

1: The Pen versus the Sword: What a difference a diaspora makes | David A. Wacks

Most famous among the collection of Hebrew maqamat is the Book of Tahkemoni by Judah al-Harizi (), an author who composed works in Hebrew and Arabic and ultimately left Christian Spain to settle in the Islamic lands to the east. Born in Toledo, Spain, al-Harizi grew into an accomplished writer.

If this item contains incorrect or inappropriate information please contact us here to flag it for review. A major work by Rabbi Judah Al-Harizi [composed between and]. It describes Jewish culture of the period and the scholars and leaders of the communities visited by the author such as, Toledo, Thebes, Damascus, Aleppo, and Jerusalem. It contains a debate between a Rabbinic Jew and a Karaite, evaluations of earlier and contemporary poets, fables, proverbs, riddles, and satirical sketches, such as the descriptions of a flea and a defense by a rooster about to be slaughtered. The manuscript we have is in a beautiful and impressive neat handwriting. Appears to be Moroccan although similar to Ashkenazic script. The signature on the front page is definitely Moroccan script. This was estimated by an expert approximately - years old. Al-Harizi was a Jewish rabbi, translator, poet and traveller active in Spain in the Middle Ages - He was a rationalist, conveying the works of Maimonides and his approach to rationalistic Judaism. Al-Harizi not only brought to perfection the art of applying Hebrew to secular satire, but he was also a brilliant literary critic and his makame on the Andalusian Hebrew poets is a fruitful source of information. He undertook long journeys in the lands of the Middle East. His works are suffused with his impressions from these journeys. Later on, al-Harizi moved to Provence where he spent most of his adult life, and most of his famous translations from Arabic to Hebrew were published. At a certain point for a hitherto unknown reason, al-Harizi decided to travel to the East. He sailed first from Marseilles to Alexandria, to which he arrived in He settled finally in Aleppo, Syria where he lived until his death in In his travel narratives, al-Harizi describes more than fifty Jewish communities in the East as well as some two hundred prominent individuals from those communities. Al-Harizi did not compose the book all at once - some of its parts were probably composed in Europe, some during his voyages, and others in his new home in Aleppo. The book became very popular shortly after its publication, and the travel narratives incorporated in it made the book one of the valuable sources of medieval Hebrew travel writing. In addition, we now have two more texts by al-Harizi that involves travel narratives: On the one hand, al-Hariri is considered a prominent author, and the father of the Maqamat. On the other hand, al-Harizi claims that the Maqamat of al-Hariri derived from Hebrew sources.

2: Tahkemoni: Of seven maidens and their mendacity, 2 | Performing Medieval Narrative Today

The Book of Tahkemoni (Hebrew Maqamat) by Judah al-Harizi THE LITRARY WORK Three of 50 tales set | Article from *World Literature and Its Times: Profiles of Notable Literary Works and the Historic Events That Influenced Them* January 1,

