

Los judíos españoles según las fuentes hebreas

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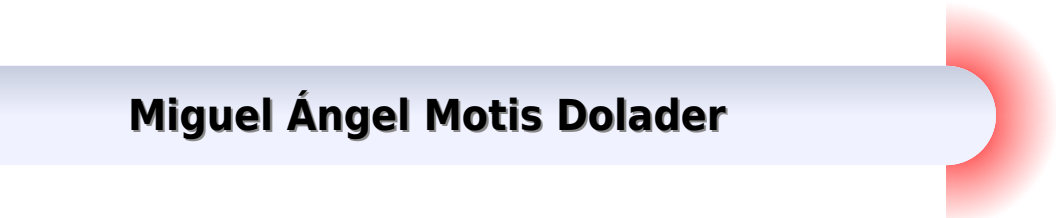
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کتاب فی الفقه

Los Judios Espanoles Segun Las Fuentes Hebreas

Miguel Ángel Motis Dolader



Los Judios Espanoles Segun Las Fuentes Hebreas:

Spanish Attitudes Toward Judaism Adolfo Kuznitzky, 2014-09-04 Analyzing the history of the Jews of Spain from the time of the Visigoths to the present this study investigates periods of discrimination against converted Jews that went beyond the merely religious finding similarities to the racial and secular anti-Semitism of modernity Some scholars have drawn parallels between the Spanish castizo ethnicism embodied in the cleanliness of blood statutes and the German volkisch anti-Semitic beliefs that sustained Nazism Others have found Inquisition like parallels in post inquisitorial Spain including during the Spanish Civil War and the Francoist era a result of the survival of ethno religious prejudices in a country where there were no Jews The singularities of Spanish anti-Semitism are revealed in the Spanish Paradox of anti-Semitism coexisting with philo-Semitism and also in the Spanish sensitivity to being viewed as a nation of Jews the Black Legend The author examines a historiographical controversy that went beyond scholarship spilling onto the columns of newspaper polemic *Jewish Literatures in Spanish and Portuguese* Ruth Fine, Susanne Zepp, 2022-10-24 This volume offers a thorough introduction to Jewish world literatures in Spanish and Portuguese which not only addresses the coexistence of cultures but also the functions of a literary and linguistic space of negotiation in this context From the Middle Ages to present day the compendium explores the main Jewish chapters within Spanish and Portuguese language world literature whether from Europe Latin America or other parts of the world No comprehensive survey of this area has been undertaken so far Yet only a broad focus of this kind can show how diasporic Jewish literatures have been and are while closely tied to their own traditions deeply intertwined with local and global literary developments and how the aesthetic praxis they introduced played a decisive formative role in the history of literature With this epistemic claim the volume aims at steering clear of isolationist approaches to Jewish literatures Sixteenth-Century Judeo-Spanish Testimonies Annette Benaim, 2011-10-06 This book consists of a previously unidentified corpus of literature that contains an edition of eighty four testimonies of the sixteenth century responsa An overview of the responsa literature in the relevant context and aspects of Ottoman Jewish life are discussed The author describes the merit of the Judeo Spanish testimonies in terms of the insight they offer into the society economy religion and responsa literature of sixteenth century Ottoman Jewry The study of these texts from a linguistic perspective constitutes the main aim of the book yet the result is a valuable and intriguing source of texts that should generate further study in fields of linguistics Sephardic Studies Hispanic Studies and Jewish Studies whether cultural historical or legal this book is an important resource for linguists social scientists scholars of Jewish culture and law women studies and obviously for Sephardic studies with special reference to the Ottoman period Rachel Simon Princeton University *Cultural Identity in the Ancient Mediterranean* Erich S. Gruen, 2011 Cultural identity in the classical world is explored from a variety of angles La expulsión de los judíos José Belmonte Díaz, Pilar Leseduardo, 2007 Traces the history of the Jews in Spain until the expulsion in 1492 in regard to relations between the Crown the Church and the populace regarding

