

HOLOCAUST THEOLOGY PHILOSOPHY

DJAOUIDA GHANEM

Department of Philosophy, Faculty of Humanities and Social Sciences, University of Akli Mohand Oulhaj, Bouira, Algeria. Email: samiraphilo_2007@yahoo.fr

Abstract:

For Auschwitz to embrace the death of God, and this kind of theology decides its own way of salvation from punishment, siege and extermination, it achieves in terms of its purpose the Jews confront the God, and try to put him in their tragedies and calamities, and that he was not with them and he betrayed them and kept silent about their suffering and it is better that he died, although they ignore All the ontological speculation about his existence, entailed discussing the validity of the classical metaphysical assumptions that underlie traditional theological responses to evil in the world to develop a transcendental anthropology, and second, by defending the theology of the world, presenting man as a free, open subject searching for the sacred place of revelation where the great adventure of God is.

Keywords: Auschwitz, theology, the God, existence, the Jews

INTRODUCTION:

Returning to talking about the philosophy of religion from the perspective of God, the world, and man, opens the discussion to various epistemologies and ideologies, which have dealt with the religious phenomenon in terms of discussing theology and knowing its different and opposing metaphysics in its theories and interpretations. This type of theology establishes a civilizational bias that is explained and dismantled by a specific human race in its kind, gender and sublime, and transcends all the peoples of the world from the site of its culture, politics and history, to formulate a new religion that has no room for God in presence and no space for him in the witnesses and the kingdom, so his property is absent, his existence is absent, he dies and burns with the victims of Auschwitz)) The Holocaust is based on The death of God by burning and suicide because he was united with the man of the Holocaust, so that the issue of the death of God took a large intellectual space, its roots began from the Old Testament to his death by crucifixion in the New Testament, and the interpretation of his death with Friedrich Nietzsche, and his crisis ended by burning, solutions, silence and atrophy in the Holocaust, and later interpreted as legitimizing Evil and the replacement of atheism .The idea of Jewish theology about the Holocaust paved the way for the search for a national place that would bring together the Jewish diaspora around the world. And if the Jewish theologians disagree about the date on which the subject of Jewish theology was clearly announced. This is due to several political and historical reasons that the Jewish mind monitors every time for the religious exploitation of these dates. Among the theologians who traced the emergence of the theology of the Holocaust to the year 1948, a date that reminds us of the Nakba of Palestine, and the takeover of Palestine by Jewish groups and the Zionist movement with the help of the English army, which decided to withdraw from its military positions in Palestine to leave it to the Jewish volunteers with it. This decision was a gift to them as a result of helping the English Jews in the Second World War, as the matter was in harmony and coherence with the historical legacy of Nazism

against the Jews, and during periods of detention the Jew thought of a national homeland in which he would gather his diaspora and expel him from the Hitler world. Some of them date back to 1967. However, their invocation of their God opens up problems in the Jewish consciousness, namely:

- First: God left them at Auschwitz, because God's will was the same as Hitler's.
- Second: God came to them and burned with them in the inferno of incinerators, and therefore he died with them.
- Third: God freed them from diaspora and Nazi prison camps and gave them the Promised Land, the land of their forefathers (Palestine).

It seems that the study of the issue of God in the Holocaust is much complicated, given the intertwining that occurs in many contradictory issues and theses, as knowing the nature of God will take the research to the details of the philosophical and religious vision with its various knowledge formations, and it will draw a complex pattern in its overlapping image to know the extent of the link between the positions of philosophies and vision. The epistemological approach to issues of Auschwitz theology evokes necessary areas for reflection and discussion within the major issues of research such as: the centrality of the Jewish person, the centrality of the Jewish event, the centrality of the Jewish place, the centrality of memory and representation,

From this standpoint, we ask the following question:

How did theologians explain the presence or absence of God at Auschwitz?

RESEARCH METHODOLOGY:

In this research, we have adopted the deconstructive approach through which we disassemble, analyze and re-read the reality and narratives of the religious history of the Holocaust by invoking models from theologians and reconsidering their ideas and beliefs about the Holocaust as a religion after the Holocaust.

RESEARCH OBJECTIVES:

We aim behind this research to achieve the following:

- A critical historical knowledge of the various theological accounts of the Holocaust.
- Review the most important ideas and stakes that came in the theology of the Holocaust.
- An explanation for the reader of the most important issues raised in the theology of the Holocaust, considering its metaphysics' control over the Jewish mind and making it central to issues in the world.

1. Richard L. Rubenstein and the role of God in the Holocaust:

One of the most famous theologians in the United States of America, born in 1924 in New York City, married to art historian (Betty Rogers), he worked as a professor of religious studies at the University of Florida, and is one of the thinkers who were interested in the idea of (the death of God), he obtained a doctorate on the subject of (religious conscience) He formulated his vision of Auschwitz by returning the religious dimension to the incident in his book *Auschwitz*, in which he explains the existence of God in history and the possibility of explaining the genocide. to his people by violating the orders and commandments.

He joined in September 1942 as a rabbinic student at the Hebrew Union College and the Religious Institute of the Reform Movement in Cincinnati, which he spent three years there, he also studied at the University of Cincinnati, and in 1945 -1946 he obtained a BA in Philosophy from the university. After the end of the war, following the Holocaust and the establishment of the State of Israel, he returned to his rabbinic studies, with the help of Abraham Joshua Heschel, who made a similar move, and the well-known Orthodox Rabbi Isaac Hotner, who began his studies in New York City, moved in 1948 to the Conservative Jewish Theological Seminary, ordained in 1952. He then worked at Harvard University, worked as a Conservative rabbi in Brockton, Massachusetts, and served as Hillel Director at Wellesley College between 1958 and 1960. In 1960, he received his Ph.D. from Harvard University on a thesis in which he applied Freudian analysis to rabbinic doctrines.