He was born in Spain, very likely in Christian Toledo, a city that at this time preserved Arabic culture and that he describes with particular detail; however, there are no conclusive proofs of it, and other places have also been suggested. His education in this cultural atmosphere made him familiar with Arabic and Hebrew language and literature. He spent some years in Provence, where he translated several Arabic works into Hebrew for the non-Arabic speaking Jews and participated in the ideological disputes of the time, returning to Spain in ; in he was in Toledo and wrote a poem on the death of Joseph ben Shoshan. During discussions of the work of Maimonides he defended the Master against the anti-rationalist rabbis from Toledo. Some time later he left Spain to travel to the Orient. He first went to Marseilles, and from there he sailed to Egypt; in he arrived in Alexandria and from there he visited Cairo, later continuing to Palestine, Syria, and Iraq. According to the information that he gives us in one of his works, in he was in Jerusalem. Damascus, Aleppo, Mosul, and Baghdad were among the cities visited. He mentions seeing the tombs of the prophet Ezekiel and of Ezra in Susa. The ten last years of his life, until his death in Aleppo in , are now much better known thanks to important documents discovered and published in recent years. Scholars usually allude to his curiosity, to spiritual motifs, like the love for Zion, to the search for rich patrons in the Orient, etc. Most of his compositions were written during his travels and contain reflections on his experiences. He wrote many poems in honor of the prominent Jewish men of these communities, both satirizing their defects and praising their virtues, and used to revise what he had previously written, sometimes leaving different versions of his writings. Chenery , and more recently by Y. The language, rhymed prose with some poems intermingled in the text, is taken from the Bible and is often a mosaic of biblical quotations. He appears in many different forms and is only recognized at the end of the narratives, after having shown his abilities and wisdom. The book includes love ditties, fables, proverbs, riddles, disputes, and satirical sketches, such as the descriptions of a flea and a defense by a rooster about to be slaughtered. Kaminka ; by Y. Toporowsky , etc. There is an English translation by V. Segal, *The Book of Tahkemoni: Jewish Tales from Medieval Spain* Portland, Oregon, Littman Library of Jewish Civilization, , with a long section dedicated to the analyses of each maqama and a detailed bibliography. A Spanish translation, with introduction and notes, appeared in It was published by H. Avronim Tel Aviv , In his stay in the Orient he wrote also poems in Arabic and sometimes, in Hebrew and Arabic. Yahalom and Blau have published an autographic letter found in the Genizah. Schlossberg, London 1979; reprint Tel Aviv , In spite of two chapters added by him explaining difficult words and describing the contents of the chapters, the translation was considered of literary value but failing in accuracy. Lazar according to the Ms. Madrid, in , Culver City, Calif: He also translated other minor works, like the *Medicine of the Body* Ferrara, and a few short works attributed to Aristotle or Galen. In consonance with the tendencies of the time in Romance literature, his descriptions of nature are more realistic than those generally found in other Spanish Hebrew poets, with a feeling for the rural life and the animal world. Joseph ha-Nagid , was the only medieval Hebrew poet to describe battle scenes. They deal with the miraculous power of music, its influence on soul, temperament and even animal life, its therapeutic value, and the like. The chapters on music in Arabic were edited by A. Moznayim, 11 , 15; S. Kaempf, *Die ersten Makamen aus dem Tachkemoni oder Divan des Charisi* ; idem, *Nichtandalusische Poesie andalusischer Dichter* ; Steinschneider, *Uebersetzungen* , , 32, f. Yahalom, Joseph and J. Blau ; Schirmann-Fleischer, 2, 1; A. *Studies in Muslim-Jewish Relations*, 1 , Cite this article Pick a style below, and copy the text for your bibliography.

3: The Assemblies of al-Hariri - World Digital Library

Yehuda Alharizi, also Judah ben Solomon Harizi or al-Harizi (Hebrew: יהודה בן שלמה הרזי, Yehudah ben Shelomo al-Harizi, Arabic: Yahya bin Sulaiman bin Sha'ul abu Zakaria al-Harizi al-Yahudi min ahl Tulaitila) was a rabbi, translator, poet and traveller.

As I strode on the road one day I espied on a stone all alone at the highway side a stranger sitting resting him. As befitting I addressed him aiming at interesting him as travelers do when a few or two chance to meet in a country street. And I said, What cheer neighbor dear? Said I, Tell me, since thou so much hast wandered some wondrous thing that thou hast pondered. His own experience gave point and pith to these admonitions. But if his own sufferings served likewise as the inspiration of his song, one feels gratified to learn from himself that the bow of constant hope shone steadily for him. As he himself says, in a verse commonly ascribed to him: From Palestine his path led him to Syria, and there Damascus held him for a time. He has no high opinion of the Damascenes: Whether he visited Greece or not is not clear: From the superscription of the last makama, it appears that in , the year Maimonides died, he was back again in Toledo; but there is no intimation of his fate thereafter. A remarkable illustration of his verbal dexterity may be mentioned: It contains an interpolated poem, twenty-three lines long, every line of which is written one-third in Hebrew, one-third in Arabic, and one-third in Aramaic. The Arabic portion rimes with the Hebrew throughout; the Aramaic portions have one rime, and that a two-syllabled one, maintained throughout the whole poem. Many of the better poems those interpolated in the various makamas betray a height of noble feeling which marks the true man of sentiment. Of his merits as a master of Hebrew versification there can be no doubt. The following is the list of his writings: Schlossberg, London, , with notes by Scheyer. Derenbourg, "Melanges Weil," Paris, Sagen, Ansbach, ; Literaturblatt des Orients, , Nos. Constantinople, , , Amsterdam, , Vienna, , Berlin part only , , by Lagarde in , Kaminka, ; but on this last, see adverse criticism in Zeit. A French translation was made by Carmoly Brussels,