the Jews and Conversos Discusses also the fate of the Conversos during the 16th century Focuses on Castile with special attention to the city of vila Asserts that anti Jewish hostility in Spain already from the time of the Visigoths was not based on racism but rather on negative religious stereotypes rooted in the minds of the populace and of the lower clergy as well as on socioeconomic factors such as the rise of Jews to dominant positions in Spanish society and politics and the practice of usury by rich Jews which awoke a profound hatred among Christians especially in times of crisis The fortune of the Jews depended on a balance between the hatred of the populace and incitement of the lower clergy on the one hand and the protection of the Crown on the other So long as the Crown imposed its policy of protection the situation of the Jews was good but from the beginning of the 14th century onwards when the hostility of the populace and of the Church grew stronger and their pressure on the Crown achieved a degree of success the situation of the Jews deteriorated reaching extremes such as the pogrom of 1391 The 15th century saw a progressive capitulation of the Crown to the pressure of the populace and the Church The establishment of the Inquisition in 1478 and the enactment of the edict of Expulsion of 1492 marked the end of the confrontation between the Crown the Church and the populace regarding the Jews and Conversos which facilitated the expansion of Spain as a unified nation Juan de Valdés (c. 1490-1541) in Light of his Religious Background Manuel Martínez-Ortega,2025-10-13 Having been discarded into the oblivion of heretics the figure of Juan de Vald s only began to be recovered at the end of the 19th century Initially associated with Protestantism Vald s has been portrayed by a range of writers who have each tried to classify him in one of the religious categories of the time erasmian catholic alumbrado or protestant However the very diversity of portraits only confirmed the need for a more eclectic point of view In his book Manuel Mart nez Ortega examines particular religious trends texts and tendencies of Valdes time and context in order to identify through the analysis of his writings the particular characteristics and emphases of his eclecticism His writings include commentaries on the Bible with translation from Greek into Spanish as well as a sizable spiritual manual and something like theological sketches all of which portray his convictions and message The analysis of his writings and their background reveal that within the movement of Spanish Protestantism Juan de Vald s constitutes a clear example of religious currents that received and assimilated key principles of the Protestant Reformation **Red de Juderías de España** Pancracio Celdrán,Agustín Martínez,2005 Science in Medieval Jewish Cultures Gad Freudenthal,2011 Science in Medieval Jewish Cultures provides the first comprehensive overview by world renowned experts of what we know today of medieval Jews engagement with the sciences Many medieval Jews whether living in Islamic or Christian civilizations joined Maimonides in accepting the rationalist philosophical scientific tradition and appropriated extensive bodies of scientific knowledge in various disciplines astronomy astrology mathematics logic physics meteorology biology psychology science of language and medicine The appropriated texts in the original or in Hebrew translation were the starting points for Jews own contributions to medieval science and also informed other literary genres religious philosophical works biblical commentaries

and even Halakhic legal discussions This volume s essays will provide readers with background knowledge of medieval scientific thought necessary to properly understand canonical Jewish scientific texts Its breadth reflects the number and diversity of Jewish cultures in the Middle Ages and the necessity of considering the fortunes of science in each within its specific context

La traición en la historia de España Bruno Padín Portela,2020-04-01 La n mina de traidores que pueblan la historia de España desde la Antigüedad clásica hasta hoy es extensa Sus vidas y sus traiciones componen un nutrido mosaico sobre el que se ha construido una identidad resiliente y esencialista y una historia de héroes y villanos sobre la que acomodarnos Traidores a la nación como el conde Don Julián traidores picos y justos como El Cid traidores al rey como Antonio Pérez o a su sangre como el príncipe Carlos desleales todos Pero también colectivos movimientos sediciosos que buscan romper el orden natural el agazapado enemigo interno que todo lo enturbia judíos luego convertidos en marranos moriscos comuneros catalanes y ya en la época contemporánea los masones y su sociedad secreta los liberales y afrancesados y los comunistas eternamente conjurados Estos dos modelos el traidor políticamente activo y el enemigo oculto pasarán de la historiografía española a las tres historiografías nacionalistas la gallega con su enfrentamiento entre el celta y el romano o el español la vasca con su reivindicación de la pureza de sangre y la historiografía catalana con su contraste entre catalanes y españoles Todos estos temas pueden verse a lo largo de este libro en el que la traición y el traidor aparecen como una especie de maldición en la historia de España

Judíos o cristianos? Victoria González de Caldas,2000 Describes the structure and methods of the Spanish Inquisition Ch 4 p 143 183 Cristianos nuevos portugueses ante el Santo Oficio focuses on the situation of Portuguese Conversos in Spain between 1643 1730 The secession of Portugal from Spain in 1640 the fall of the Conde de Olivares in 1643 and the general decadence of the country resulted in changes in the tolerant policy of the Spanish Crown toward the influential Portuguese Conversos allowing the Inquisition to impose a policy of persecuting heterodoxy Many Conversos were imprisoned or executed and their property confiscated A great number emigrated to other countries resulting in the disappearance of this social group as a relevant factor in Spanish society States that it is impossible to know from the Inquisitorial documents if the Conversos actually committed the offenses they were accused of

