

The Story of the Salih/Zadok Families of Sana'a



The
descendants of
Yichye and
Naomi Zadok

Origins of the Family

- The family traces its roots to the tribe of Judah through Obed ben Peretz, the ancestor of King David. The name Şaliḥ (שָׁלִיחַ) was Hebraicized to Zadok (צִדּוֹק) when the family members made Aliyah in the 20th century. This is a direct translation of the Arabic, which means Zadik, righteous, but was modified so as not to sound arrogant.

Ofra's Ancestors

Margalit Zadok

Ofra's mother

Jerusalem, Israel

Avraham Zadok  (b. - 1999)

Ofra's father

Zechariah Yichyeh Levi Sudi



Ofra's
grandfather

Leah Levi 

Ofra's
grandmother

Yosef Zadok(Salih) 🌐

Ofra's
grandfather

Naomi Zadok 🌐

Ofra's
grandmother

Yosef Levi Sudi 🌐

Ofra's great
grandfather

Yihye Zadok(Salih) 🌐

Ofra's great
grandfather

Shalom Rahabi 🌐

Ofra's great
grandfather

Shlomo Zadok(Salih) 
"Suleiman"

Ofra's second
great
grandfather

unknown Zadok(Salih) 

Ofra's third
great
grandfather

**Rabbi Yihye Zadok(Salih),
Maharitz**  (c.1715 - aft.1715)

Ofra's fourth
great
grandfather

Rabbi Yosef Zadok(Salih) 

Ofra's fifth great
grandfather

Rabbi Salih Zadok(Salih) 
(aft.1600 - bef.1700)

Ofra's 6th great
grandfather

Yahya Zadok(Salih) 

Ofra's 7th great
grandfather

Yosef Zadok(Salih) 

Ofra's 8th great
grandfather

First Salih of note in Encyclopedia Judaica, Salih ibn Yahya ibn Yosef, author of halakha and religious poetry.

Survived the Exile of Mawza

SALIH IBN YAHYA (Yihye) IBN JOSEPH (17th century), San'a scholar and *paytan*. Šālih was the grandfather of R. Yahyā 'ibn Joseph *Šālih, who, in his works, makes considerable mention of his grandfather. Two works of his have been preserved: they deal with the laws of ritual slaughter (extant in Ms.). The *piyyutin* which he wrote deal with exile and redemption, and echo the cruel exile from Mawza' which took place during his lifetime (his grandson R. Yahyā Šālih included ten of these in the Yemenite *maḥzor*, *Ez Hayyim*, 3 (1894) 158-65). In two of his *tokhaḥot* which have been preserved, he calls upon his generation to repent. He had a reputation as a miracle worker.

Bibliography: A. Korah, *Sa'arat Teiman* (1954), 16; Ratzaby, in: KS, 28 (1952/53), 270, nos. 93-94. [Y.R.]

The Exile of Mawza, which almost destroyed Yemenite Jewry.

The **Exile of Mawza'** (the expulsion of Yemenite Jews to [Mawza'](#)) [Hebrew](#): גלות מוצע, pronounced [\[ǧalūt mawza'\]](#); 1679–1680, is considered the single most traumatic event experienced collectively by the [Jews of Yemen](#),^[1] in which Jews living in nearly all cities and towns throughout Yemen were banished by decree of the king, Imām [al-Mahdi Ahmad](#), and sent to a dry and barren region of the country named Mawza' to withstand their fate or to die. Many would die along the route and while confined to the hot and arid conditions of this forbidding terrain. After one year in exile, the exiles were called back to perform their usual tasks and labors for the indigenous Arab populations, who had been deprived of goods and services on account of their exile.^[4]

He is followed by his son, R. Yosef, a student of Rabbi David Qafih. His son, in turn, Rabbi Suleiman, authored a work on Pesach, and his other son was the Maharitz

The Maharitz , Yemenite Jewry's leading scholar

ṢALIH, YAHYA (Yihye) BEN JOSEPH (Maharish; c. 1715), Yemenite scholar; *av bet din* and rabbi of San'a. His authority was recognized by all the Yemenite Jewish communities and even by the distant community of India. Many halakhic questions were addressed to him from all parts of Yemen. They all received clear and complete replies, the fruits of his meditation and casuistry, in which the legal point was clarified. He would not accept a salary from his rabbinate and he earned his livelihood with difficulty as a Torah scribe. His work was artistic and some of it is extant in various manuscripts. J. *Saphir, who

visited Yemen in 1859, mentions the esteem and love which Yemenite Jewry accorded him: "his name is renowned throughout Yemen and his decisions are accepted as the law given by Moses at Sinai" (*Hadrei Teiman*, Lyell 1866, 101b).

