Samuel Ben Hofni Gaon And His Cultural World Texts And Studies

**Samuel Ben Hofni Gaon and His Cultural World**-David Eric Sklare 1996 This volume describes the life and works of Samuel ben Ḥofni Gaon of Baghdad and the dynamics of tenth-century Jewish culture. Included are the Judeo-Arabic texts and annotated translations of his "Treatise on the Commandments" and "Ten Questions." Winner of the Ben-Zvi prize 1998.

**Samuel ben Ḥofni Gaon and His Cultural World**-David E. Sklare 2021-10-11 This volume describes the life and works of Samuel ben Ḥofni Gaon of Baghdad and the dynamics of tenth-century Jewish culture. Included are the Judeo-Arabic texts and annotated translations of his Treatise on the Commandments and Ten Questions. Winner of the Ben-Zvi prize 1998.

**Fragments of the Biblical Commentary of Rabbi Samuel Ben Hofni, Gaon**-Aaron Greenbaum 1969

**Rabbi Samuel ben Hofni Gaon's laws of mourning**-Aaron Greenbaum 1971

**Biblical commentary of Rav Samuel ben Hofni Gaon according to Geniza manuscripts**-Šĕmū’ēl Ben Ḥofnî 1979

**Karaite Judaism and Historical Understanding**-Fred Astren 2004 This work examines the changing relationship of this Jewish sect to rabbinic Judaism and the influence of Muslim and Christian environments.

**Islamic Influence on Medieval Jewish Law? (reprint)**-Gideon Libson 1991

**Beasts that Teach, Birds that Tell: Animal Language in Rabbinic and Classical Literatures**-Eliezer Segal 2019-02-25 A study of rabbinic texts about talking animals, examined in the context of Greek and Roman cultures.

**The Geonim of Babylonia and the Shaping of Medieval Jewish Culture**-Robert Brody
The Geonic period from about the late sixth to mid-eleventh centuries is of crucial importance in the history of Judaism. The Geonim, for whom this era is named, were the heads of the ancient talmudic academies of Babylonia. They gained ascendancy over the older Palestinian center of Judaism and were recognized as the leading religious and spiritual authorities by most of the world's Jewish population. The Geonim and their circles enshrined the Babylonian Talmud as the central canonical work of rabbinic literature and the leading guide to religious practice, and it was a predominantly Babylonian version of Judaism that was transplanted to newer centers of Judaism in North Africa and Europe. Robert Brody's book -- the first survey in English of the Geonic period in almost a century - focuses on the cultural milieu of the Geonim and on their intellectual and literary creativity. Brody describes the cultural spheres in which the Geonim were active and the historical and cultural settings within which they functioned. He emphasizes the challenges presented by other Jewish institutions and individuals, ranging from those within the Babylonian Jewish setting -- specially the political leadership represented by the Exilarch -- to the competing Palestinian Jewish center and to sectarian movements and freethinkers who rejected rabbinic authority altogether. He also describes the variety of ways in which the development of Geonic tradition was affected by the surrounding non-Jewish cultures, both Muslim and Christian. "This book is a fresh and thorough examination of the period in question, a masterpiece of scholarship and erudition". -- Neil Danzig, Jewish Theological Seminary

ben Nahman / Nahmanides (Ramban) 5. Abraham Maimonides and the Yemenite School
The School of St. Victor in Paris
Development of Biblical Interpretation in the Syrian Churches
Literal and Spiritual Scriptural Interpretation: Aspects of Correspondence and Tension between Christian and Jewish Exegesis

Knowledge of God and the Development of Early Kabbalah - Jonathan Dauber
2012-08-01 In Knowledge of God and the Development of Early Kabbalah, Jonathan Dauber offers a fresh consideration of the emergence of Kabbalah against the backdrop of a re-evaluation of the relationship between Kabbalistic and philosophic discourse.

From Judah Hadassi to Elijah Bashyatchi - Daniel Lasker
2008-10-02 This study challenges the oft-repeated assertion that Karaite thought remained unchanged throughout the Middle Ages. It discusses major Karaite thinkers and their writings, in addition to the impact of Karaism on Rabbanite Judaism, especially on the thought of Maimonides.