El pueblo judío en la historia Juan Pedro Caveró Coll,Ana María Caveró Coll,2014-01-13 Obra histórica enriquecida con abundantes citas de conocidos autores narra en orden cronológico la vida del pueblo judío desde su formación hasta mediados del siglo XX Desde la Edad Antigua hasta la Contemporánea un recorrido por varios continentes lleno de sorpresas de tolerancia e incomprensiones de aislamientos voluntarios y forzados y de intentos más o menos generalizados por llegar a ser comprendidos y respetados Una prolongada existencia en la que los hechos cotidianos se entremezclan con trágicos acontecimientos y con eventos de gran trascendencia e influencia universal El título del libro El pueblo judío en la historia desde los comienzos hasta el Holocausto describe bien su contenido Incluyendo abundantes citas de otros autores Caveró Coll ha escrito una obra histórica basada por tanto en hechos reales y en prácticas fraguadas en tradiciones culturales sobre

uno de los grupos sociales más controvertidos de la historia a juzgar por las intensas y prolongadas reacciones contrapuestas que ha generado los judíos. Uno de los objetivos de esta obra es dar a conocer los orígenes del pueblo judío y cómo en la Antigüedad llegó a convertirse en un grupo homogéneo y distinto de otros. Otro propósito del autor ha sido mostrar cómo los judíos fueron tratados por los sucesivos pueblos o naciones que les dominaron y de qué modo reaccionaron ante los acontecimientos que marcaron su devenir pues dicho pueblo en general ha vivido subordinado a potencias exteriores o disperso y en minoría en sociedades que le han acogido. Tras la fundación del cristianismo y después del islamismo cómo han sido las relaciones entre esos grupos monoteístas cuando fueron los tiempos de tolerancia y los de mayor tensión y de violencia y qué consecuencias tuvieron unos y otros. Cuando y por qué comenzó a romperse la unidad que durante milenios caracterizó al pueblo judío. Cómo fue produciéndose su progresiva incorporación a las sociedades donde vivían.

Procesos inquisitoriales de judeoconversas en Aragón (1484-1492) Miguel Ángel Motis Dolader, 2024-08-27 La presente colección documental recopila veinticinco procesos inquisitoriales en su inmensa mayoría inditos instruidos entre los años 1484 y 1492 en la fase de implantación del Santo Oficio a mujeres que vivieron en Aragón y que en el momento de su procesamiento tuvieron como nexo en común su condición de judeoconversas viudas de modo que vivieron una triple marginalidad. Dichos textos configuraron los cimientos de mi tesis doctoral en Antropología Social y Cultural disciplina que aporta un valioso arsenal heurístico y hermenéutico para profundizar en sus vidas y vivencias publicada bajo el título Vivencias Emociones y Perfiles femeninos Judeoconversas e Inquisición en Aragón en el siglo XV. Dichas fuentes han sido transcritas en su práctica totalidad pese a las dificultades jurídicas y diplomáticas que entraña como sucede con la documentación procesal en general porque nos aportan numerosos prismas sobre la compleja realidad personal. Son un punto de partida en la reconstrucción de microhistorias y biografías de mujeres anónimas a partir de la información en ocasiones fragmentaria aportada en los sumarios vinculando su trayectoria individual con la social y con la colectividad a la que pertenecen sobre cuyos sentimientos y aspiraciones suele proyectarse una sombra de silencio en una sociedad patriarcal. Su análisis asimismo permite un acercamiento a los perfiles e identidades de las judeoconversas en su contexto cultural social familiar sororal emocional y creencial al comportarse como narraciones de vida biografías sociales o egodocuments.

Conversos de origen judío en la Cartagena colonial Moreno-Goldschmidt, Aliza, 2018-04-17 Este libro analiza de modo general la dinámica social de los conversos de origen judío en el enclave histórico colonial de la Nueva Granada y en particular en Cartagena de Indias.