Maharitz, as he is known, is the abbreviation for Morenu Ha Rav (Our teacher and Rabbi) Yihya Salih

Maharitz at first decided [Halacha](#) according to the position of the [Shulchan Aruch](#), but later changed his approach in order to uphold Yemenite Jewish traditions and which were more aligned with the Halachic rulings of Maimonides ([Rambam](#)).^[15]

He is also the first historian of Yemenite Jewry, author of Megilat Teiman.

An account as written for us by R. Shmuel Zadok

י"ח סיון ה'ת"ק
לפני בקרובת מהר"ץ היה בעת מחסור בגלל אכלו ~~לפי~~ לקחי הכסף
והפול 3 ימים ולא נצטן. איין גלל ואנשים מתים מרעב. כאשר יום אחד
כשה נבדל היבולום לקח ספרו תורה ולכתב לקב"ה החיים - בלומר לקב"ה הקדוש
להתפלא. הגפולו והגפולו ולא נצטן. אזי מהר"ץ הרים את צונו בלפני
מחלה ודאח את השמש בזמלצ דיק יצ. אזי הוא אחר כצדקים הגולה -
את "שפת חרופה" - זה כיון יצא יפה - צד את תלמי צומח ואנשינו
מתים. הליץ הצמן שחלבי לך. האצבה מפסיה שחלבי ואיז יודה טפח צד
צונו של מהר"ץ וסימאה את צונו, אבל איז אתרי זה החתול לרוב
סיבה לצבולת ואיז גלל חזק והאנשים חזבו הקוה דטוקים צד לשל
צבמתיים, ובמזלן העזירה חלפה והכצד נפסק.

During a famine, he raised his face to the sun and called, "You Despised
Maid-Servant, how long will you stand while our people die."
Immediately, the rains fell.

Maharitz defended the authority of the Yemenite ritual

- Following in the footsteps of Rabbi [David Abudirham](#), Rabbi Yiḥya Saleh wrote an extensive commentary on the synagogue liturgy and the old Yemenite Jewish Prayer Book in which he mostly upholds the old practices described therein (e.g. the practice of saying only one [Mussaf](#)-prayer during [Rosh Hashanah](#), etc.),^[17] although he also compromises by introducing elements in the Yemenite prayer book taken from the books of the *kabbalists* and the [Shulchan Aruch](#). He is often seen praising the old Yemenite customs and encouraging their upkeep:^[18]
- ... I have also with me a *responsum* concerning the matter of changing our prayer custom, which is in the *Tikālil* (Baladi-rite Prayer Books) for the version found in the Spanish-rite Prayer Books, from the Rabbi, [even] our teacher, Rabbi Pinḥas Ha-Kohen Iraqi, ... and he has been most vociferous in his language against those who would change [their custom], with reproofs and [harsh] decrees in a language that isn't very cajoling. May his soul be laid up in paradise....

