiliation with Reform Judaism, the Archives is not ecclesiastical in character; it accords as much attention to secular developments, such as the Jewish labour movement, as to religious institutions such as synagogues and synagogue schools.

*AJAJ* offers readers scholarly articles, documentary analyses, and review essays written by both established academics and knowledgeable independent researchers from around the world. In addition to scholarly contributions, the journal includes updates on the activities of the Archives and reviews of significant secondary literature. It is widely regarded as one of the two leading peer-reviewed periodicals in the field of American Jewish history. According to its publisher, the principal aim of the journal is to disseminate accurate and well-researched knowledge about the history, culture, and religions of humanity—from early belief systems to the monotheistic traditions of Judaism, Christianity, and Islam—grounded in scientific and objective methodologies.

Each volume includes a dedicated book review section offering detailed evaluations of recent academic works, as well as a special “Documents” section in which archival materials and other primary sources are published and critically analysed. The journal also places emphasis on comparative religious studies, including the study of Islam, and features content on art, literature, philosophy, religion, economics, and commerce. The history of Islam is often examined within the broader study of Jewish history, particularly in relation to Sephardic Jewish communities. The following selected articles illustrate the scope and multidisciplinary approaches represented in the journal.

Table 7: Selected articles from *AJAJ*

No.	Author(s)	Title	Article details	Thematic focus
1.	Henry Cohen	Jewish Life and Thought in an Academic Community.	<i>AJAJ</i> 14, no. 2 (1962)	Explores the role of Jewish identity in university life
2.	P. Allen Krause	Rabbis and Negro Rights in the South, 1954–1967.	<i>AJAJ</i> 21, no. 1 (1969)	Documents rabbinic involvement in the US civil rights movement
3.	Marc D. Angel	The Sephardic Theatre of Seattle.	<i>AJAJ</i> 25, no. 2 (1973)	Chronicles Sephardic community life through theatre in Seattle
4.	Nicholas C. Polos	Black Anti-Semitism in Twentieth-Century America: Historical Myth or Reality?	<i>AJAJ</i> 27, no. 1 (1975)	Investigates the roots and perceptions of Black anti-Semitism

5.	Earl A. Grollman	Dictionary of American Jewish Biography in the Seventeenth Century.	<i>AJAJ</i> 3, no. 1 (1950)	Provides biographical reference for early American Jewish figures
6.	Jacob Rader Marcus	Major Trends in American Jewish Historical Research.	<i>AJAJ</i> 16, no. 1 (1964)	Analyses key developments in American Jewish historical scholarship
7.	Samuel Rezneck	A Note on the Genealogy of an Eighteenth-Century Family of Jewish Origin: The Nunez Family of Lewes, Delaware.	<i>AJAJ</i> 30, no. 1 (1978)	Traces the lineage of a prominent early Jewish-American family
8.	Shlomo Shafir	American Jewish Leaders and the Emerging Nazi Threat (1928–January 1933).	<i>AJAJ</i> 31, no. 2 (1979)	Reviews American Jewish leadership response to early Nazi developments
9.	Bertram W. Korn	The Jews of the Confederacy.	<i>AJAJ</i> 13, no. 1 (1961)	Examines Jewish participation and identity in the Confederate South
10.	Jacob R. Marcus (ed)	Jews and the American Revolution, A Bicentennial Documentary.	<i>AJAJ</i> 27, no. 2 (1975)	Collection of 18th-century documents highlighting Jewish involvement
11.	Uri D. Hersher et al	The East European Immigrant Jew in America (1881–1981).	<i>AJAJ</i> 33, no. 1 (1981)	Book-based documentary collection of life stories and pictorial materials of East European immigrants
12.	Beth-Zion Abrahams	Historical Notes: Some Early American Jews: From a British Consul's Unpublished Diary.	<i>AJAJ</i> 33, no. 2 (1981)	Based on unpublished British sources documenting early Jewish life
13.	Martin B. Ryback	The East–West Conflict in American Reform Judaism.	<i>AJAJ</i> 4, no. 1 (1952)	Analyses geographic tensions within Reform Jewish institutions
14.	Kerry M. Olitzky	The Sunday-Sabbath Movement in American Reform Judaism: Strategy or Evolution?	<i>AJAJ</i> 34, no. 1 (1982)	Investigates attempts to shift Sabbath observance in Reform Judaism