4: Unusual Antique HEBREW MANUSCRIPT Medieval Poet judaica | #

An eight-page entry from the Arabic biographical dictionary of Ibn al-Sha'ar al-Mawsili () contains an entry about Judah al-Harizi (b. ca. in Toledo, d. in Aleppo): Yahya Ibn Suleiman Ibn Sha'ul Abu Zakariyya al-Harizi the Jew from the people of Toledo. He was a poet of great.

Al-Gharid al-Yahudi is not to be confused with al-Gharid nickname meaning the fresh voice , one of the four great singers in the early Islamic era d. The biographical account of al-Gharid the Jew is reported by the 10th-century author al-Mahani in his monumental Kitab al-Aghant "Book of Songs" , which contains a collection of poems from the pre-Islamic period to the ninth century, all of which had been set to music. Al-Gharid the Jew is described in this topic as a Kohen descended from Aaron ben Amram and a member of the Jewish group living in Yathrib i. Al-Isfahani mentions in the same context other Jewish poets belonging to the same group, but the very fact that he dedicated a special entry to al-Gharid points to his artistic ability and reputation. The Jewish community developed there in the second half of the 14th century after Sardinia was acquired by the crown of Aragon. In Jews supplied the conquering army of Peter iv of Aragon and took part in the siege of Alghero. Several are listed as soldiers. Following the conquest, many remained in Alghero. The first group of immigrants was joined in by families coming from Catalonia and southern France. Around , new waves of immigrants came to Alghero, mainly from Provence. In King Peter iv conceded the Jews of Cagliari the privilege of erecting a tower in Alghero and permitted them to affix a commemorative stone to the wall to mark its foundation. The synagogue, built in , was enlarged in The cemetery was established in and extended in A Jew, Vidal de Santa Pau, advanced money to the authorities for restoring the city walls in In Samuel de Carcas-sona and Jacob Cohen, secretaries of the Jewish community of Alghero, obtained the right to emblazon the royal coat of arms on the wall of the synagogue. The wealthy Carcassona family loaned money to the Aragonese kings throughout the 15th century. In the brothers Samuel and Nino Carcas-sona were victualers for the royal galleys and military paymasters. Maimon Carcassona gave hospitality to the viceroy on his visits to Alghero. Moses, the richest property owner in the Jewish quarter, was the official collector of taxes and duties. They were also granted judicial autonomy and exemption from taxation. Conditions for Alghero Jewry began to deteriorate in when they shared the treatment meted out to the Jews of Spain. They were expelled in after the general edict of expulsion from the Spanish dominions. The Carcassona family, who became Christians, remained. Antonio Angelo Carcas-sona born in studied law at the universities of Bologna and Rome, graduating as a doctor of both civil and canon law. In and in members of the Carcassona family were tried by the Spanish Inquisition for inviting foreign Jews as guests in their house in Alghero. The small Jewish community in the late Middle Ages was enlarged after by Jews from the Languedoc and about by Jews from Majorca. The population of Majorcan Jews increased between and , when the town enjoyed a short-lived independence. The Majorcan Jews were arms suppliers. Before the port was visited regularly by Catalans and Genoese, as well as by Jewish shipowners and merchants. The first Jewish refugees from Spain were warmly welcomed in , but their increasing numbers caused anxiety among the Muslims and the native Jews, who feared their competition. One individual whose identity cannot be ascertained , himself an immigrant, used his influence to prevent the landing of 45 newcomers and advised that all the fugitives be sent back, as they were accused of being Marranos. The qadi Muslim religious judge intervened in their favor. The Spanish Jews prospered greatly and finally became the majority; they separated themselves from the native Jewish community by acquiring a cemetery and synagogue of their own and moving into a separate quarter. The leader of these Jews at first was R. His successors were the famous R. Sheshet Ribash , and R. Because of the school of Isaac b. Sheshet and the Durans, Algiers became a major religious and intellectual center in the 15th century. Many Marranos moved there in order to practice Judaism openly. The large-scale maritime trade of the Spanish Jews at the end of the 14th century gave economic impetus to the city and prepared it somewhat for its future role. From early in the 16th century, the Turks ruled in Algiers. In order to develop trade, they encouraged the creation of a privileged class. They employed Jews as advisers and physicians; Jews were also responsible for the coining of money and the accounts of the treasury. The mass of the people, Moors and