Opening the Gates of Interpretation - Mordechai Z. Cohen
2011-08-25 This study highlights the contributions of the great philosopher-talmudist Moses Maimonides to the rationalist, “plain sense” (peshat) tradition of Jewish Bible exegesis, assessing his place in the Geonic-Andalusian school and showing how he harnessed Greco-Arabic learning to open new hermeneutical possibilities.

Genizah Research After Ninety Years - Society for Judaeo-Arabic Studies. Congress
1992-04-30 This volume contains twenty-one studies of various aspects of Judaeo-Arabic, the language spoken by Jews living in the Muslim countries of the Middle Ages. Using mainly the manuscript treasures found in the depository (Genizah) of the Ben Ezra Synagogue in Cairo, the essays, by an international group of scholars belonging to the Society for Judaeo-Arabic Studies, not only deal with linguistic, literary and philosophical ideas of the Jews, but also touch on medicine, magic and relations with other religions. It is the most up-to-date treatment of the subject available in English.

Interpreting Scriptures in Judaism, Christianity and Islam - Mordechai Z. Cohen
2016-05-26 This comparative study examines how scriptures - the Bible and the Qur'an - were interpreted in Judaism, Christianity, and Islam throughout history, with emphasis on the pivotal medieval period. Topics discussed include the challenges of translating scripture, its literal and non-literal meanings, its portrayal in art, and its relation to secular literature.

Joseph Dan 2005 Joseph Dan, the Gershom Scholem Professor of Kabbalah Emeritus at the Hebrew University and long-time Professor of Jewish Studies at the Freie Universitat Berlin, is one of the most influential figures in the fields of
Jewish mystical thought, homiletical and ethical literature, modern Messianism and Hasidism, and contemporary 'belles-lettres'. His studies of the diverse aspects of Jewish creativity, with close attention to the dialectics of religious-cultural continuity versus historical innovation, provide a comprehensive overview of the complex history of Jewish thought and its multiple creative faces. It is precisely for this reason, to honor Joseph Dan's multifaceted research, that his many colleagues, students, and friends, scattered among universities around the world, have decided to focus their contributions in this Festschrift on the continuing process of creation and re-creation in Jewish thought throughout the centuries. Contributors: Philip Alexander, Dan Ben-Amos, Peter Schafer, Margarete Schluter, Bernard McGinn, Klaus Herrmann, Herbert Davidson, Annelies Kuyt, Haym Soloveitchik, Eli Yassif, Gerold Necker, Marc Saperstein, Giuseppe Veltri, Aviezer Ravitzky, Avinoam Rosenak, Kimmy Caplan, Saverio Campanini, Eric Jacobson, Yair Zakovitch, Rachel Elior, David Weiss Halivni, Avigdor Shinan, Avraham Grossman, Giulio Busi, Moshe Hallamish, Chava Turniansky, Jacob Elbaum, Hagit Matras, Joseph Hacker, Raya Haran, Arnold J. Band, Hamutal Bar Yosef, Miri Kubovy, Naama ben Shahar.

A Common Justice - Uriel I. Simonsohn 2011-09-07 In A Common Justice Uriel I. Simonsohn examines the legislative response of Christian and Jewish religious elites to the problem posed by the appeal of their coreligionists to judicial authorities outside their communities. Focusing on the late seventh to early eleventh centuries in the region between Iraq in the east and present-day Tunisia in the west, Simonsohn explores the multiplicity of judicial systems that coexisted under early Islam to reveal a complex array of social obligations that connected individuals across confessional boundaries. By examining the incentives for appeal to external judicial institutions on the one hand and the response of minority confessional elites on the other, the study fundamentally alters our conception of the social history of the Near East in the early Islamic period. Contrary to the prevalent scholarly notion of a rigid social setting strictly demarcated along confessional lines, Simonsohn's comparative study of Christian and Jewish legal behavior under early Muslim rule exposes a considerable degree of fluidity across communal boundaries. This seeming disregard for religious affiliations threatened to undermine the position of traditional religious elites; in response, they acted vigorously to reinforce communal boundaries, censuring recourse to external judicial institutions and even threatening transgressors with excommunication.