Tiklal Prayer book with Etz Chaym Commentary

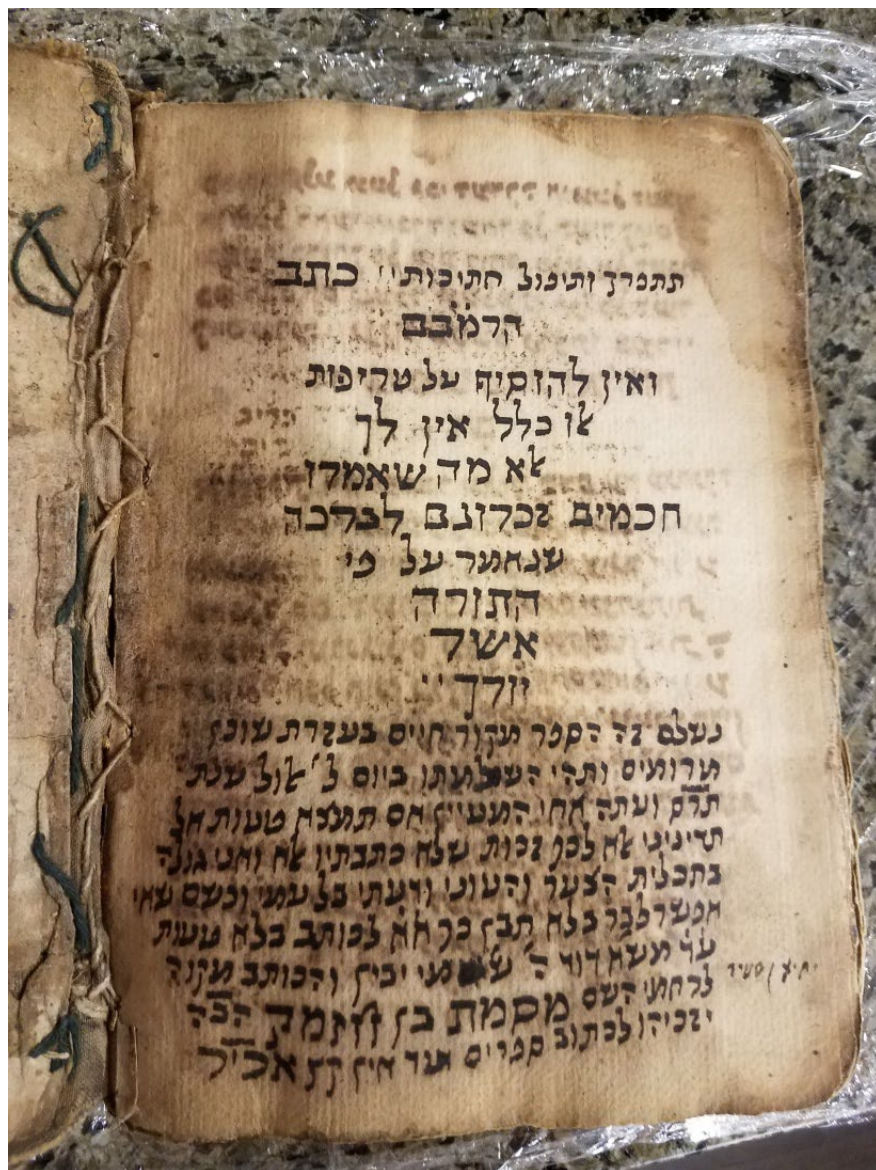


Makor Chayim, Laws of Kashrut, manuscript of Maharitz, with marginal glosses by another scholar



This manuscript was given us by Ofra's father, Avraham Zadok

Epilogue of the Makor Chayim



The book ends with a note not to deviate from the positions of the Rambam

It states the commentator's name, in a code known as "Atbash", where each letter is replaced by the corresponding letter from the reverse end of the alef-bet. Masmat ben Hazmak- Yihya ben Said

ŞĀLIH, ABRAHAM (c. 1825-1905),
dayyan[judge] and preacher in Yemen,
Şalih was the great-grandson of
Yahya b. Joseph *Salih (Mahris).
He acted as hazzan and communal
leader in the synagogue of the
Şälih family. He held the position
of dayyan for 38 years. Of an emotional
nature, his sermons and tochachot
[admonitions] deeply moved his
audiences. He was referred to as "the
prophet Jeremiah," because of the tears
to which his listeners were moved.
Bibliography: A. Korah, Sa'arat Teiman
(1954), 65; J. Nahum, Mi-Zefunot
Yehudei Teiman (1962), 2281'.

Another descendant of the
Maharis and also bearer of
the name Abraham ,
recorded in Encyclopedia
Judaica.

Rabbi Yiḥyah Qafiḥ, the Fighter for Science and Reason, Grandfather of Ofra's Uncle