Among the most important studies authored by Rubenstein are:

- *After Auschwitz: Radical Theology and Contemporary Judaism* (Indianapolis, 1966, 2nd ed., Baltimore, 1992).
- *The Religious Imagination: A Study in Psychoanalysis and Jewish Theology* (Indianapolis, 1968).
- *My brother Paul* (New York, 1972).
- *The Struggle of Power: A Biographical Confession* (New York, 1974).
- *The Age of Sorting: Fear and Hope in an Overcrowded World* (Boston, 1983).

Rubenstein divided his theory of the possibility of the presence of God at Auschwitz into two models:

1.1 The first model (the religious palliative): Rubenstein considered this principle that God had deluded the Jewish people that he was God's chosen people, and as a result of this chosen people, the Jews in all their historical stages surrendered to all events and crises and was born in the Jewish people that God will destroy them from destruction as a result of this matter the Jews surrendered to him And they surrendered to God their destiny and destiny and did not resist throughout all the tragedies and events that befell them. In Rubenstein's speech, divine providence becomes closely linked to the issue of torment and diaspora that befell the Jews according to Jewish

history and the presence of mediators who mediated between the official state in which the Jews and the Jews themselves lived since the existence of the Pharisees sect In the court of the Romans, to the era of the Nazi state, which colluded in the deportation of Jews to concentration camps to be burned with God.

The idea of the mediator in Rubenstein takes a clear contrast to this tragic consciousness, which is the only and completely honest being that links man to God, God to the world, and the world to God. Goldman justified this relationship with what is known as tragic awareness.

1.2 The second model (religious historical): Rubenstein sees God as a holy nothingness, as the special way in which the Jews will face the historical issue that they want to draw, and when God was unable and felt his absence towards his people, he left the Jewish people looking for the consolidation of his presence in the various historical possibilities, in the shadow of preservation On the Jewish heritage that will enable them to resist

It is in this case that the Jews discover history, and today are facing the beginning of a post-historical existence, the advantage of abandoning the myth of destroying the twenty-year rules of Christian anti-Semitism, while proposing safer rules for religion, according to Rubenstein, the solution to the religious impasse must be sought in Intuition (Mystical Kabbalistic Nihilism), which uses historical forms of the Jewish religion, it is important in this context that Rubenstein, aided by existential and psychological perspectives, seeks to re-evaluate the priestly and sacrificial dimensions that biblical prophetic ethics tend to forget today.

Rubenstein's originality lies in the rejection of Jewish interpretation in the name of the historical experience of Judaism, which he claims is weak in the final analysis, and his resort to certain figures of Kabbalah thought as well as to the philosophy of Albert Camus) and his endeavor to analyze the tensions to which his entire project was exposed, one can guess How dangerous is his approach when he admits: (theologically speaking, the death of God).

A symposium on Jewish belief was organized by Commentary magazine in 1966. The article he wrote for this occasion contains the most succinct and powerful expressions of what later became known as his theology after the Holocaust. This passage highlights many important elements of his thought, as Rubenstein sees In the Holocaust it is the source of the most important challenge to Judaism, a challenge wrapped in a seemingly simple question: How can Jews believe in a God who is capable and useful after the tragedy of destroying the Jews of Europe?

Next, he presents his understanding of the traditional image of God as a final factor in history and then a corollary to this interpretation, which means showing the implications of God in the Holocaust, if we accept precedents we are bound to accept the consequences. If God is the ultimate agent in history, then he must have been involved in the slaughter of Jews, as Biblical theodicy suggests that catastrophes in Jewish history constitute punishment for the sins of the Israelites, and thus Jews who were

killed under Nazi occupation should not be considered innocent victims, but rather as sinners God rightly punishes them with the burnt offering, which was part of a divine plan. This idea. There is general agreement that the Holocaust has become a prevalent topic within the Jews, especially after its event spread in Europe. There is no work in Holocaust theology like that of Rubinstein, who focused on deconstructing many critical issues in the face of religious faith after Auschwitz.ⁱ

Rubinstein believed that Jewish history was finished, at least in the general and supreme principle (the creation of a Jewish state in Israel), that it might make sense, as Rubinstein argued, for the god of history to be worshiped for the rest of the Gentiles when Jewish history is still not fulfilling a cult. This god, while the Jews still conceived the achievement of their historical goal as a return to the distant future, the Jewish situation changed completely radically. When the goal was reached, not only did Jewish history come to an end, but after Auschwitz, the god of history was more important than Ever, when he converted the Jews from Diaspora to the land of the gods of Canaan.

The idea of the Jewish diaspora constituted a decisive point in the thought of Rubinstein, as it drew the ideological and theological orientation of the facts of the Holocaust, in terms of:

- Rubenstein's religious doctrine does not consider it religious per se, but rather a special method in which Jews must keep their private lives as the ultimate questions in all their crises.
- Rubinstein calls for a return to the priorities of nature, and then the salvation movement is the announcement of the end of history and a return to nature.
- The final salvation according to Rubinstein is not through the conquest of nature through history, but the conquest of history through nature and matter.

The Jewish heritage must be passed on to generations without change or alteration, and the sacrificial aspects of Judaism must be emphasized at the expense of the dogmatic aspects, since sacrifices direct the people's aggression, and reduce their sense of guilt, and this perception is the most important expression of pantheism without a god.

Rubinstein could not accept the idea that the Holocaust was God's will, concluding that "God is dead" and that there is no God promoted from a religious perspective, without a human being who believes himself as God. Thus through society, Rubinstein believed that religious rituals of psychological value should be preserved. Judaism had always tried to transcend nature and rise above it. He believed that instead, Jews should strive to return to nature and submit to the idea that humanity is a part of nature so that it can be enjoyed. , is self-belonging to the past and this can be achieved by returning to Zion, which is itself part of the Jewish redemption process from history.