15.	Jacob Rader Marcus	The West India and South America Expedition of the American Jewish Archives.	<i>AJAJ</i> 5, no. 1 (1953)	Reports findings of archival expedition into Jewish diaspora history
16	Philip A. Samson and Bernhard N. Cohn	Historical Notes: Surinam, Elhanan Winchester, Leo Merzbacher.	<i>AJAJ</i> 6, no. 1 (1954)	Short studies of Jewish figures and communities
17.	Isaac S. Emmanuel	Seventeenth-Century Brazilian Jewry: A Critical Review.	<i>AJAJ</i> 14, no. 1 (1962)	Critical review of early Jewish presence in Brazil
18.	Herbert Parzen	The Roosevelt Palestine Policy, 1943–1945.	<i>AJAJ</i> 26, no. 1 (1974)	Explores U.S. foreign policy under Roosevelt toward Palestine
19.	Stephen A. Sadow	Judíos y gauchos: The Search for Identity in Argentine-Jewish Literature.	<i>AJAJ</i> 34, no. 2 (1982)	Literary study on hybrid cultural identity of Argentine Jews
20.	Isaac Alteras	Eisenhower, American Jewry, and Israel.	<i>AJAJ</i> 37, no. 2 (1985)	Reviews political dynamics between Eisenhower and American Jewry
21.	Lance J. Sussman	Isaac Leeser and the Protestantisation of American Judaism.	<i>AJAJ</i> 38, no. 1 (1986)	Examines influence of Protestant norms on early American Jewish practice
22.	Yaakov Ariel	The Evangelist at Our Door: The American Jewish Response to Christian Missionaries, 1880–1920.	<i>AJAJ</i> 48, no. 2 (1996)	Explores Jewish resistance to missionary efforts in the U.S.
23.	Albert J. Amateau	The Sephardic Immigrant from Bulgaria: A Personal Profile of Moise Gadol.	<i>AJAJ</i> 42, no. 1 (1990)	Personal account reflecting wider Sephardic immigrant experience
24.	Martin A. Cohen	The Sephardic Phenomenon: A Reappraisal.	<i>AJAJ</i> 44, no. 1 (1992)	Re-evaluates the role and narrative of Sephardic Jews in American history

Several articles merit closer examination. To begin with, “The Jews of the Confederacy” presents an exceptionally rich selection of Jewish Confederate documentary material, assembled by the American Jewish Archives for public information, edification, and interest. The author situates these documents within the context of the American Civil War and highlights their significance as follows:

Civil War aficionados cherish, with a strange emotional and intellectual joy, every new revelation of the experiences, events, and personalities of the conflict whose Centenary our country is now beginning to mark: witness the ceaseless production of books on every possible aspect of those times now flowing from the nation’s presses; the publication of a quarterly journal devoted exclusively to scientific studies of the Civil War; and the articles and celebrations now being undertaken for popular consumption... Civil War “buffs,” together with those who are especially interested in the records of American Jewish life, will find much that is revealing and intriguing in these pages.<sup>23</sup>