Los judíos en la España moderna y contemporánea Julio Caro Baroja, 1978-01-01 He aquí un libro de Historia social que trata de un tema poco propicio para alegrar el espíritu el de la oposición del judaísmo y cristianismo como religiones representativas de dos sociedades en una época de la Historia peninsular. Una de estas sociedades la cristiana dispone del monopolio del poder político y pone en marcha una máquina represiva implacable el hondo drama a que da lugar tal represión por una especie de ley histórica de fatales resultados se repetir luego más modernamente en el espacio y en el tiempo. La otra la sociedad judía.

transformada previamente en una colectividad de conversos se ve perseguida hasta la extinción al tiempo que como cuerpo social provocar una gran preocupación a sus coetáneos españoles de todas las regiones. Con Los judíos en la España Moderna y Contemporánea Julio Caro Baroja contribuye decisivamente al esclarecimiento del criptojudasmo peninsular capítulo siempre vivo y polímico de la historia española. La historia secreta de la iglesia católica César Vidal, 2014-05-20 Un ambicioso ensayo histórico que revela numerosos datos hasta ahora desconocidos. Un libro necesario que viene a llenar un clamoroso vacío en la historia española. César Vidal ofrece la primera historia completa y nunca contada de la Iglesia católica en España. La publicación de esta obra supone un acontecimiento de enorme relevancia y viene a llenar un clamoroso vacío en la historiografía española. Tras largos siglos de silencio y distorsión provocados por el inmenso poder de la iglesia Vidal aporta por fin un relato riguroso lleno de datos hasta ahora desconocidos y secretos. Lejos de la parcialidad de los autores católicos y del simplismo de los anticatólicos da forma a una obra global y ambiciosa desprovista de las lentes sucias y distorsionadoras del prejuicio. Desde la ejecución de Prisciliano en el siglo IV hasta la política de confrontación del gobierno de Zapatero el presente libro trata en profundidad temas cruciales como el antisemitismo, la Inquisición y la Contrarreforma sin olvidar un minucioso análisis del papel de la institución católica a lo largo del siglo XX. La iglesia católica es con diferencia la confesión religiosa que más importancia ha tenido a lo largo de la Historia de España. Los judíos no solo fueron perseguidos desde la unión de la Iglesia y el Estado en los albores de la Edad Media sino que finalmente sufrieron los terribles pogromos del siglo XIV, inicio de su decadencia y la Expulsión de 1492. Los moriscos fueron expulsados en el siglo XVII aunque ciertamente desde el final de la Reconquista el islam se había convertido en una fuerza espiritual apenas significativa. Por lo que se refiere a los protestantes fueron exterminados de manera sistemática y feroz desde el siglo XVI correspondiendo a uno de ellos el raro honor de ser el último ajusticiado por la Inquisición española ya bien entrado el siglo XIX. No sorprende que tras administrar ese tratamiento a cualquier otra religión aprovechando su fuerza sobre el poder civil la iglesia católica quedara como única fuerza espiritual durante siglos. Es muy probablemente esa circunstancia la que explica que su historia no se haya abordado en España de manera global y totalizadora sino siempre recurriendo a una expurgación que recuerda no poco a la que los inquisidores responsables de la censura perpetraban con los libros. *Religion and Power in Europe* Joaquim Carvalho, 2007

Orígenes de la monarquía hispánica José Manuel Nieto Soria, 1999 Este libro es el resultado de un proyecto de investigación multidisciplinar en el que especialistas vinculados a diversos campos de estudio han abordado coordinadamente un tema hasta ahora insuficientemente tratado en la historiografía española a pesar de su decisiva importancia histórica. En él se abordan los fundamentos propagandísticos y legitimadores sobre los que se sustentan sus mismos orígenes la construcción de una nueva estructura política como fue la Monarquía Hispánica. **De judíos a judeo-conversos** Rica Amran, 2003 *Traite une série de sujets sur le thème des conversos ou marranes juifs d'Espagne et du Portugal convertis au catholicisme partir du XIVe siècle et qui ont continué pratiquer leur religion dans la clandestinité* **Art and Judaism in the**

Greco-Roman World Steven Fine, 2005-06-08 Publisher Description *Sefarad es también Europa. El otro en la obra de Albert Cohen* Esther Bendahan Cohen, 2017-01-16 El discurso literario de Albert Cohen es un diálogo con un interlocutor europeo que de algún modo es un antisemita no un nazi al que quiere seducir para que comprenda que el judaísmo y los judíos son Europa y tan humanos como él. En *Sefarad* es también Europa. Esther Bendahan indaga en los mecanismos y argumentos que el autor desarrolla en una obra que crea un personaje paradigma del judío europeo y en el que muestra cómo Europa padece un grave problema: la crueldad y la incapacidad para dar cabida al Otro, al diferente. ¿Qué es *Sefarad*? De qué modo Europa es Atenas y Jerusalén como plantea Hanna Arendt? Y por último a quién habla Albert Cohen. Son las preguntas que se formulan en esta obra que nos presenta un tema de máxima actualidad: los refugiados, la xenofobia, el antisemitismo renacen en Europa.

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