Jews, suffered periodically from the whims of the Janissaries and the cruelty of the militia. In an outbreak of the plague and a terrible famine reduced many Jewish families to indigence. Then, influenced by false accusations, the bey imposed an exorbitant fine on the community and ordered the destruction of the synagogues, which were saved only by the payment of a further sum. This ruined the majority of the Jews. They commemorated the failure of the Spanish who attacked Algiers in and by instituting two "Purims" of Algiers, which were celebrated every year by the whole community. From the 17th century onward, former Portuguese Marranos and many Dutch, Moroccan, and Leghorn Jewish families went to settle there. Proficient in business, many owning their own ships, they gained control of Algerian commerce and extended the system of letters of exchange, and that of concessions and agencies in Europe and the East. These new immigrants intermarried with the older families of the town and settled on the Street of the Livornese, completely separated from the Hara "quarter". These "Juifs Francs" "Francos," i. Many were able diplomats who negotiated or signed various peace and trade treaties. Their families became the aristocracy of the community and were active in promoting its welfare. Internal strife in the Jewish community appeared only when the kabbalists R. Aaron Moatti, and above all R. Members of other synagogues considered this sacrilegious and accused the innovators of promoting a schism. Until the mid century two different rituals were followed in the synagogues of Algiers, that of the mekubbalim, or kabbalists, and that of the pashtanim, or those who followed the original customs of the refugees from Barcelona and Majorca. The intense religious life of the community was stimulated later in the 16th century by eminent scholars such as R. Solomon Duran ii and his disciple R. Judah Khallas ii d. Their works, however, were neglected by the new generations, which turned toward other forms of culture. Despite this catastrophe, the great families would not forgo their internal disputes nor their fierce competition for power. David Bacri succeeded his partner and relative Naphtali Bus-nach as head of the community. He was beheaded in by the dey and replaced by David Duran who represented the opposing families. Involved against his will in disputes between the Jewish families, the rabbi of Algiers, R. Isaac Abulker, was dragged to the stake with seven other notables of the town After the landing of the French in , Jacob Bacri was named "Chef de la Nation Israelite"; he was replaced by Aaron Moatti whose appointment was terminated in In Algerian Jews became French citizens; subsequently antisemitism spread throughout the country manifesting itself in serious pogroms, particularly in Algiers , Although the Jewish elite was always active in the defense of Judaism, they were loyal French citizens. The Algiers community was deeply affected by the nationalist struggle for independence. Much of the communal structure ceased to exist. The Great Synagogue in the ancient quarter, ravaged in the Christmas Eve riots of was only temporarily restored. The Maimonides rabbinical college was closed. Population Statistics During the last four centuries the Jewish population of Algiers declined and increased according to the economic and political situation of the capital. In the 16th century it declined from 2, to persons, because of the Spanish assaults. In the 17th and 18th centuries the number of Jews rose to 15,, but then decreased to 7, and later, to 5, About the same number was found there by the French in Eight years later there were over 6, Jews, but after the antise-mitic persecutions of the last decades of the 19th century only 5, remained. After , with the defeat of the anti-Jewish party, the Jewish population increased continuously: During World War ii Algiers received over 1, Jewish refugees from Europe; after the uprising against the French in a large number of Jews from the interior settled in Algiers. The vast majority immigrated to France, some went to America, and others to Israel. By only 2, Jews remained in Algiers. In their number was reduced to a few hundred and at the turn of the century to a few dozen. After the massacres of , Alguades devoted his energies to rehabilitating the stricken Spanish communities, despite his personal misfortunes his son-in-law had accepted baptism during the persecutions. A number of medical prescriptions written by Alguades in Spanish have been preserved in Hebrew translation. Beside his activities as court physician, Alguades was apparently a tax-farmer. Mentioned among the trees of Lebanon which Hiram, king of Tyre, sent to Solomon for the building of the Temple and the palace 11 Chron. The Septuagint identifies the tree brought from Lebanon as a species of pine and that from Ophir as apparently a species of Tuja, while the Jerusalem Talmud and the Midrash identify it with alvos, i. It has also been identified with the biblical aloe Num. In modern Hebrew almog is used for coral, which is also the meaning given to it in the Talmud rh 23a. Of Spanish origin very likely from Castile , after the events of , Alh adib