- **Yiḥyah Qafiḥ** ([Hebrew](#): [רבי יחיא בן שלמה קאפח](#) also **Yiḥyah ibn Shalomo el Qafiḥ**) (1850–1931),^[1] known also by his term of endearment "*Ha-Yashish*" (English: "the Elder"), served as the Chief Rabbi of [Sana'a](#), [Yemen](#) in the late nineteenth and early twentieth centuries. He was one of the foremost [rabbinical scholars](#) in [Sana'a](#) during that period, and one who advocated many reforms in Jewish education. Besides being learned in [astronomy](#) and in the metaphysical science of rabbinic astrology, as well as in Jewish classical literature which he taught to his young students.^[2] Rabbi Qafiḥ had served as one of the chief instructors in the city's largest seat of learning ([yeshiva](#)), held then in the synagogue known as *Bayt Saleḥ*. . . In 1909, he became the headmaster of a Jewish school built by the [Ottoman Turks](#) in Sana'a, known as *al-Makktab*^[8] He initiated many reforms in Jewish education, such as teaching arithmetic and geography alongside the Torah, and employing Turkish teachers in the school for teaching the Turkish language to Jewish youth.
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- During this time, the controversy over the study of the [Zohar](#) worsened. After being incarcerated twice^[10] by Muslim authorities in 1914, being released only in Adar of 1915, Rabbi Qafiḥ regretted his earlier reticence in not speaking out against certain ills of the community.^[10] He began to be more vociferous about the people's neglect of [Halacha](#) for more mystical matters. It was around this time that he augmented the [Dor De'ah](#) movement in [Orthodox Judaism](#), to counter the influence of [Lurianic Kabbalah](#) and restore the rational approach to Judaism, such as is represented by the thought of [Maimonides](#) and [Sa'adiah Gaon](#), and to encourage strict adherence to the [Halakha](#) as formulated in the [Mishneh Torah](#).



Rabbi Qafih “ Hayashish” , shown with his scientific instruments- a scale, thermometer and what may be an astronomical instrument. This is the Ideal of “ Dor-Deah:- a Generation of Knowledge

The work for which Rabbi Qafih is most well known is [*Milhamot HaShem*](#) (*Wars of the Lord*, which takes the same name as earlier books) and which he began writing in 1914. In it he argues that the [Zohar](#) is not authentic and that attributing its authorship to the [Tannaitic](#) sage Rabbi [Shimon bar Yochai](#) is to besmirch him. *Milhamot HaShem* maintains that the theology of Lurianic Kabbalah promotes the worship of [Zeir Anpin](#) (the supposed creative [demiurge](#) of God) and the [Sephirot](#) and, in doing so, is entirely idolatrous and irreconcilable with the historically pure monotheism of Judaism.

In 1927, Rabbi Yiḥyah Qafih retrieved the world's oldest complete [Mishnah](#) commentary from the [genizah](#) of Old [Sana'a](#), that of Rabbi [Nathan ben Abraham](#), *President of the Academy* in the [Land of Israel](#) (11th-century CE). The work, thanks largely to the efforts of Rabbi Yiḥyah Qafih's grandson, Rabbi [Yosef Qafih](#), saw publication in 1955. Rabbi Yosef Qafih, who succeeded his grandfather in Yemen, and later in Israel, became one of the foremost leaders of the [Yemenite community](#). He published corrected and translated versions of texts (see his [published works](#)), including all of Maimonides' Jewish^[31] works based on centuries-old manuscripts rescued and preserved by his grandfather. (from Wikipedia)

Rabbi Kafah, a Jerusalem treasure

Jerusalem is a treasure house. We have no diamond mines, no great industries, no spectacular natural wonders. Its riches lie in a rarer commodity, more precious than all those things. For Jerusalem is home to quiet, modest giants who hide in the shadows of her rambling old streets, studying in the corners of whitewashed rooms, quietly achieving wonders of scholarship.

Last week, Jerusalem lost one of its most precious treasures: Rav Joseph Kafah.

Born in San'a, Yemen 83 years ago, he was the grandson of Yihye Kafah, a noted and respected Torah scholar and rabbi.

Isolated from their Jewish brethren in Europe, the Jews of Yemen studied the works of such famous Jewish scholars as Maimonides and Sa'adya Gaon in the original Arabic. These works only became accessible to European Jewry in the 12th century with the translation of the texts into Hebrew by the Ibn Tibon family of Montpellier.

About the turn of the last century, the Ibn Tibon translations found their way to Yemen. The Jews there found the translations difficult, clumsy and inaccurate. Yihye Kafah decided to collect all the old original Arabic texts from which Yemenite Jews had studied these works, beginning the process which would allow for their restoration. When Rav Yihye's son died at a young age, it was left to his grandson, Joseph, to carry on the work.