Next, Beth-Zion Abrahams’s article, “Historical Notes: Some Early American Jews: From a British Consul’s Unpublished Diary,” presents selections from the unpublished diary of James Finn (1806–1872), Her Britannic Majesty’s Consul at Jerusalem from 1846 to 1863. Finn, a man of wide literary and religious interests, maintained a daily journal throughout his consulship—an engaging and valuable record that had never before been published. While the diary is of clear significance to both British and Palestinian history, it also offers unique observations on Jewish life. Prior to his appointment in Jerusalem, Finn had already demonstrated a deep interest in Jews and Judaism, authoring two works: *Sephardim* (1841) and *The Jews in China* (1843). As a committed evangelical Christian, he was also notably invested in the conversion of Jews to Christianity. Another noteworthy contribution is Albert J. Amateau’s article, “The Sephardic Immigrant from Bulgaria: A Personal Profile of Moise Gadol,” which contains valuable information on the life of Sephardic Jews under the Ottoman Empire:

The great majority of the Sephardic immigrants came from lands in the Ottoman Empire where, in the fifteenth century, their ancestors had been made welcome by the sultans, following the expulsion of Jews from Spain and Portugal. During their five-hundred-year sojourn in the Ottoman Empire, they had not been subjected to discrimination, anti-Semitism, or massacre. On the contrary, they had been granted freedom of religious observance under their semi-autonomous communal organizations, and the chief rabbi of each

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23. Bertram W. Korn, “The Jews of the Confederacy,” *American Jewish Archives Journal* 13, no. 1 (1961): 3.

community had been recognized by the Ottoman government. Chief rabbis had the authority to enforce Jewish religious observances in regard to the dietary laws, Sabbath and holidays, marriage, divorce, circumcision, and burial. Jews were permitted to conduct their own community schools and to educate their children, using any language they desired. Moreover, they had the right to engage in any legal trade, occupation, or career, and to buy, sell, and own real property.<sup>24</sup>

The article makes it clear that, during their centuries-long sojourn in the Ottoman Empire, Sephardic Jews did not experience discrimination, anti-Semitism, or massacre, but instead enjoyed extensive religious, educational, and economic freedoms under Muslim rule.

Martin A. Cohen's article, "The Sephardic Phenomenon: A Reappraisal," examines the history of the Sephardic Jews, also addressing aspects of Islamic history. Its findings closely parallel those of Amateau's study. On the history of the Sephardic Jews, Cohen writes:

The Sephardic phenomenon is divisible into seven major phases: (1) its foundation, from its beginnings until the Muslim conquest in 711–715; (2) its formation, in Muslim Iberia until the Almoravid conquest around 1150; (3) its 'Occidentation,' in Christian Iberia until around 1360; (4) its bifurcation, in Christian Iberia until 1497; (5) its rationalization, in Christian Iberia and its colonies; (6) its consolidation, in the Eastern Sephardic Diaspora; and (7) its universalization, in the Western Sephardic Diaspora.<sup>25</sup>

On Islam and Andalusia, the author notes:

In al-Andalus the Muslims developed a unique society with a considerable degree of political, economic, and social rationalization. Its population, possibly exceeding 7 million, was highly urbanized, and its cities, often built on Roman sites, were the largest and cleanest in Europe. Foremost among them was Cordova, home to 100,000 people by the caliphal period, and the capital of Emir/Caliph Abd-ar-Rahman III (912–961) until he built his majestic palace city of Madinat az-Zahra ("the Golden City") three miles away. The Muslims' wealth derived from their exploitation of al-Andalus' limited (and not, as often stated, generally abundant) resources with advanced scientific techniques. The Muslims introduced new crops and innovative irrigation. They stimulated mining, manufactures, and commerce. They built a fleet that plied the Mediterranean and connected with the

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24. Albert J. Amateau, "The Sephardic Immigrant from Bulgaria: A Personal Profile of Moise Gadol," *The American Jewish Archives Journal* 42, no. 1 (1990): 57–70.

25. Martin A. Cohen, "The Sephardic Phenomenon: A Reappraisal," *The American Jewish Archives Journal* 44, no. 1 (1992): 8.