Zachary Breitman asserted that few of Rubinstein's critics have been bothered by his saying that God escapes death. Rubinstein makes this point implicitly in a chapter of Auschwitz entitled: The Birth of Israel in Contemporary Jewish Theology, a new

theology drawn from a loose mixture of Greek tragedy and myth, The ancient Jewish traditions and mysticism, Hegelian philosophy, the theology of (Paul Tillich), and Rubenstein calls it (a piercing pagan), and in his opinion, Zionism refers to the return of the Jews to pagan origins, to the ancient gods of the earth, and to the primitive forces of the earth, as Rubenstein explains this renewed contact with the forces of life And death in the land of Israel and connects it with the gods of the Canaanites. He writes, "Increasingly, that the return of Israel to the land leads to the reconnection of ancient Israel, this does not mean that the worship of (Baal and Ishtar) will replace the worship of God. It does mean that the earth and its regenerating power will be at least those central spiritual truths of Jewish life. In Israel ".

Insightful paganism appears in Rubenstein's theology in the feminine images of the deity that shaped his radical project. God no longer represented what feminist theorists would later call a murderous figure. Divinity no longer stands outside the vicissitudes of nature in a state of constant, solitary perfection. Rubenstein declares: God is the transcendent Lord of nature, and is in control of it as if it were a puppet in his hand. God (like a mother's womb) participates in and gives birth to the creative world. The religious expression of Rubenstein's supposed "paganism" and the resistance it provoked, and his employment of feminine images of nature and their throwing on new definitions of God.

Does Rubenstein's characterization refer to giving God a feminine character, or does he have feminine features as opposed to masculine traits?

Thomas Roemer says in this regard: "If God always appears as a fierce warrior, He is likewise merciful and slow to anger, but should we say that mercy is necessarily a feminine feature and violence is inevitably a masculine feature? (...) The Hebrew word that refers to mercy (rakhamin) is a word that comes from the linguistic origin (r_kh_m), which means the mother's womb (...), but these etymological roles are not completely conclusive, as they prevent divine mercy from being a quality possessed by the father. (...) The etymology of the word is not sufficient to determine its use, whether feminine or masculine.

Since the death of the ancient God, Rubenstein proposes a new concept of a very human God in contrast to Berkowitz, who viewed the establishment of the State of Israel as a sign of the renewed existence of the God, or as a new revelation in the spirit of redemption (from destruction to salvation) and Rubenstein understood the establishment of Israel quite differently. As a result of human activity, which deepened the response of the Jews towards the Holocaust, and made clear its embodiment of the rejection of the Jews as the god of history after 1945, and the return of the Jews to their nature linked to the land and life.

In light of the killing of the six million, a questionnaire was presented about the role of God in this catastrophe and the selection of one of the most acceptable and decisive proposals, which are as follows:

God deserted His people during the Holocaust, so the only possible response is to abandon faith in Him.

Abandoning the faith would do the Nazis' work for them and thus give Hitler a "posthumous victory". It is necessary, then, for the Jewish people to have and to believe in the God of Israel, albeit in a different way.

It is the latest in a series of evils for the Jewish people, neither better nor worse.

The Holocaust was such a massive place that it is yet another inspired event in the history of salvation.

_The Holocaust was so massive that it nullified all human divine covenants and responsibilities.

2. Emil Fackenheim The Holocaust happened to God in history:

Born in June (1916) in Halle, Born, Germany, and advocate (the death of God) his father was a prominent lawyer and his mother was a fan of German literature and philosophy, but when he graduated in 1934, the specter of Nazism cast a shadow on his life, decisions and future, sensing the urgent need for Jewish leadership and renewal The Jew that year, in 1936, began studying philosophy in Halle simultaneously with his rabbinic program, but all efforts were cut short in 1939, and eventually he went to Canada and Toronto when entering the Doctor of Philosophy program, Fackenheim obtained his degree in 1945, and served at the University of Hamilton, Ontario and then returned in 1948 to start a teaching career at the University of Toronto, where he remained until his retirement in the early eighties, then he and his family returned to Jerusalem, where he remained for the rest of his life.

Emil Fackenheim wrote his small classic book (God's Presence in History) in 1970, three years after the June War This book was based on lectures given in 1967 and 1968, and no book was presented by any Jewish philosopher after the Holocaust More vigorously as the issue of the God of history and taking more seriously the problem of Judaism and its historical meaning. In this sense, Fackenheim wants to stand on the meanings and roles of God's existence in history.

Emil L. Fackenheim died at the age of eighty-seven in Jerusalem on the morning of Friday, 19 September, 2003. Considering his intellectual career, if we date it since he entered the Hochschule in Berlin in 1935, it spanned sixty-eight years. People view him as a Jewish theologian and philosopher, and on In particular, as one of the few Jewish theologians who was preoccupied with the Holocaust as an important event of contemporary Jewish life and Jews today, his writing took a special turn in Holocaust belief to be its core and took his writing after the Holocaust from his deep exploration of faith and reason in Kant's German philosophy, and his investigative examination of the religious dimension of Hegel's thought It was a personal and philosophical response to the horrors of Auschwitz.

In his book *The Existence of God in History*, Fackenheim raises the question of how a Jew might celebrate Passover after the Holocaust, and this question is raised several times in the book as a key question, with Fackenheim himself indicating that this is the main question in the book, which he quotes from some of the Passover words. In his arguments: "In every generation there are those who stand against us to exterminate us, but the Holy One, the Blessed One, who delivers us from their hands." He then comments, "It is only a slight exaggeration for me to say, if so, how can the contemporary religious Jew include this sentence is on Passover.