Hebrew Scholarship and the Medieval World - Professor of Hebrew and Jewish Studies Nicholas de Lange 2001-03-26 This book surveys what has been achieved in recent research on medieval Hebrew language and texts.

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

The Book of Conviviality in Exile (Kitāb al-inās bi-ʾl-jalwa) - Michael G. Wechsler 2015-03-27 This volume presents a critical edition, accompanied by an introduction and


**‘Now I Know’: Five Centuries of Aqedah Exegesis**- Albert van der Heide 2017-02-28 This book describes how medieval Jewish Bible scholars sought to answer the question of what is meant by the Angel’s message from God to Abraham: ‘Now I Know’, as written in Genesis 22 verse 12. It examines these scholars’ comments on the nineteen verses in Genesis that tell the story of Abraham’s readiness to sacrifice his own son Isaac, the Aqedat Yiṣḥaq. It explores the answers they found to the question of what, indeed, this story is trying to tell us. Is it a drastic way to condemn the practice of child sacrifice? Does it call for replacing human sacrifices with animal sacrifices? Is it a trial by which the Almighty tests the fidelity of one of His followers? Or is it His way to show the world the nature of true belief? The book starts with an introduction to familiarize readers with the many and varied manifestations of the Aqedah theme in Jewish culture and with the developments of medieval Jewish Bible exegesis in general. Next, it offers translations and analyses of the classical medieval Jewish Bible commentaries that deal with the exegesis of Genesis 22, exploring the many angles from which the Aqedah story has been understood. No less than five centuries of medieval Aqedah exegesis are reviewed, from Saadya (882-942) to Isaac Abrabanel (1437-1508). These texts from the commentaries are combined with hermeneutical key passages by Moses Maimonides, Joseph Ibn Kaspi, Ḥasdai Crescas, and others, which were familiar to the minds of the exegetes, or which, conversely, reflect the impact of biblical Aqedah exegesis on religious thought. Together, the passages discussed illustrate the growth and development of Jewish Bible exegesis in dialogue with the rabbinic sources and with the various trends of thought and theology of their times. The consistent focus on the Aqedah constitutes a unifying theme, while the insights presented here greatly advance our understanding of the various developments in medieval Jewish Bible exegesis.

**A Philosopher of Scripture**- Raphael Dascalu 2019-08-05 In A Philosopher of Scripture: The Exegesis and Thought of Tanḥum ha-Yerushalmi, Raphael Dascalu presents a detailed intellectual portrait of Tanḥum ha-Yerushalmi (d. 1291, Egypt) – a Jewish philosopher and mystic, linguist and philologist, and a biblical exegete of singular breadth.

**With Reverence for the Word**- Jane Dammen McAuliffe 2010-09-14 This volume is the first trilateral exploration of medieval scriptural interpretation. The vast literature written during the medieval period is one of both great diversity and numerous cross-cultural similarities. These essays explore this rich heritage of biblical and Qur'anic interpretation.

**Heresy and the Politics of Community**- Marina Rustow 2008-07-17 A new perspective on...
the factional conflict between two medieval Jewish sects: the Rabbanites and the Qara'ites.

**Rabbinic Creativity in the Modern Middle East**

Rabbinic Creativity in the Modern Middle East provides a window for readers of English around the world into hitherto almost inaccessible halakhic and ideational writings expressing major aspects of the cultural intellectual creativity of Sephardic-Oriental rabbis in modern times. The text has three sections: Iraq, Syria, and Egypt, and each section discusses a range of original sources that reflect and represent the creativity of major rabbinic figures in these countries. The contents of the writings of these Sephardic rabbis challenge many commonly held views regarding Judaism's responses to modern challenges. By bringing an additional, non-Western voice into the intellectual arena, this book enriches the field of contemporary discussions regarding the present and future of Judaism. In addition, it focuses attention on the fact that not only was Judaism a Middle Eastern phenomenon for most of its existence but that also in recent centuries important and interesting aspects of Judaism developed in the Middle East. Both Jews and non-Jews will be enriched and challenged by this non-Eurocentric view of modern Judaic creativity.

