overview of Jewish history and the development of Judaism, while exploring central issues in Jewish Studies that cut across historical periods and offer important opportunities to track significant themes throughout the diversity of Jewish experiences. In addition to a bibliographic guide to help orient students and researchers, the volume includes a series of indispensable research tools, including a chronology, maps, and a glossary of key terms and concepts. This is the essential reference guide for anyone working in or exploring the rich and dynamic field of Jewish Studies.

This Noble House—E. Franklin 2013-10-15 This Noble House explores the perspective with biblical genealogy that emerged among Jews in the Islamic Near East between the eleventh and fourteenth centuries. Arnold Franklin links to Jewish society's fascination with Jewish ancestry, marking the profile of claims to the lineage that had already begun to appear by the year 1000. The attempt to chart the validity of such claims through biblical genealogy was, and the range of sources that came to be utilized for the study of Jewish genealogy in this period, Jews and Muslims shared the perception that the Jewish line and the noble family of the Prophet Muhammad were counterparts to one another, but opposition with Jewish genealogy was one view of a much broader Jewish concerns with biblical ancestry. Based on documentary material from the Cairo Geniza, this book argues that the genealogical test should be understood as a consequence of Jewish society's dynamic engagement with the Arab-Islamic milieu and constituted a selective adaptation to the influence of ancestry in the dominant cultural environment. While Jewish society usually used genealogical materials and provisions of its own upon which to draw, the Arab-Islamic regard for tracing the lineage of Muhammad proved the impetus for deploying these traditions in new and unprecedented ways. On the one hand, the increased focus on ancestry as a means of demonstrating Jewish identity and tradition and historically making use of the cultural forms of their Muslim neighbors, on the other, it is an expression of cultural competitiveness or even resistance, an implicit response to the claim of Arab genealogical superiority that was the very means of the Arab "scramble of genealogy." In this work, Franklin notes, Jews were only one of several non-Arab minority groups to take up genealogy in this way. At the localized level, then, this Noble House turns to a strategy that has various minority populations utilized as they sought legitimacy within the medieval Arab-Islamic world.

The Cambridge Genizah Collections—Cambridge University Library 2002-05-23 A collection of essays by international experts examining recent developments in Genizah research.

Footprints of God—Theophilos S. Benis 2013-03-01 This book traces one empirical, interpretative principal, divine accommodation, in Jewish and Christian thought from the first to the nineteenth century. The focus is upon major figures and the places of accommodation in their work. Divine accommodation, the idea that divine revelation had to be altered to the human condition, is a vital interpretive device in the history of both Judaism and Christianity. Accommodation is present not only in the language, style, and tone of Scripture but in all of Jewish history. This is the first systematic study of the concept of accommodation, and shows how both religions employed the same interpretative tool for different purposes and to different ends.

Jewish Civilization—Shmuel N. Eisenstadt 2012-02-01 This book explains why the best way to understand the Jewish historical experience is to look at Jewish people, not as a religious or ethnic group or a nation or [people] but, as bearers of civilization. This approach helps to explain the greatest plume of Jewish civilization, namely, its continuity despite destruction, exile, and loss of political independence. In the first part of the book, Eisenstadt compares Jewish life and religious orientations and practices with Hebrew and Roman civilizations, as well as with Christian and Islamic civilizations. In the second part of the book, he analyzes the modern period with its different patterns of incorporation of Jewish communities into European and American societies, national movements that developed among Jews toward the end of the nineteenth century, especially the Zionist movement, and specific characteristics of Israeli society. The major question Eisenstadt poses is: to what extent the characteristics of the Jewish experiences are distinctive, in comparison to other ethnic and religious minorities incorporated into modern nation-states, or other revolutionary settler societies. He demonstrates through his case studies the continuous creativity of Jewish civilization.

Sects and Sectarianism in Jewish History—Sacha Stern 2011-04-21 Several Jewish groups from Antiquity until today have been traditionally identified as "sects" or as "sectarian", most famously the Qumran community and the Qara'ites. This volume questions the appropriateness of this interpretation of social and religious movements in Jewish history.

Problems with Prayer—Stefan C. Reif 2006-01-01 Much of the primary research summarized here relates to Cambridge Genizah manuscripts, a thousand-year-old source that testifies to liturgical (as well, of course, as non-liturgical) developments that greatly predate other source material. When the research is concerned with pre-Genizah history, the Genizah evidence is also relevant since the histories of religious ideas most usually decide how to-date, characterize, and conceptualize its contents and how and where they vary significantly from what becomes, or is supposed (rightly or wrongly) to continue becoming, the standard rabbinic doctrine sanctioned by the Sephardi-Jewish authorities from the eighth to the eleventh century.

Shared Identities—Aaron W. Hughes 2017-08-02 Divorced opinion imagines Judaism and Islam as two distinct religious interacting in the centuries following the death of Muhammad in the early seventh century. Tradition describes the relations between the two groups using such tropes as "sympathy." In this revisionist work, Aaron W. Hughes instead argues that various porous and marginal groups--neither fully Muslim nor fully Jewish--explored a shared terminology to make sense of their social worlds in response to the rapid process of Islamization. What emerged as narrative rabbinic Judaism on the one hand, and Sunni and Shi'ite spread of Islam on the other, varies. Hughes' is articulated essentially in the so-called "Golden Age," where Muslims and Jews, and communities of Muslims and Jews, or the so-called "Golden Age," were placed into the so-called "Golden Age." This book argues that the narrative of this period is more nuanced by how the nineteenth century could still be found in the writings of luminaries such as Jacob della Porta, Abraham ibn Ezra, Judah Halevi, and Moses Maimonides. Drawing on social theory, comparative religion, and the analysis of original sources, Hughes presents a compelling case for revising our understanding of Jews and Muslims in their early centuries of interaction. Not content to remain solely in the past, Shared Identities examines the continuous interaction of Muslims and Jews, and explores the connections between Islam and Judaism, into the present.

Jewish Studies at the Crossroads of Anthropology and History—Ayana S. Sinno 2011-01-24 Over the past several decades, the field of Jewish studies has expanded to encompass an unprecedented range of research topics, historical periods, geographic regions, and analytical approaches. Yet, there have been few systematic efforts to track these developments, to consider their implications, and to generate new concepts appropriate to the more inclusive view of Jewish culture and society. Jewish Studies at the Crossroads of Anthropology and History brings together scholars in anthropology, history, religious studies, comparative literature, and other fields to chart new directions in Jewish studies across the disciplines. This groundbreaking volume explores forms of Jewish experience that span the period from antiquity to the present and encompasses a wide range of textual, ritual, spatial, and visual material. The essays give full consideration to non-written expressions of cultural performance, artistic production, spoken narrative, and social experience through which Jewish lives emerge. More than simply contributing to an appreciation of Jewish diversity, the contributors devote their attention to three key concepts—authority, diversity, and tradition—that have long been central to the study of Jews and Judaism. Moving beyond adopted approaches and conventional academic boundaries, this volume reconsiders these core concepts, reorienting our understanding of the dynamic relationship between text and practice, and continuity and change in Jewish contexts. More broadly, this volume furthers conversation across the disciplines by using Judaic studies to provoke inquiry into theoretical problems in a range of other areas.

Jewish Prayer Texts from the Cairo Genizah—Sacha C. Reif 2016-03-14 In Jewish Prayer Texts from the Cairo Genizah, Stefan Reif offers scholars and non-specialists a detailed study of twenty-five Genizah fragments that are of singular importance for understanding not only Jewish liturgical history but also medieval Jewish theology, Hebrew linguistic developments and archeological techniques.

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