Fackenheim did not accept the idea that the Holocaust was a "death of God." He believed that Jews should continue to believe in "God" even after Auschwitz, and said that traditional explanations for the suffering could not be applied to the Holocaust because the tragedy was so great, humanity could not explain why did God allow such a tragedy to happen? Fackenheim believed that God spoke to the Jews at Auschwitz as he spoke to them at Mount Sinai. In fact, Auschwitz is another religious revelation that added that the Holocaust produced a new will, preventing the Jews from handing Hitler a victory after his death. And by not abandoning their religion in the face of his persecution of them, the grace and devotion of God to the Jews and his commitment to the covenant to save and protect them appeared when the State of Israel was formed.

In this regard, what Fackenheim put forward, refers to the direct search for a God as the greatest actor in salvific history, and therefore the belief in this content shows the contradiction between the God of Israel and the God of the Greeks, because the theology of Jewish traditions does not know anything about the concepts of cause, foundation and essence, where He talks about God in his relationship with the historical event established by the philosophy of salvation in particular.

God, according to Fackenheim, expresses himself through Jewish history, and through important events in its history, such as: the exodus from Egypt, the descent of the Torah in Sinai, the fall of the Temple, and the usually building of the Kingdom of Judea, which are unique events that reshape history and its course according to the meaning that the Jews want and Judaism.

Thus, Fakeenheim establishes a special God, and searches for him by contradiction every time, sometimes present and sometimes dead, and salvation for Israel and its people is within the scope of the two cases. And burned with them? Or God abandoned them and betrayed them?

Fackenheim relies on his talk about the presence of God through his dependence on the book of Ezekiel, in which God appears in history compared to the individual vision of Ezekiel and his accomplishments, as the declaration of the God of history liberating all people in the Red Sea. On the experience of people facing the liberating power of the God of history, in the form of the split of the Red Sea the miracle that the Israelites witnessed during their exit from Egypt and their crossing the sea.

Fackenheim's thought was distinguished by modernizing his religious Jewish pantheistic ideas, based on the view that the Jewish people are the origin of the extension of the

Creator in history, so he dissolves in his essence and makes his history and the history of nature, and the religious absolute becomes the only one in the survival of the Jewish state and the continuity of Israel

The conformity of God with history with Israel is the religious belief in the theology of Auschwitz, which Fackenheim considers the eternal survival that will keep (Israel) forever, and then sanctify the (God) who did not declare his solidarity with his people towards the horrific event, and dies of burning and suffocation by the fire and flames of Auschwitz, And after him Israel will live and replace the god, and become (Israel is the god).

It can be said that Nazism and the horrors of the death camps have always been the obligating motive for Fackenheim's commitment to rabbinic studies, Jewish theology and philosophy always, since the early thirties, but he was only able during the period 1966 - 1967, to confront what he calls extreme evil with complete honesty and sufficient responsibility, towards the Holocaust and God. It was a response to the rationality of the Enlightenment and the tradition of German idealism, a divine commitment to God and faith, which involved the individual, reason and his philosophy only after 1945, when Judaism, philosophy, Christianity and all Western culture were called upon to deal with extreme evil also beyond its limits and capabilities. Historically, philosophically, and theologically unparalleled. It tests the limits of our concepts, language, and theoretical and practical models, and it does so because of its unprecedented evil outside its historical framework.

Fackenheim argued that the Holocaust was a rupture not only in the flow of history but also in notions of reason, logic and humanity. He attempted to build a new Jewish philosophy after the Holocaust, attempting to fuse the works of German philosophers with traditional Jewish forms of thought such as the Bible, Talmud, Midrash, and Kabbalah.

Fackenheim's historical thought also focused on "Jewish history, which embodies the Jewish identity in the temporal domain in which the Creator expresses himself. Jewish history is the embodiment of both the Jewish will and the divine will."

Considering the general order of society and reason according to Jewish theology, cannot comprehend through them the scandal of the god who caused the Holocaust, since its occurrence was an absolute evil that created suffering among the Jews, and the characteristics that make this event radically evil, may it increased this extremism, and that it fell outside the scope of our understanding, but it does not lie in its responsibility within the historical field.

The goal of his intellectual career was to answer the question that vexed Jewish thinkers who had survived the war: Where was God at Auschwitz? Do we still believe in God after the Holocaust? Why did innocent people die? Why did they not resist? Can we be Jews after all this, and what should you be Jewish? He also tried to deal with the failure of European philosophy in dealing with the Holocaust, when all the ideals of reason, human justice, and fairness surrendered to the Nazi regime, and when

Eichmann points out the necessity of returning to Kant, to explain and excuse his own crimes, as Kant is one of the non-Jewish philosophers, who had an influence on Fackenheim's thought, along with Hegel, Kierkegaard and Heidegger, he borrowed many of their ideas, incorporated them into his works and used them as a starting point for his intellectual project on Jewish philosophy.

Fackenheim sees history and the Holocaust as a test of the originality of thought and action, which can be seen in Fackenheim's attack on Heidegger, which took thirty pages to write in order to reform the world. Because he failed to speak of the horrors of Auschwitz because of Nazism, as Fackenheim claimed that he should not judge the technical merits of his philosophy, but must take responsibility for everything that happened, because of his silence after Auschwitz, as a historical event, as the standard by which he should be judged. All theories are about good and evil, but this condition only leads to a deeper dilemma, but Fackenheim struggles to see if he has anything to contend with, with Auschwitz suffering through this questioned. The event in all the thoughts that were prevalent.

In the late 1960s, Fackenheim placed the Holocaust at the center of Jewish philosophy, theology and history, where he found his inspiration in the works of Martin Buber, since Buber reinterpreted the ancient Kabbalistic concept (the hidden face of God), which enables Lurian Kabbalah to know the existence of evil in the world, Fackenheim did not provide a direct answer to the problem of the failed revelation at Auschwitz, however his own theory aimed at restoring relations between God, Jews and Judaism after the Holocaust.