**The Rule of Peshat**

An exploration of the theoretical underpinnings of the philological method of Jewish Bible interpretation known as peshat within the rich tradition of Jewish biblical interpretation, few concepts are as vital as peshat, often rendered as the "plain sense" of Scripture. Generally contrasted with midrash—the creative and at times fanciful mode of reading put forth by the rabbis of Late Antiquity—peshat came to connote the systematic, philological-contextual, and historically sensitive analysis of the Hebrew Bible, coupled with an appreciation of the text's literary quality. In The Rule of "Peshat," Mordechai Z. Cohen explores the historical, geographical, and theoretical underpinnings of peshat as it emerged between 900 and 1270. Adopting a comparative approach that explores Jewish interactions with Muslim and Christian learning, Cohen sheds new light on the key turns in the vibrant medieval tradition of Jewish Bible interpretation. Beginning in the tenth century, Jews in the Middle East drew upon Arabic linguistics and Qur'anic study to open new avenues of philological-literary exegesis. This Judeo-Arabic school later moved westward, flourishing in al-Andalus in the eleventh century. At the same time, a revolutionary peshat school was pioneered in northern France by the Ashkenazic scholar Rashi and his circle of students, whose methods are illuminated by contemporaneous trends in Latinate learning in the Cathedral Schools of France. Cohen goes on to explore the heretofore little-known Byzantine Jewish exegetical tradition, basing his examination on recently discovered eleventh-century commentaries and their offshoots in southern Italy in the twelfth century. Lastly, this study focuses on three pivotal figures who represent the culmination of the medieval Jewish exegetical tradition: Abraham Ibn Ezra, Moses Maimonides, and Moses Nahmanides. Cohen weaves together disparate Jewish disciplines and external cultural influences through chapters that trace the increasing force acquired by the peshat model until it could be characterized, finally, as the "rule of peshat": the central, defining feature of Jewish hermeneutics into the modern period.

**The Book of Theodicy**

Born in Egypt in 882,
Saadia Gaon was the first systematic philosopher of Judaism, the father of both scientific biblical exegesis and Jewish philosophic philosophy. In this book, L.E. Goodman presents the first English translation of Saadia's important Book of Theodicy, a commentary on the Book of Job. Goodman's translation preserves Saadia's penetrating naturalism, tenacity of theme and argument, and sensitivity to the nuances of poetic language.

**Published Material from the Cambridge Genizah Collections** - Cambridge University Library 1988

"From a Sacred Source" - Ben Outhwaite 2010-09-24 These papers on the medieval manuscripts of the Cairo Genizah are in honour of Stefan Reif, Professor of Medieval Hebrew at Cambridge University, on the occasion of his retirement after thirty-three years as director of the Genizah Research Unit.

**Pērūsh ha' tōrāh le'Rav Shemuēl ben Hofni Gaon** - Samuel ben Hophni 1979

**Muslim Perceptions and Receptions of the Bible** - Camilla Adang 2019-07-24 The articles brought together in this volume deal with Muslim perceptions and uses of the Bible in its wider sense, including the Hebrew Bible or Old Testament as well as the New Testament, albeit with an emphasis on the former scripture. While Muslims consider the earlier revelations to the People of the Book to have been altered to some extent by the Jews and the Christians and abrogated by the Qurān, God's final dispensation to humankind, the Bible is at the same time venerated in view of its divine origin, and questioning this divine origin is tantamount to unbelief. Muslim scholars approached and used the Bible for a variety of purposes and in different ways. Thus Muslim historians regularly relied on biblical materials as their primary source for the pre-Islamic period when discussing the creation as well as the history of the Israelites and the prophets preceding Muḥammad. Authors seeking to polemicize against Jews and Christians were primarily interested in the presumed biblical annunciations of Muḥammad and his religion and/or in perceived contradictions and cases of internal abrogation in the Bible. These various concerns resulted from and had an impact on the ways in which Muslim authors accessed the scriptures.

