

Sabbetay Sevi Il Messia Mistico 1626 1676

A dual portrait of controversial religious figure Rabbi Sabbatai Sevi and his Jewish cult traces Sevi's early life and education against a richly detailed backdrop of Jewish community culture, discussing how he acquired an international following despite his conversion to Islam in 1666. Reprint.

This volume completes the immensely learned three-volume A History of Religious Ideas. Eliade examines the movement of Jewish thought out of ancient Eurasia, the Christian transformation of the Mediterranean area and Europe, and the rise and diffusion of Islam from approximately the sixth through the seventeenth centuries. Eliade's vast knowledge of past and present scholarship provides a synthesis that is unparalleled. In addition to reviewing recent interpretations of the individual traditions, he explores the interactions of the three religions and shows their continuing mutual influence to be subtle but unmistakable. As in his previous work, Eliade pays particular attention to heresies, folk beliefs, and cults of secret wisdom, such as alchemy and sorcery, and continues the discussion, begun in earlier volumes, of pre-Christian shamanistic practices in northern Europe and the syncretistic tradition of Tibetan Buddhism. These subcultures, he maintains, are as important as the better-known orthodoxies to a full understanding of Judaism, Christianity, and Islam.

The Alliance Israélite Universelle, a French-Jewish organization founded in 1860, occupies a crucial place in the history of Sephardi communities in the modern period. In the fifty years after its creation, the Alliance established a vast network of schools in the lands of Islam for the purpose of "civilizing" the local Jewish communities and remaking them in the idealized self-image of French Jewry. This study, drawing on the author's extensive research in the archives of the Alliance in Paris, focuses on the work of the Alliance among Turkish Jewry, one of the communities most strongly affected by the organizations' activities. Although the Alliance played a conclusive role in the Westernization of Turkish Jews, it was also the unwitting catalyst for the emrgence of new political movements such as Zionism, which turned away from the Alliance's ideology and ultimately threatened the survival of its schools. This book illuminates an important episode in the history of Sephardi and French Jewries as they interacted through the Alliance Israélite Universelle and draws important conclusions about the transformation of European as well as Middle Eastern Jewries in the modern era.

Save Israel

Master of the Kabbalah

The Mystical Messiah, 1626-1676

The Mystical Messiah, 1626-1676

The Burden of Silence

History of Religious Ideas, Volume 3

Hamehune Modillano

Sabbatai Zevi (1626-1676) stirred up the Jewish world of the mid-17th century by claiming to be the messiah, then stunned it by suddenly converting to Islam. His story, and that of the movement he created, is a landmark event in early modern Jewish history. Halperin brings us three testimonies by Sabbatai Zevi's followers of the life and deeds of their messiah. These are the Najara Chronicle, an eyewitness narrative; Baruch of Arezzo's Memorial to the children of Israel, a biography of Sabbatai; and the hagiography composed in 1692 by Abraham Cuenque of Hebron. These narratives are supplemented by two 17th-century letters in which Sabbatai and his followers are described by a contemporary rabbi who detested them and everything they stood for. Finally, a reminiscence of Sabbatai's last days, preserved by one of his followers, conveys the enigma of the man that was to haunt the generations. --Book jacket.

This book tells the story of the Dönme, the descendants of Jews who resided in the Ottoman Empire and converted to Islam along with their messiah, Rabbi Shabbatai Tzevi, in the seventeenth century. For two centuries following their conversion, the Dönme were accepted as Muslims, and by the end of the nineteenth century rose to the top of Salonikan society. The Dönme helped transform Salonika into a cosmopolitan city, promoting the newest innovation in trade and finance, urban reform, and modern education. They eventually became the driving force behind the 1908 revolution that led to the overthrow of the Ottoman sultan and the establishment of a secular republic. To their proponents, the Dönme are enlightened secularists and Turkish nationalists who fought against the dark forces of superstition and religious obscurantism. To their opponents, they were simply crypto-Jews engaged in a plot to dissolve the Islamic empire. Both points of view assume the Dönme were anti-religious, whether couched as critique or praise. But it is time that we take these religious people seriously on their own terms. In the Ottoman Empire, the Dönme promoted morality, ethics, spirituality, and a syncretistic religion that reflected their origins at the intersection of Jewish Kabbalah and Islamic Sufism. This is the first book to tell their story, from their origins to their near total dissolution as they became secular Turks in the mid-twentieth century.