Fackenheim developed this relationship through the Western philosophical heritage, which he combined with the summary of the Jewish faith, which contributed to enriching his secular religious view to assimilation of the facts of Jewish history, and through which he justified the path of God in Jewish history to the end of Auschwitz.

3. Ignaz Maybaum: The presence of God means the presence of the Jew:

Ignaz Maybaum (1897-1976) was born in Vienna on March 2, 1897, his father was a modest sewing worker in the city, after receiving his secular education and serving in the Austrian army in World War I, and obtained the rank of lieutenant, he joined the Reformed Theological Seminary in Berlin, and was ordained as a rabbi. A reformist in 1926, he studied during these years at the University of Berlin and obtained his doctorate in 1925, after obtaining a doctorate and a rabbinic degree, he worked as a rabbi in Bingen (1926-1928), then Frankfurt (1928-1936).

In 1936 he was summoned to Berlin, where he remained in this rabbinic position until 1939, despite his arrest in 1935 by the Gestapo and imprisoned in Berlin for comments criticizing Hitler, he managed to leave Nazi Germany for England in 1939, thanks to the patronage of Chief Rabbi (J.H. Hertz) from London, and became unemployed for ten years and with the support of the Emergency Council of Rabbis, he became Synagogue Rabbi, a position he held until his retirement in 1966 also, starting in 1956, started Giving a lecture at the Lübeck Theological Seminary in London, in the 1950 and 1960,

he was also a regular participant in ecumenical conferences in Germany and was an active member of the English Council of Christians and Jews, considered a devoted disciple of Franz Rosenz and a number of From 1935 in German, and after that he continued to publish his works in English.

Ignaz Maybaum has written many books and studies, including:

- Man and Catastrophe, translated by Joseph Left wich (London, 1941).
- The Synagogue and Society: Judeo-Christian Cooperation in Defense of Western Civilization, translated by Joseph Left wich (London, 1944).
- The sacrifice of Isaac: a Jewish commentary (London, 1959).
- The Jewish Presence (London, 1960).
- Believers of the Jewish Diaspora (London, 1962).
- The Face of God after Auschwitz (Amsterdam, 1965).

The Jewish message is not a political message, although the state of Israel as a "priestly nation" has its value unlike the Christian message, since the Jewish message is the testimony to the presence of the Jew in history, through the existence of the Jew himself, the task of the Jew is to be a Jew, For Maibaum, it represents the prophecy of the priestly aspects of Judaism, which constituted the totalitarian state as a single state on account of Jewish excellence (which is one people) so Maibaum argued that there was a need to develop the spiritual mission after the Holocaust more than ever.

Maybaum tried to find meaning in the teaching of the Reformation to understand the traditional, traditional approach to various theological questions about the problem of evil raised by the Holocaust, where he argued that Jewish history had always revealed the existence of God and his purpose toward the Jewish people because "phenomena always search for their essence, and in the body of this apparent event that It abounds in nature, the ascension of the inner kingdom is revealed, where God Himself awaits His salvation. God Himself is liberated through the salvation of the world by the hand of man and the salvation of man in the world.

If the Holocaust was part of a recurring pattern of persecution and trial in Jewish history, the Jewish destiny is always shaped by its relationship to the non-Jewish world, creating a new era in the world. This argument leads to the idea that Hitler was a servant of God, and the destruction of the Jews was a necessity, he explains Maybaum claims that six million innocent Jews died because of the sins of others, and that God used the Holocaust to purge, purify, and punish an evil world.

The manifestation of God's work in history through what was presented by the Reform Rabbi Ignaz Maibaum, in that history as a historical field also belongs to Christianity, and he believed that the mission of Israel as a light to the nations was a very responsibility and not a privilege, and in the face of God after Auschwitz (1965), Ignaz identified three events A major historical shed light on this scheme, these events were in fact disasters for Jews and Judaism, the exile led to a new self-understanding of the

Jewish people as a landless nation, and he marched vigorously to carry out Israel's mission to bring knowledge of God and the Torah to the surrounding countries, as did the loss of Solomon's Temple. The creation of the Jewish Diaspora led to a spiritual progression for Judaism and humanity in general.

Maybaum's words show a duality between the forms of speculation and the spaces of revelation that the Old Testament acknowledges with regard to Israel and its God, being "the divine meaning, which alternately presents the possibility of the operation of the foundational events of the people's history, and spreads the threat of a fatal event, with speculation, the creative dimension can never be touched except beyond The abyss of darkness, and the God of Exodus must become the God of exile, if He wills that the God of the future remains, not the God of memory only."

From this point of view, it becomes clear that God in Judaism from the point of view of Maybaum is a multiple deity, as Judaism does not commit to a specific and specific God as the Old Testament touched upon. Therefore, God in Judaism has no past, without an official presence independent of itself, but is controlled by the historical care of the Jews.

Maybaum argued that Judaism must be rid of the pernicious influence of medieval Jewish attitudes toward law and tradition, that all the Jewish people are now Western, we go along with Western nations and we can progress, religiously, we free ourselves from the dictates of religion (rule or legal authority), Without the oversight imposed by the Middle Ages on our religious life, and politically, we can reject the medieval mentality that separated one society from the rest, making Zionism necessary.