went to Sicily in He lived first in Syracuse and then in Palermo. He applied his scientific interests to biblical interpretation, and also wrote secular and liturgical poetry. His poetry, with popular tendencies, is sometimes didactic, ethic, or sapiential, but sometimes also humorous or satiric, including some riddles, proverbs, and polemics, and introductions to prose works. Two interesting poems, alluding to the 13 principles of Maimonides, were written on the occasion of the wedding of his two sons. Like other late Hebrew poets, he wrote in a mannered style for instance, a poem has one thousand words starting with the letter nun , imitating the octosyllabic structure of Romance poetry in many of his Hebrew verses. Only one of his works in prose has been published in full, *Leshon ha-Zahav*, on weights and measures mentioned in the Bible Venice, undated.

5: Yehuda Alharizi - Wikipedia

Get this from a library! The Tahkemoni of Judah Al-Harizi. [Judah ben Solomon Harizi; Victor Emanuel Reichert].

As in the classical maqamat, each of the 50 episodes involves an encounter between a narrator named Heman the Ezrahite and a rogue protagonist named Hever the Qenite. The episodes often incorporate fine rhetoric, the ruse motif, and a conclusion in which the narrator recognizes the protagonist through a disguise. As in the Arabic maqamat, the narrator is traveling in search of learning, culture, and rhetorical excellence. The protagonist is a mercurial master of eloquence. A sort of anti-hero, his disregard for social convention makes him entertaining. He is a master of disguise and chicanery who earns a living through petty scams, duping unsuspecting citizens with his eloquent tongue as he secretly flouts social mores. In the introduction to the Tahkemoni, al-Harizi relates a near-prophetic experience in which his intellect charges him to fight zealously on behalf of the Hebrew language: Open the eyes of your thought, marshal the troops of your intellect and the warriors of your tongue for the Holy Tongue, the language of prophecy that has declined appallingly. Deceit Once the author pursues this vocation, the Hebrew Tongue itself appears to him in the form of a lovely maiden who further petitions al-Harizi to restore her lost luster. Now I will tell you what moved me to compose this book: A certain Arab sage, the pride of his age, master of incision, who turned rivals to a mockery and derision, whose mouth was an open vision, one known as al-Hariri, who left all rivals panting and weary, composed a stunning work in Arabic, rhymed prose wed with metric stich. The narrator, who reveals his native land to be Spain, is Heman the Ezrahite, a name that appears in the Bible as the author of Psalm Hever relates a story in which he and a band of Hebrew youths come to the gate of an unnamed city. The astrologer predicts the future with the aid of an astrolabe used for studying the movement of heavenly bodies. The youths challenge the astrologer to guess a certain question that they are keeping hidden in their minds. Their question is perhaps the most enduring question of the Jewish people in exile, concerning when the Messiah will come to inaugurate an age of Jewish autonomy: Without so much as a hint, the astrologer makes calculations in the sand, tinkers with his astrolabe, and finally declares, I swear, he said, by Him who fashioned the earth and air, moon and sun, the planets every one, who set the Zodiac turning and the whirling constellations burning, yes, who put each star in place: You ask if a scattered folk, laughed to scorn, can be ingathered in a world reborn? Sons of death, you would see our kingdom destroyed; you would hurl us to the void! Book of Tahkemoni, pp. Another dimension of medieval reality the story conveys is that the Jewish minority risked maltreatment at the hands of the Muslim populace for even thinking of subversion in medieval Islamic society. At the same time, as suggested in the tale, the guarantee of protection by Muslim authorities remained a stabilizing force for Jews. While traveling in Iraq, Heman the Ezrahite is invited to a feast where aristocrats consume wine and delicacies. Around that courtyard sprang golden towers myriad as flowers, housing frescoed chambers rich with streams. And the banquet a dream, a fable: And round about rugs plush and spacious, lush and capacious. Book of Tahkemoni, p. Among the well-mannered guests is a gluttonous old man in tattered clothes, whose eating habits shock the other guests. He