Gershom Scholem stands out among modern thinkers for the richness and power of his historical imagination. A work widely esteemed as his magnum opus, Sabbatai Şevi offers a vividly detailed account of the only messianic movement ever to engulf the entire Jewish world. Sabbatai Şevi was an obscure kabbalist rabbi of seventeenth-century Turkey who aroused a fervent following that spread over the Jewish world after he declared himself to be the Messiah. The movement suffered a severe blow when Şevi was forced to convert to Islam, but a clandestine sect survived. A monumental and revisionary work of Jewish historiography, Sabbatai Şevi details Şevi's rise to prominence and stands out for its combination of philological and empirical authority and passion. This edition contains a new introduction by Yaacob Dweck that explains the scholarly importance of Scholem's work to a new generation of readers.

Strange Dislocations

The Memoir of an Ottoman Muslim in Seventeenth-Century Europe

Alevi Identity

Messianic Mystics

Traité Des Trois Imposteurs

The Early Empires of Central Asia

And Other Essays on Jewish Spirituality

Using the perspectives of social and cultural history, and the history of psychology and physiology, Strange Dislocations traces a search for the self, for a past that is lost and gone, and the ways in which, over the last hundred years, the lost vision has come to assume the form of a child.

In 1665, Sabbetai Zevi, a self-proclaimed Messiah with a mass following throughout the Ottoman Empire and Europe, announced that the redemption of the world was at hand. As Jews everywhere rejected the traditional laws of Judaism in favor of new norms established by Sabbetai Zevi, and abandoned reason for the ecstasy of messianic enthusiasm, one man watched in horror. Dissident Rabbi tells the story of Jacob Sasportas, the Sephardic rabbi who alone challenged Sabbetai Zevi's improbable claims and warned his fellow Jews that their Messiah was not the answer to their prayers. Yaacob Dweck's absorbing and richly detailed biography brings to life the tumultuous century in which Sasportas lived, an age torn apart by war, migration, and famine. He describes the messianic frenzy that gripped the Jewish Diaspora, and Sasportas's attempts to make sense of a world that Sabbetai Zevi claimed was ending. As Jews danced in the streets, Sasportas compiled The Fading Flower of the Zevi, a meticulous and eloquent record of Sabbatianism as it happened. In 1666, barely a year after Sabbetai Zevi heralded the redemption, the Messiah converted to Islam at the behest of the Ottoman sultan, and Sasportas's book slipped into obscurity. Dissident Rabbi is the revelatory account of a spiritual leader who dared to articulate the value of rabbinic doubt in the face of messianic certainty, and a revealing examination of how his life and legacy were rediscovered and appropriated by later generations of Jewish thinkers.

Gershom Scholem (1897-1992) was ostensibly a scholar of Jewish mysticism, yet he occupies a powerful role in today's intellectual imagination, having influential contact with an extraordinary cast of thinkers, including Hans Jonas, Martin Buber, Walter Benjamin, Hannah Arendt, and Theodor Adorno. In this first biography of Scholem, Amir Engel shows how Scholem grew from a scholar of an esoteric discipline to a thinker wrestling with problems that reach to the very foundations of the modern human experience. As Engel shows, in his search for the truth of Jewish mysticism Scholem molded the vast literature of Jewish mystical lore into a rich assortment of stories that unveiled new truths about the modern condition. Positioning Scholem's work and life within early twentieth-century Germany, Palestine, and later the state of Israel, Engel intertwines Scholem's biography with his historiographical work, which stretches back to the Spanish expulsion of Jews in 1492, through the lives of Rabbi Isaac Luria and Sabbatai Zevi, and up to Hasidism and the dawn of the Zionist movement. Through parallel narratives, Engel touches on a wide array of important topics including immigration, exile, Zionism, World War One, and the creation of the state of Israel, ultimately telling the story of the realizations--and failures--of a dream for a modern Jewish existence.