Middle Eastern trade routes to India. It carried the raw materials and finished products of al-Andalus, including its vaunted silk cloth, and brought back the riches of these lands, not least among them the gold of the Sudan. Many of the Arabic terms related to these activities are retained in the vocabulary of Christian Iberia.<sup>26</sup>

The author then continues to describe the Jewish Community in Islamic Andalus in the following:

In al-Andalus, a new Jewish community came into being. The community was composed of three strata: the Jews of Visigothic Iberia—those overrun by the Muslim advance and those subsequently returning from exile—and immigrants from elsewhere in the Muslim world, particularly as al-Andalus prospered and other Muslim lands declined.<sup>27</sup>

On Muslim and Jewish life, the author writes the following:

Although the fragmentation of the caliphate into party states decentralized the legal systems of both Muslims and Jews, the principle of unity appears to have been retained. This was achieved through the influence of the major centers of the succeeding emirates and the occasional moves toward the organization and codification of *halakhah*, or Talmudic law, and the corpus of its pertinent applications. The process of *halakhic* organization produced distinguished legal compilations, beginning with the long-influential *Sefer ha-Halakhot* of Isaac of Fez (Alfasi; 1013–1103) in Lucena, and culminating nearly two centuries later, outside of the Peninsula, with the *Mishneh Torah* of the Cordovan Moses ben Maimon (Maimonides; 1135–1205), whose father had studied at Lucena under Alfasi's successor.<sup>28</sup>

The Muslim influence carried over as well into the Jewish culture of al-Andalus. Following their Muslim counterparts, courtier Jews like Hasdai, Samuel ibn Nagrela, and their colleagues created and sustained al-Andalus' Jewish Golden Age. Beginning with the grammarian-poets Menahem ibn Saruk and Dunash ibn Labrat in Hasdai's time, the study of grammar led to the classic articulation of the triliteral Hebrew root by Judah ben David Hayyuj (ca. 945–ca. 1000) and the grammatical masterpieces of Jonah ibn Janah (first half of the 11th century).<sup>29</sup>

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26. Ibid., 15.

27. Ibid., 16–17.

28. Ibid., 19.

29. Ibid.



Out of these sciences came a rich Hebrew poetry, secular and religious, that paralleled its Arabic counterpart in variety and beauty. The creativity of world-class poets like Solomon ibn Gabirol (ca. 1020–ca. 1057), Moses ibn Ezra (1055–1135 or later), and Jehuda Ha-Levi (ca. 1070–ca. 1141) ranks with the finest in any language.<sup>30</sup>

References to publications on the history of the Sephardic Jews are seldom utilised by scholars in the field of Islamic history. However, even the few citations that do appear indicate that these works contain numerous valuable insights into the history of Islamic civilisation and Muslim societies.

## **Conclusion**

The Jewish scholarly journals surveyed in this study offer a substantial body of academically rigorous research across multiple disciplines relevant to Oriental and Islamic studies. Their credibility is reflected in editorial boards composed of eminent scholars from leading universities and research institutions worldwide. Each journal brings distinctive strengths: *PEQ* and *IEJ* contribute rich archaeological, historical, and philological studies on Palestine, Israel, and the wider Levant; *JSS* offers authoritative work on Semitic languages, literature, and cultural history; *JPS* provides a multidisciplinary forum on contemporary political, social, and historical issues concerning Palestine; and *AJA* adds valuable comparative and interfaith perspectives, particularly on the history of Sephardic Jews and their interactions with Muslim societies. Together, they encompass archaeology, Semitic philology, historiography, and religious and cultural studies, offering perspectives that complement and enrich established narratives of Islamic civilisation. This article highlights the significance of integrating these journals into the framework of Islamic studies in Malaysia. Their inclusion would broaden perspectives, diversify source materials, and deepen scholarly engagement with both the historical and contemporary dimensions of the Muslim world. Yet, despite their clear relevance, they remain little known within the Malaysian academic community—a gap that warrants urgent redress.

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30. Ibid.

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