4. Eliezer Berkovits and the God commands the burnt offering:

Eliezer Berkowitz 1908 (1992) is a modern orthodox Zionist who wrote Faith after the Holocaust (1973) and With God in Hell (1979). Jewish history, in contrast to Maybaum, however, Berkowitz does not refer to the destruction of Synagogues I and II, but rather combines them with major tragic occasions in Jewish history, including the mass killings during the Crusades of the eleventh to thirteenth centuries And the persecution of Jews during the Black Death in the fourteenth century, and the decimation of the Jews of Spain in the fifteenth century and so on, the Holocaust for Berkowitz is unique in its kind, its size, and its place in the ancient history of the Jews which tells us something important about The providential nature of the Jewish people, and the vision of the realization of the Jewish state, through which Berkowitz sought to explain the Holocaust through a modern orthodox approach to traditional theology.

In the preface to his book The Horrors of the Holocaust, Eliezer Berkowitz says: "There are two main approaches to the European Holocaust: an attitude of pious submission to it as the manifestation of the divine will, and a more frequent attitude of questioning and skepticism, a stance that may eventually lead to outright rebellion against the idea of Providence. The rebellion goes to great depth, in which case it may appear as a Jewish version of contemporary radical theology.

As for Berkowitz saying that God died in these horrors: "His ultimate focus may lie in the statements that God is dead and life is really absurd. The crucial question is rather: Who is the one who really relates to this marvelous cause? Is he not the one who has already experienced it himself? He who, in body and soul, has already entered the inferno of ghettos, concentration camps and crematoria, with his wife, children and family And his friends with countless Jews from all over Europe, who lived, suffered, endured, or died there? Or that someone who has read about it, or heard about it, may have experienced it in his identifying imagination? The reaction of these two could not have been the same, and those who were there responded on the basis of their own experience, which was unique, and stands in all of human history in a chapter by itself."

Brokowitz saw that the Jewish position demonstrated his trust in God, and that is why he argued that this belief in favor of the existence of God was more valuable and more righteous than the Nazi barbarism that suggested his absence. Traditional suffering still applies, since throughout its history Nazism cemented the Holocaust on the Jews and "Germany is primarily responsible for the Holocaust."

The Holocaust was all evil, and therefore could not be the work of God, yet he allowed it, and the concept of free will is necessary if man has moral value and not just actions. Hiding God himself during the Holocaust allowed humanity to have a free moral choice, if he had intervened in the events, Berkowitz concluded that the existence of the State of Israel is a spiritual salvation for the Jews, which he counted as a smile on the face of God.

The deep thinking encouraged by Berkowitz's critique is that did not Jewish history have thirty-five years, which included Auschwitz and the rebirth of the State of Israel, render all pre-Holocaust theology obsolete? He asks as follows: Is there any theology before 1940, or post-1945 for that matter, or post-1949 theology, and can it adequately deal with these overwhelming events in the life of the Jewish people?

Zionism in itself is not a theology, as Franz Rosenzweig believes that his system reflects a true phenomenological account of Jewish identity and its place in history, including the so-called "historicism of Israel" that can be considered from the first century AD until the rise of the State of Israel The Jews, as a group, were not the main movers in history, though they made a greater contribution than Rosenzweig admitted. This fact may hurt the pride of the Jewish historians of Judaism, but it is a fact as Rosenzweig sees through Berkowitz's theses and he is right in asserting that Western history was to some extent A great product of Christianity, though he had a blind spot toward Islam, his primary assertion was right, the historical reality of the state, Jewish historical marginality, and Christian imperialism (and Islam) are central to Berkowitz's thought.

Brokowitz's thought presented his faith basis for the interpretation of Auschwitz's theology, and the major meanings were included in the existence of the Jew and what they call the State of Israel, based on pantheistic principles between the Jew and his God who created a land without a people for a people without a land, in contrast to Christian and Islamic interpretations.

CONCLUSION:

Jewish theology did not hesitate to provide explanations and answers about God and the Holocaust, and they included a main idea related to the future vision of Jewish existence, and the emergence of any interpretation from the Bible opens the talk about the confidence that its readers give to this book more than interest in God himself, and we must agree according to a contradiction in the words of the thinkers of this theology.

The drama of the Holocaust represents a bitter failure in the attempt to free the world from illusion by capturing the full sense of the absolute determinism of man with only one dimension, in the words of Marcuse, and confronting this naïve God, according to Jonas.

History, in this case, has overshadowed providence in its dramatic form, which the patriarchal theology of each of Rubenstein, Halvini, Brookowitz, Ignaz and Fakeenheim considered a complete abandonment of this people, but the holiness of the Jewish people hastened its victory over the history of suffering and turned the care into a victory over the evil god by forming a national homeland that is (Israel) and that all Auschwitz theologians maintain a commitment to (the God of Israel) and the orthodox rules of Jewish life, despite the contradiction that appeared on many opinions and positions, but they reflect the ideological influences of the Zionist entity, which is comparable to that traditional theology is the official reference for the idea of (Israel) Which explains the place of history for historical events in Jewish thought, and to go in an investigation.

Comprehensive and critical of those major historical events (such as the Holocaust) and their denial of the theological affirmations of Judaism, which at the same time showed that Auschwitz proved the existence of God in Auschwitz and denied it again.

Thus, we cannot understand the foundation of (Israel) without understanding the contradiction that emerged in the concept of God,

Acknowledgements:

Thank you to all the editors of the magazine especially the managing editor, and members of the scientific board of the journal, we hope that we will be successful in publishing this article in your magazine.

Notes:

Abdel-Wahhab El-Mesiri ,Encyclopedia of Jews, Judaism and Zionism, Cairo : Dar Al-Shorouk , Volume 05, (2017) , p.10

Steven T. Katz, Wrestling with God Jewish) Theological Responses during and after the Holocaust General), Oxford University Press, (2007), p409

Ibid: p410

Abdel-Wahhab El-Mesiri, Encyclopedia of Jews, Judaism and Zionism, p451.

Lucien Goldman ,The Hidden God, A Study in the Tragic Vision in Ideas by Pascal and Racine Theatre), translated by: Aziza Akhmad Saeed, Anwar Moghith, Cairo :The National Center for Translation, 01 edition, (2015) p. 138.