Antisémitisme sans juif

Diversions of a Diplomat in Turkey

Soggettività, identità nazionale, memorie

A New Cultural History

A Family Cookbook

Artisan Autobiography in Early Modern Europe

Early Modern Jewry

The last volume of the Discourses of Collective Identity in Central and Southeast Europe 1770-1945 series presents 46 texts under the heading of "antimodernism". In a dynamic relationship with modernism, from the 1880s to the 1940s, and especially during the interwar period, the antimodernist political discourse in the region offered complex ideological constructions of national identification. These texts rejected the linear vision of progress and instead offered alternative models of temporality, such as the cyclical one as well as various narratives of decline. This shift was closely connected to the rejection of liberal democratic institutionalism, and the preference for organicist models of social existence, emphasizing the role of the elites (and charismatic leaders) shaping the whole body politic. Along these lines, antimodernist authors also formulated alternative visions of symbolic geography: rejecting the symbolic hierarchies that focused on the normativity of Western European models, they stressed the cultural and political atarchy of their own national community, which in some cases was also coupled with the reevaluation of the Orient. At the same time, this antimodernist turn should not be confused with rightwing radicalism—in fact, the dialogue with the modernist tradition was often very subtle and the anthology also contains texts which offered a criticism of 'modern' totalitarianism in an antimodernist key.

A richly detailed account of the only messianic movement ever to engulf the entire Jewish world. The twentieth century produced a galaxy of extraordinary Jewish historians. Gershom Scholem stands out among them for the richness and power of his historical imagination. Born in Berlin in 1897, Scholem became a Zionist as a young student in a revolt against his family's bourgeois and assimilated life. He learned Hebrew and studied Kabbalah, the world of mystical teachings that had become marginalized—indeed stigmatized—within the mainstream rationalist Jewish tradition. In 1923, Scholem emigrated to Palestine and eventually joined the faculty of the Hebrew University of Jerusalem, publishing groundbreaking studies in the field of Jewish mysticism. In the 1930s, Scholem's scholarship turned to an obscure kabbalist rabbi of seventeenth-century Turkey, Sabbatai Sevi, who aroused a fervent following that spread over the Jewish world after he declared himself to be the Messiah. The movement suffered a severe blow when Şevi was forced to convert to Islam, but a clandestine sect survived. A Bollingen Foundation grant enabled Scholem to complete the original Hebrew edition of his biography in 1957. Bollingen also supported R. J. Zwi Werblowsky's masterful English translation. A monumental and revisionary work of Jewish historiography, Sabbatai Şevi stands out for its combination of philological and empirical authority and for its passion. It is widely esteemed as one of Scholem's masterworks. The author himself always regarded the Princeton/Bollingen edition as a highlight of his scholarship.

Examining the on-going dilemma of the management of diversity in Turkey from a historical and legal perspective, this book argues that the state's failure to accommodate ethno-religious diversity is attributable to the founding philosophy of Turkish nationalism and its heavy penetration into the socio-political and legal fibre of the country. It examines the articulation and influence of the founding principle in law and in the higher courts' jurisprudence in relation to the concepts of nation, citizenship, and minorities. In so doing, it adopts a sceptical approach to the claim that Turkey has a civic nationalist state, not least on the grounds that the legal system is generously littered by references to the Turkish ethnic and to Sunni Islam. Also arguing that the nationalist stance of the Turkish state and legal system has created a legal discourse which is at odds with the justification of minority protection given in international law, this book demonstrates that a reconstruction of the founding philosophy of the state and the legal system is necessary, without which any solution to the dilemmas of managing diversity would be inadequate.

Adopting an interdisciplinary approach, this timely book will interest those engaged in the fields of Middle Eastern, Islamic, Ottoman and Turkish studies, as well as those working on human rights and international law and nationalism.

The Genealogical Story of the Modiano Family from 1570 to Our Days

Childhood and the Idea of Human Interiority, 1780-1930

Managing Invisibility

The Beauties of the Bosphorus

Radical Revisions of Collective Identity

A Study of the Scythians and the Huns and the Part They Played in World History

Sabbatai Şevi

In the rising momentum for new and reformulated cultural identities, the Turkish Alevi have also emerged on the scene, demanding due recognition. In this process a number of dramatic events have served as important milestones: the clashes between Sunni and Alevi in Kahramanaras in 1979 and Corum in 1980, the incendiarism in Sivas in 1992, and the riots in Istanbul (Gaziosmanpasa) in 1995. Less evocative, but in the long run more significant, has been the rising interest in Alevi folklore and religious practices. Questions have also arisen as to what this branch of Islamic heterodoxy represents in terms of old and new identities. In this book, these questions are addressed by some of the most prominent scholars in the field.