**The Book of Genesis** - Craig A. Evans 2012-03-20 Drawing on the latest in Genesis scholarship, this volume offers twenty-nine essays on a wide range of topics related to Genesis, written by leading experts in the field. Topics include its formation, reception, textual history and translation, themes, theologies, and place within Judaism, Christianity, and Islam.

**Three Approaches to Biblical Metaphor** - Mordechai Z. Cohen 2003-01-01 This work analyzes the treatment of biblical metaphor in a Jewish exegetical tradition originating in Muslim Spain that was transplanted to Christian Provence, yielding a variety of approaches.
that integrate Arabic poetics, hermeneutics and logic with indigenous Hebrew modes of reading.

Nahmanides-Moshe Halbertal 2020-09-22 A broad, systematic account of one of the most original and creative kabbalists, biblical interpreters, and Talmudic scholars the Jewish tradition has ever produced Rabbi Moses b. Nahman (1194–1270), known in English as Nahmanides, was the greatest Talmudic scholar of the thirteenth century and one of the deepest and most original biblical interpreters. Beyond his monumental scholastic achievements, Nahmanides was a distinguished kabbalist and mystic, and in his commentary on the Torah he dispensed esoteric kabbalistic teachings that he termed “By Way of Truth.” This broad, systematic account of Nahmanides’s thought explores his conception of halakhah and his approach to the central concerns of medieval Jewish thought, including notions of God, history, revelation, and the reasons for the commandments. The relationship between Nahmanides’s kabbalah and mysticism and the existential religious drive that nourishes them, as well as the legal and exoteric aspects of his thinking, are at the center of Moshe Halbertal’s portrayal of Nahmanides as a complex and transformative thinker.

Maimonides' Political Thought-Howard Kreisel 2012-02-01 Examines Maimonides’ political thought in light of his medieval Aristotelian and Jewish sources.


Baṣran Muʿtazilite Theology: Abū ‘Alī Muḥammad b. Khallād’s Kitāb al-uṣūl and its reception-Camilla Adang 2010-11-19 Ibn Khallād was a disciple of the famous Muʿtazilī theologian, Abū Hāshim al-Jubbāʾī (d. 933). His otherwise lost theological summa, K. al-Uṣūl, has reached us embedded in the Ziyādāt Sharh al-Uṣūl by the Zaydī Imām al-Nāṭiq bi-l-ḥaqq (d. 1033). This volume contains an editio princeps of this text.

Reading Prophetic Narratives-Uriel STEEN-NOKLBERG 1997-12-22 "... a superb example of modern Orthodox Jewish biblical interpretation." -- Interpretation "This detailed and intriguing work represents years of thought and meticulous analysis as well as a fresh reading of several familiar prophetic narratives found in the OT." -- The Catholic Biblical Quarterly "... this book contains well-argued and thoughtful literary readings... Simon is thoroughly versed in the secondary literature but has managed to write a volume accessible to both scholars and informed general readers..." -- Choice Noted biblical scholar Uriel Simon undertakes a systematic study of prophetic narratives in the Bible. He focuses on seven stories (including Samuel's call to prophecy, Saul at Endor, and David and Bathsheba), analyzing their form and structure, their rhetorical devices, their descriptions of character and motive, their narrative techniques -- in short, on the ways in which the
stories are told.

**Medieval Islamic Civilization**-Josef W. Meri 2006 Medieval Islamic Civilization examines the socio-cultural history of the regions where Islam took hold between the seventh and sixteenth century. This important two-volume work contains over 700 alphabetically arranged entries, contributed and signed by international scholars and experts in fields such as Arabic languages, Arabic literature, architecture, art history, history, history of science, Islamic arts, Islamic studies, Middle Eastern studies, Near Eastern studies, politics, religion, Semitic studies, theology, and more. This reference provides an exhaustive and vivid portrait of Islamic civilization including the many scientific, artistic, and religious developments as well as all aspects of daily life and culture. For a full list of entries, contributors, and more, visit www.routledge-ny.com/middleages/Islamic.
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