Abdel-Wahhab El-Mesiri , Encyclopedia of Jews, Judaism and Zionism,p451

Jean-François Mattéi, Les Ouvres Philosophiques Dictionnaire Presses, France : Universtaires De France, TOME 2, P07

Ibid , P07

DUEDUD. DZFRZLF,Richard L. *Rubenstein and the Death of "Ghetto Judaism*, An Interdisciplinary Journal of Jewish Studies, Volume 33, Number 3, (Spring 2015) , p 29

Ibid,p29

Diaspora is not the exile, but it is linked to the salvation doctrine of the Jews.

Barbara Krawcowicz : *Richard L. Rubenstein and the Death of "Ghetto Judaism"* : P29

Abdel-Wahhab El-Mesiri, Encyclopedia of Jews, Judaism and Zionism,p208,209

the twentieth-century Holocaust and post-Holocaust,P31

Zachary Braiterman, *(GOD) After Auschwitz*, New Jersey: By Princeton University Press, (1998), P35

Zachary Braiterman , *(GOD) After Auschwitz* : P35

Ibid, p35

Shoshana Ronen ,*Wrestling with God Jewish Theologians Facing the Shoah*, Warsaw University : *Jewish History Quarterly*, ,(March 2013),P09

Arthur Katz, ***A where was during the shoha god***, 2001, **P04, 05**

Michael L. Morgan and Benjamin, (2008) *pollock The Philosopher as Witness Fackenheim and Responses to the Holocaust*, New York Press: State University, P04

The Zionists' detention is called the "Six-Day War", and it is called the 1967 war by the Arabs

2008 *The twentieth-century Holocaust and post-Holocaust* , Person Education ,P39

Michael L. Morgan and Benjamin, *the Philosopher as Witness Fackenheim and Responses to the Holocaust*, (2008), P04

Ibid, p40

Arthur Katz, *The twentieth-century Holocaust and post-Holocaust*, P32

The gods in the Greeks were human and took human qualities from love and beauty as well as from cruelty and curse, but they were immortal and had no limits in fulfilling their desires, and this is what we find in the qualities of the god of Judaism, but the difference is in the essence of salvation that Judaism believes in its god.

look: A. A. Nehadert Gods and Heroes in Ancient Greece, translated by: Hashem Hammadi, Al-Ahali Damascus, Syria , Publishing and Distribution, , Edition 01, (1994) p. 06

Paul Ricoeur(2001) From text to action, translated by: Mohamed Barada, Hassan Bourqiah, cairo: Ain for Human and Social Studies p. 93.

Abdel-Wahhab El-Mesiri, Zionism, Nazism and the End of History, p. 211

Ezekiel is a Hebrew word meaning (the strong God). Ezekiel interpreted the divine purpose of the Jewish diaspora as spreading justice in the world, and preached the idea of Jerusalem when God impoverished the Jewish people if the people wanted to return to God

Look : Abdel Wahhab El-Mesiri, Encyclopedia of Jews, Judaism and Zionism, Volume05, p. 122.

It came in the Book of Exodus that when Moses went out to escape from Pharaoh, the The Red Sea divided for him and the land became dry

The twentieth-century Holocaust and post-Holocaust,P40

Abdel Wahhab El-Mesiri, Encyclopedia of Jews, Judaism and Zionism, Volume05, p213

Michel L. Morgan and Benjamin Pollock *The Philosopher as Witness Fackenheim and Responses to the Holocaust*, (2008), P70

Anna Kupinska "*Mending the World*" in *Approaches of Hassidism and Reform Judaism* , The Piaseczner Rebbe Kalonymus Kalmish Shapira and the philosopher Emil L. Fackenheim on the Holocaust, Budapest, Hungary: Central European University Department of History ,(2016) , P30

Abdel-Wahhab El-Mesiri, Zionism, Nazism and the End of History, p210

Anna Kupinska, *Mending the World* ,P31

Jeremy Gordon, *Authentic Tikkun in the Writings of Emil Fackenheim* , P506

Relative to Isaac Luria, and his mysticism represents the origin of the universe with a mechanism of constriction and concentration, and this type of mysticism in Judaism sees that God is constricting himself or that he enters his own exile, and this explains the dominance of matter, its strength and its inherent nature inherent in its resistance and in its being impenetrable, as seen in This attitude to evil as a positive act cannot be cancelled.

Look: Jürgen Habermas *German Philosophy and Jewish Mysticism*, translated by: Nazeer Jahil, Casablanca, Morocco, Beirut, Lebanon: The Arab Cultural Center, p. 8

Anna Kupinska: *Mending the World*, P35

Steven T. Katz: *Wrestling with God Jewish*) *Theological Responses during and after the Holocaust* General, P401

Ibid, P401

Ibid,P401

Patrick Morrow and Daniel Langton ,*Jews and Christians (Perspectives on Mission)*,p16

Jürgen Habermas, *German Philosophy and Jewish Mysticism*, p. 54.

The twentieth-century Holocaust and post-Holocaust, P32

Daniel .R. Langton , *God ,The Past And Auschwitz* ,P38

Paul Ricoeur, *From text to action*, p. 93

Daniel .R. Langton ,*God ,The Past And Auschwitz*,p39

The first Jewish temple is what is called Solomon's Temple, and the second temple, which was built on the ruins of Solomon's Temple after the Babylonian captivity.

On the verge of the Crusades, the Jews were in control of the joints of trade in Byzantium, Spain and the Mediterranean basin, and they controlled all trade routes and outlets, as well as the Jews of Russia and Poland were famous for trading slaves from Christians from the East, to sell them in France and Spain / and therefore the Jews are the ones who They persecuted the peoples of the world, not the peoples of the world that persecuted the Jews.