One of the world's leading scholars of Jewish thought examines the long tradition of Jewish messianism and mystical experience.

This description of Allied contingency plans for military operations in the Middle East - in the event of conflict with the Soviet Union - argues that diplomatic events and crises in the Middle East in 1945-55 are understandable only in the context of assets sought by the Allies in that region.

exemple des dönmes

Dissident Rabbi

Cultural, Religious and Social Perspectives

Jewish Historiography on the Ottoman Empire and Its Jewry from the Late Fifteenth Century to the Early Decades of the Twentieth Century

Biografie e autobiografie nella Turchia contemporanea

Turkish Review Quarterly Digest

Victor Hugo meets Papillon in this effervescent memoir of war, slavery, and self-discovery, told with aplomb and humor in its first English translation. A pioneering work of Ottoman Turkish literature, Prisoner of the Infidels brings the seventeenth-century memoir of Osman Agha of Timişoara—slave, adventurer, and diplomat—into English for the first time. The sweeping story of Osman's life begins upon his capture and subsequent enslavement during the Ottoman-Habsburg Wars. Adrift in a landscape far from his home and traded from one master to another, Osman tells a tale of indignation and betrayal but also of wonder and resilience, punctuated with queer trysts, back-alley knife fights, and elaborate ruses to regain his freedom. Throughout his adventures, Osman is forced to come to terms with his personhood and sense of belonging. What does it mean to be alone in a foreign realm and treated as subhuman chattel, yet surrounded by those who see him as an object of exotic desire or even genuine affection? Through his eyes, we are treated to an intimate view of seventeenth-century Europe from the singular perspective of an insider/outsider, who by the end his account can no longer reckon the boundary between Islam and Christendom, between the land of his capture and the land of his birth, or even between slavery and redemption.

"This is the first comprehensive social, intellectual and religious history of the wide-spread Sabbatean movement from its birth in the Ottoman Empire in the seventeenth century to the Republic of Turkey in the first half of the twentieth century, claiming that they owed their survival to the internalization of the Kabbalistic "burden of silence"--

A new biography of the seminal twentieth-century historian and thinker who pioneered the study of Jewish mysticism and profoundly influenced the Zionist movement Gershom Scholem (1897-1982) was perhaps the foremost Jewish intellectual of the twentieth century. Pioneering the study of Jewish mysticism as a legitimate academic discipline, he overturned the rationalist bias of his predecessors and revealed an extraordinary world of myth and messianism. In his youth, he rebelled against the assimilationist culture of his parents and embraced Zionism as the vehicle for the renewal of Judaism in a secular age. He moved to Palestine in 1923 and participated in the creation of the Hebrew University, where he was a towering figure for nearly seventy years. David Biale traces Scholem's tumultuous life of political activism and cultural criticism, including his falling-out with Hannah Arendt over the Eichmann trial. Mining a rich trove of diaries, letters, and other writings, Biale shows that his subject's inner life illuminates his most important writings. Scholem emerges as a passionately engaged man of his times—a period that encompassed two world wars, the rise of Nazism, and the Holocaust.

The Flight of Icarus

Sabbatai Zevi

From Muhammad to the Age of Reforms

The Alliance Israélite Universelle and the Politics of Jewish Schooling in Turkey, 1860-1925

Identity, Democracy, Politics

Sabbatai Sevi and the Evolution of the Ottoman-Turkish Dönmes

The Dead Sea Scrolls and the Christian Myth

Exploring autobiographical texts written by European urban craftsmen from the 15th to the 18th centuries, this book studies memoirs, diaries, family chronicles, travel narratives, and other forms of personal writings from Spain, France, Italy, Germany, and England. In the process, it reveals the significance of written self-expression in early modern popular culture.