honoured the cup like his father and mother, smothered it with kisses like a longlost brother. Slavering, slurping, belching, burping, he careened like a mad sloop through salads, vegetables and soup. On, on he raced: Finally he speaks up, upbraiding the aristocrats for scorning his appearance and dismissing their conversation as uncultured banter. He rebukes them for their ignorance in matters of poetry: From this maqamah, modern scholars have recovered important information about the history of Hebrew poetry including the names of otherwise unknown poets. Middle Eastern Literatures and Their Times. In both stories, the main character swindles an unsuspecting country bumpkin by inviting him to a meal at a public place, consuming succulent meats and other viands, then sneaking off and leaving the rustic to settle the bill. In the parent text, the narrator rather than the rogue plays the trickster, an unusual turn of events for a maqamah. But the Hebrew maqamah normalizes the structure by making Hever the Qenite the trickster. After gorging himself, Hever takes leave of the rustic, on the excuse that he will fetch some ice-cold water and return shortly. Of course, the swindler does not return, leaving the moneyless rustic to suffer a beating inflicted by the angry innkeeper. Al-Harizi

translates from one cultural discourse into another, coloring the text with witty biblical references. The name strikes a humorous chord through biblical allusion; a generous character, the biblical Abidan, son of Gideoni, brings a bountiful offering to the Tabernacle in Numbers 7: One silver bowl weighing shekels and one silver basin of 70 shekels— both filled with choice flowers— for a meal offering— one goat for a sin offering; and for his sacrifice of well-being: That was the offering of Abidan son of Gideoni. For the educated Hebrew reader, the name immediately brings to mind this long list of valuable vessels with expensive contents and, most importantly, meat. In this way, al-Harizi adds a level of humor that is not present in the Arabic original. No place like home The Tahkemoni is remarkable for its ironic exploitation of traditional texts, including the Bible, the Talmud, and the traditional prayer book. In Maqamah 24, Hever the Qenite relates that he attended a synagogue of imbeciles where the cantor distorted the traditional liturgy into a blasphemous garble by mispronouncing select words: Lo, the cantor entered and took his honoured seat, and in tones dulcet sweet began the daily blessings, as is meet. A relic from a bygone age, he is condemned to wander the earth without an equal. His knowledge of that age makes him a conduit of a lost, idyllic culture. The present, in his view, is lacking a refined circle of luminaries as once existed in al-Andalus. Although it is impossible to confirm, al-Harizi may have left Spain for the Islamic East in search of a Hebrew literary scene set within an Arabic-Islamic context similar to that which formerly existed in al-Andalus; his parody of intellectual life in the East is likely an expression of disappointment. Although the scene is certainly intended to be humorous, its setting in a real city of the Islamic East, Mosul of Iraq, suggests that al-Harizi, the wanderer, may have found Jewish learning to be substandard in the lands of his journey. Nostalgia for the refined literary culture of Spain is a recurring theme of the Tahkemoni. Al-Harizi transforms the maqamat into a thoroughly Jewish text. Arabic names are changed to biblical names, cities around the Islamic world are replaced with biblical place names, and ironic uses of biblical allusions abound at every turn. When possible, al-Harizi preserves the literary, sometimes orthographic, conceit around which al-Hariri structures a maqamah. For example, al-Hariri builds his seventeenth maqamah around an epistle that can be read either forwards or in reverse. Rather than translating the story literally, al-Harizi creates a reversible epistle of his own, thus translating its central conceit rather than its precise meaning. He was a poet of great talent and prolific creation who composed poems in the area of panegyric and invective. Delecter From this document, we learn vital information about the author, such as the place and year of his death, and curious facts, such as his uncommon height, his inability to grow a beard, and his Maghrebi accent. Importantly the dictionary preserves six Arabic poems by al-Harizi that adhere to the literary tastes of his day.