Please kool: Baha Al-Amir, Jews and Secret Movements in the Crusades Cairo: Madbouly Library, editon 01, (2013) , p. 2

The treatment of the Jews was good and they were allowed to practice their religious rituals freely. Their treatment later changed due to the Christians changing their religion from Arianism to Catholicism during the reign of King Ricardo in the year 587. Imprisoning them and setting up the Inquisition against them. The Toledo Council issued a decree in year 589, deciding to baptize children born of Jewish-Christian marriages.

kool: Jawad Matar Al-Mousawi, The Situation of the Jews in Spain before the Islamic Conquest, Wasit Journal for Human Sciences, p. 10, p. 10

Daniel .R. Langton , *God, The Past And Aushwitz*, p42

Rabbi Eliezer Berkovits (2019) *Faith after the Holocaust*, Maggid Books, pXI

Ibid, pxl

Gilbert Ashkar The Arabs and the Nazi Holocaust (The Arab-Israeli Narrative War), Beirut, Lebanon: The National Center for Translation, Dar Al-Saqi, , edition 01, (2010) p. 37

The twentieth-century Holocaust and post-Holocaust , P32

A German-Jewish philosopher, from an assimilated and secularized family, who did not receive any religious education and was on the verge of conquering Christianity, but he retreated at the last moment. Rosenzweig also believes that Judaism does not need a mediator in its relationship with God, unlike the Christian, who relies on a medium to get close to this God, since the spirit of the Jewish people is from the spirit of God, and therefore it is a holy people by nature.

kool: Abd al-Wahhab al-Masiri, Encyclopedia of Jews, Judaism and Zionism, Volume 03, pp. 409, 410.

Steven katz , (*Eliezer Berkovits And Jewish philosophy*) Tradition: A Journal of Orthodox Thought, P111

References:

1. .A. A. Nehadert, Gods and Heroes in Ancient Greece, translated by: Hashem Hammadi, Al-Ahali Damascus, Syria: Publishing and Distribution, , Edition1, (1994)
2. The twentieth-century Holocaust and post-Holocaust , Person Education , 2008
3. Abdel-Wahhab El-Mesiri, Encyclopedia of Jews, Judaism and Zionism, Cairo : Dar Al-Shorouk , Volume,03, 05(2017)
4. Abdel-Wahhab El-Mesiri, Zionism, Nazism and the End of History, Dar Al-Shorouk, Cairo , edition03,1997
5. Anna Kupinska ,“Mending the World” in Approaches of Hassidism and Reform Judaism , The Piaseczner Rebbe Kalonymus Kalmish Shapira and the philosopher Emil L. Fackenheim on the Holocaust, Budapest, Hungary: Central European University Department of History ,(2016)
6. Arthur Katz ,The twentieth-century Holocaust and post-Holocaust, ,(2001).
7. Arthur Katz, A where was during the shoha god, 2001?
8. Baha Al-Amir, Jews and Secret Movements in the Crusades Cairo: Madbouly Library, editon 1, (2013).
9. Barbara Krawcowicz : Richard L. Rubenstein and the Death of “Ghetto Judaism” :
10. D UEDUD. DZFRZLF ,Richard L. Rubenstein and the Death of “Ghetto Judaism, An Interdisciplinary Journal of Jewish Studies, Volume 33, Number 3, (Spring 2015) .

11. Gilbert Ashkar ,The Arabs and the Nazi Holocaust (The Arab-Israeli Narrative War), Beirut, Lebanon: The National Center for Translation,Dar Al-Saqi, ,edition 1, (2010) .
 12. Jawad Matar Al-Mousawi, The Situation of the Jews in Spain before the Islamic Conquest, Wasit Journal for Human Sciences.
 13. Jean-François Mattéi , Les Ouvres Philosophiques Dictionnaire Presses, France : Universtaires De France, TOME 2.
 14. Jeremy Gordon ,Authentic Tikkun in the Writings of Emil Fackenheim.
 15. Jürgen Habermas German Philosophy and Jewish Mysticism, translated by: Nazeer Jahil, Casablanca, Morocco, Beirut, Lebanon: The Arab Cultural Center.edition01,1995.
 16. Lucien Goldman ,The Hidden God, A Study in the Tragic Vision in Ideas by Pascal and Racine Theatre), translated by: Aziza Akhmad Saeed, Anwar Moghith, Cairo :The National Center for Translation, 1 edition - (2015) .
 17. Michael L. Morgan and Benjamin, The Philosopher as Witness Fackenheim and Responses to the Holocaust , (2008).
 18. Michael L. Morgan and Benjamin, pollock The Philosopher as Witness Fackenheim and Responses to the Holocaust , New York Press: State University, ,(2008) .
 19. Michel L. Morgan And Benjamin PollockThe Philosopher as Witness Fackenheim and Responses to the Holocaust,(2008).
 20. Patrick Morrow and Daniel Langton ,Jews and Christians (Perspectives on Mission),p16
 21. Paul Ricoeur,From text to action, translated by: Mohamed Barada, Hassan Bourqiah, cairo: Ain for Human and Social Studies,(2001) .
 22. Rabbi Eliezer Berkovits,Faith after the Holocaust ,Maggid Books(2019).
 23. Shoshana Ronen ,(March 2013),Wrestling with God Jewish Theologians Facing the Shoah, Warsaw University : Jewish History Quarterly,P09
 24. Steven katz ,(Eliezer Berkovits And Jewish philosophy)Tradition: A Journal of Orthodox Thought
 25. Steven T. Katz (2007) Wrestling with God Jewish (Theological Responses during and after the Holocaust General), Oxford University Press, ,p409
 26. Zachary Braiterman (1998), (GOD) After Auschwitz, New Jersey :By Princetion University Press,
-