Gershom Scholem was the master builder of historical studies of the Kabbalah. When he began to work on this neglected field, the few who studied these texts were either amateurs who were looking for occult wisdom, or old-style Kabbalists who were seeking guidance on their spiritual journeys. His work broke with the outlook of the scholars of the previous century in Judaica—die Wissenschaft des Judentums, the Science of Judaism—whose orientation he rejected, calling their “disregard for the most vital aspects of the Jewish people as a collective entity: a form of “censorship of the Jewish past.” The major founders of modern Jewish historical studies in the nineteenth century, Leopold Zunz and Abraham Geiger, had ignored the Kabbalah; it did not fit into their account of the Jewish religion as rational and worthy of respect by “enlightened” minds. The only exception was the historian Heinrich Graetz. He had paid substantial attention to its texts and to their most explosive exponent, the false Messiah Sabbatai Zevi, but Graetz had depicted the Kabbalah and all that flowed from it as an unworthy revolt from the underground of Jewish life against its reasonable, law-abiding, and learned mainstream. Scholem conducted a continuing polemic with Zunz, Geiger, and Graetz by bringing into view a Jewish past more varied, more vital, and more interesting than any idealized portrait could reveal. —from the Foreword by Arthur Hertzberg, 1995

Questo volume si propone di indagare le ragioni per cui in Turchia la memoria individuale e la costruzione della soggettività, intese in senso lato, debordino così spesso dai confini dell'individuo per inglobare le problematiche dell'identità nazionale. Le "scritture del sé", che siano confessioni, memorie, romanzi autobiografici e biografici, sono state scelte quali strumenti per giungere a comprendere i meccanismi di costruzione della memoria individuale e collettiva. Le problematiche relative alla costruzione della moderna nazione turca con i suoi eventi storici traumatici, gli approcci al tema della memoria da parte dei segmenti esclusi dal discorso dominante ed egemone, costituiscono i nuclei tematici centrali attorno a cui si sviluppa la riflessione degli autori.

aylık ansiklopedik dergi

Gershom Scholem

Testimonies to a Fallen Messiah

The Dönme

The Messianic Idea in Judaism

The Assassins

Anti-modernism

In the mid-seventeenth century, Shabbatai Zvi, a rabbi from Izmir, claimed to be the Jewish messiah, and convinced a great many Jews to believe him. The movement surrounding this messianic pretender was enormous, and Shabbatai's mission seemed to be affirmed by the numerous supporting prophecies of believers. The story of Shabbatai and his prophets has mainly been explored by specialists in Jewish mysticism. Only a few scholars have placed this large-scale movement in its social and historical context. Matt Goldish shifts the focus of Sabbatean studies from the theology of Lurianic Kabbalah to the enthusiasm and heresy; and the blurring of religious identities, impacting such groups as conversos, Sabbateans, individual converts to Christianity, and Christian Hebraists. In describing an early modern Jewish culture, Early Modern Jewry reconstructs a distinct epoch in history and provides essential background for understanding the modern Jewish experience.

In Managing Invisibility, Hande Sözer examines complicated invisibilities of Alevi Bulgarian Turks as a double-minority which faces structural and societal discrimination in Bulgaria and Turkey. The data for the book was gathered during 18 months of fieldwork in both settings.

Early Modern Jewry boldly offers a new history of the early modern Jewish experience. From Krakow and Venice to Amsterdam and Smyrna, David Ruderman examines the historical and cultural factors unique to Jewish communities throughout Europe, and how these distinctions played out amidst the rest of society. Looking at how Jewish settlements in the early modern period were linked to one another in fascinating ways, he shows how Jews were communicating with each other and were more aware of their economic, social, and religious connections than ever before. Ruderman explores five crucial and powerful characteristics uniting Jewish communities: a mobility leading to enhanced contacts between Jews of differing backgrounds, traditions, and languages, as well as between Jews and non-Jews; a heightened sense of communal cohesion throughout all Jewish settlements that revealed the rising power of lay oligarchies; a knowledge explosion brought about by the printing press, the growing interest in Jewish books by Christian readers, an expanded curriculum of Jewish learning, and the entrance of Jewish elites into universities; a crisis of rabbinic authority expressed through active messianism, mystical prophecy, radical enthusiasm, and heresy; and the blurring of religious identities, impacting such groups as conversos, Sabbateans, individual converts to Christianity, and Christian Hebraists.

Prisoner of the Infidels

Tarih ve toplum

The Life of Jacob Sasportas

The Lost Messiah

Minorities and Nationalism in Turkish Law

Turkey

La Turquie, les turcs et les juifs

Soggettività, identità nazionale, memorieBiografie e autobiografie nella Turchia contemporaneaFirenze University Press

Dissimulation and Identity Maintenance among Alevi Bulgarian Turks

French Jews, Turkish Jews

The Sabbatean Prophets

Salonika

Reformers, Babis and Baha'is

An Intellectual Biography

Sabbatai Sevi