6: The Tahkemoni Of Juda Al Harizi | Download eBook PDF/EPUB

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Terminology[edit] The origins of the usage of the word as a genre-label are debated. Next it is used metonymically to denote "the persons assembled at any place" and finally, by another translation, "the discourses delivered or conversations held in any such assembly". This metaphorical use of the word Makamat has however been restricted to discourse and conversations like those narrated by Hariri and his predecessor Al Hamadani , which are composed in a highly finished style, and solely for the purpose of exhibiting specimens of various kinds of eloquence, and exemplifying rules of grammar, rhetoric and poetry. This was extended by al-Hariri of Basra in the next century. Typically, there are 50 unrelated episodes in which the rogue character, often in disguise, tricks the narrator out of his money and leads him into various straitened, embarrassing, and even violent circumstances. Despite this serial abuse, the narrator-dupe character continues to seek out the trickster, fascinated by his rhetorical flow. Translated from the Arabic with an Introduction and Notes. Dar Sadr; Dar Beirut, Ibrahim Badr Ahmad Dayf. U Zaragoza P, Maisonneuve et Larose, The Literature of Al-Andalus. A History of a Genre. Wine, Women and Song: Hebrew and Arabic Literature of Medieval Iberia. Portnoy and David A. Estudios de Literature Medieval Number: Juan de la Cuesta, Newark, DE, Ibn Shabbetai, Judah ben Isaac. Ibn Zabara, Joseph ben Meir. Jewish Theological Seminary, Arabic, Persian, Hebrew, Syriac". Arabic and Middle Eastern Literatures 5. Maqamat and Frametale Narratives in Medieval Spain". Bulletin of Spanish Studies Juan de la Cuesta, Khamriyya in the Andalusí Maqama". Hebrew and Arabic Poetry of Medieval Iberia. Juan de la Cuesta Hispanic Monographs,

7: Results for Judah-Al-Harizi | Book Depository

Get this from a library! *The Tahkemoni of Judah al-Harizi: an English translation.* [Judah ben Solomon Harizi; Victor Emanuel Reichert].

Jewish Cultural Production before and after Indiana University Press,] The debate over the relative roles of military force and political rhetoric in governance is very, very old. In Spain during the 12th centuries, authors wrote version after version of the literary debate between the pen and the sword in Arabic and Hebrew. Students of European literatures are familiar with later debates on the subject of arms and letters. Letters debate was well-covered territory during the Renaissance and on into Modernity. Baldassare Castiglione includes one in the first part of *The Book of the Courtier*, and Miguel de Cervantes has Don Quijote argue vigorously for the superiority of arms over letters in the first part of *Don Quixote* ch. The relative merits of the sword and the pen were frequent subjects of Classical Arab poets during the Umayyad and Abbasid periods, but it was not until the 11th century in Spain when the Pen and Sword come forward to speak for themselves as protagonists in a literary debate. Ahmad ibn Burd the Younger wrote the first such debate as part of a panegyric a poem written in praise of an individual dedicated to King Mujahid al-Muwaffaq of Denia around the year Ibn Burd, a Muslim writing for a king who as a monarch would probably identify with the sword to some degree, even if he were a bookish kind of king, came to a safe conclusion: What a beautiful mantle we don, and what excellent sandals! How straight the path we walk and how pure the spring from which we drink! A friendship, the train of whose garment we let drag [i. We have left the regions of sin a wasteland and its workmanship in ruins, we have wiped out every trace of hatred and returned sleep to the eyelids! Al-Harizi is writing some 50 years before Todros Abulafia penned his troubadouresque verses at the court of Alfonso X. His prose, like that of all Hebrew authors of his time, is shot through with words, images, and set phrases lifted directly from the Hebrew bible. Jews in 13th-century Toledo did not fight in wars. They provided financial and logistical support for wars, but they were not marching into battle. So, what does a sword mean to a writer who belongs to a community that does not wage war but that is dependent upon the monarch who does? He is writing for an audience that typically does not bear arms themselves and who have suffered violence at the hands of the majority time after time. The massacres of Jews in Granada in , in France and Germany in , and the periodic violence against Jews in Christian Iberia were very real reminders that swords were not just something to write about. This is not surprising â€” in Latin debates between clerks and knights written by clerks, the winners were always the clerks. But before ceding the field, the sword reminds the pen: The king reigns through my power: I shout, his enemies cower, leap, and pull down turret and tower. His rivals I efface, their camps erase without a trace. The Pen counters the he not only provides right guidance for those in power, but is also the instrument of Divine Will and of religion: When I had heard this well-honed story, this sharp-edged allegory, I inscribed his words on my heart with iron pen, that never they might part. The Jewish community, a class of administrators, financiers, scholars, and merchants, lives by the pen, yet sometimes dies by the sword despite a usually privileged relationship to sovereign political power. Jacob Ben Elazar, writing in Toledo some years after al-Harizi, takes this diasporic interpretation of the debate a step further. His debate is more than a competition for superiority, it is a moral manifesto for a time of intellectual and religious decadence. He holds that he has power that far transcends the temporal powers of the sword. The pen, he explains, can form reality, teach history, morals, and law: Its mouth will speak to your mouth and will inform you about their justice and loyalty, their perversity and their sins. From my mouth you will learn doctrine and wisdom and it will teach you mysteries and deep knowledge. Both pen and sword are mere instruments, and that neither intelligence nor might are of lasting value. He then launches into a sort of Aristotelian sermon on the unity of God dense will allusions to Sephardic scholarship and worthy of Maimonides, the Spanish-born Rabbi and physician who changed Jewish life forever by continuing the work of Ibn Rushd Averroes in reconciling Jewish religion and Greek philosophy: The principles of all the unities are Eight, but only of he in whom there is no plurality you may proclaim that he is truly One, and is the only true God, who is a refuge since times gone by; He is not

found in any place, only in the thoughts of the wise man and in the forge of Reason. Here Ben Elazar is weighing in on a philosophical debate that was causing a serious political rift in the Jewish communities of Castile in the mid-th century: This debate divided Jewish communities in Spain and Southern France into two camps: Creationism, Evolution, or Lunch? In broad strokes, this is a debate that should be familiar to those of us living in the US and other countries in the 21st century. Many communities are similarly torn today by debates between believers of Creationism and Evolution, and more generally between various bands of Fundamentalists and Rationalists. Ben Elazar continues to expound on the unity of God, and his insistence in following this line makes me think that he is circling back to yet another meaning of the Pen versus the Sword, one particularly suited to a diasporic Jewish audience living under Christian rule: The Almighty truly must be called One you cannot divide him into pieces, nor can you join him all of him is that is called One is indivisible once it is united. The One that cannot be divided remains eternally, but the unity that is created, perishes. It is almost as if Ben Elazar here is suggesting a third interpretation: The Book of Tahkemoni: Jewish Tales From Medieval Spain. The Littman Library of Jewish Civilization, Moll Faculty Fellow in Literary Studies. It grows out of my current book project, Double Diaspora in Sephardic Literature

8: Yehuda Alharizi (1088), Spanish rabbi, translator, poet | Prabook

The book of Tahkemoni (Hebrew Maqamat) / Judah al-Harizi The broken wings / Kahlil Gibran Cities of salt / Abd al-Rahman Munif.

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