The Yemenite take on Jewish learning and scholarship is very different from the European yeshiva world's. Following the strict dictates of Maimonides, every rabbi and Torah scholar in Yemen supported himself at some trade or profession – even the chief rabbi of the city! – and Torah study was accomplished at odd hours of the day and night, giving rise to the rumor that Yemenites never slept.

Married at the unbelievably young age of 12 in order to avoid the fate of Jewish orphans – who were routinely given over to the state to be brought up as Moslems – Kafah emigrated to Palestine in 1943 with

Naomi

Ragen

his young wife and growing family.

Working as a gold and silversmith to support his family, he nevertheless found time to begin his monumental life's work: retranslating major works of Arabic Jewish scholars into correct Hebrew and providing

**He gave of his
time generously,
and never made
those around him
feel small. Quite
the opposite**

commentaries.

With the encouragement of his little treasure of a wife (a Jerusalem personality in her own right, famous for her deeds of charity) who ran a successful Yemenite embroidery factory, Kafah began to devote himself full-time to scholarship, translation and publication.

His commentaries on and translations of such works as Maimonides's *Commentary on the Mishna*, *Sefer Hamitzvot*, and *Guide to the Perplexed*, took these works out of the exclusive domain of academics and into the hands of the average person.

His translations of Sa'adya Gaon's works, and the work of many other important Jewish-Arabic scholars, could have occupied a team of scholars several lifetimes. It is hard to even describe his immeasurable contribution, the beauty and accuracy of his translations.

Perhaps the only fair comparison is to that of art restorers who take paintings covered

in the grime of the ages and restore them to their original splendor. His own work: *Halikut Teiman*, about Yemenite religious practices, has rescued the interesting and most important traditions of this unique community from obscurity.

Appointed a rabbinical court judge in Tel Aviv and Jerusalem in the 1950s, Kafah won the Israel Prize in 1969. In 1970, he was appointed to the Rabbinical High Court in Jerusalem.

And yet, despite all his accomplishments, which would have given a lesser person an ego the size of Montana, Kafah lived a simple, modest life in the working-class area of Jerusalem's Nahlaq quarter. His weekly *shvrit* – in the tiny Yemenite synagogue of his neighborhood – were free and open to all. They were attended by an eclectic crowd dominated mostly by hardworking Yemenites who looked as if most of them spent their days working in the nearby open air Mahaneh Yehuda market. But as one of the few Ashkenazim who attended the *shvrit* told me: these simple men often made comments or offered corrections that made it clear that every single one of them knew the entire Tanach by heart.

Unlike his counterparts who traveled with entourages of respectful "Tas," Kafah walked alone from his *shvrit* to his modest home nearby, unless one of his students wished to ask him a question. He gave of his time generously, and never made those around him feel small. Quite the opposite.

Sitting in the same room with Kafah one was infused with his greatness of mind, as well as the enormous modesty, simplicity and honesty of his character.

His light has gone out of Jerusalem, and we are all shaded by it. But the light of scholarship that he ignited shines on, and each one of us who seeks to understand the greatest Jewish scholars of the Middle Ages have Kafah to thank that it is now, and for all future generations, not only possible, but pleasurable.

May his memory be blessed.

Rabbi Yosef Qafi (Kapach), Ofra's uncle

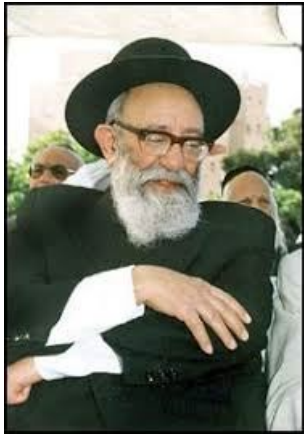
Yosef Qafih (Hebrew: יוסף קאפח), widely known as **Rabbi Kapach** (27 November 1917 – 21 July 2000), was a Yemenite-Israeli authority on Jewish religious law (*halakha*), a dayan of the Supreme Rabbinical Court in Israel, and one of the foremost leaders of the Yemenite Jewish community in Israel, where he was sought after by non-Yemenites as well.^[1] He is widely known for his editions and translations of the works of Maimonides, Saadia Gaon, and other early rabbinic authorities (*Rishonim*), particularly his restoration of the *Mishneh Torah* from old Yemenite manuscripts and his accompanying commentary culled from close to 300 additional commentators^[2] and with original insights. He was the grandson of Rabbi Yiḥyah Qafih, a prominent Yemenite leader and founder of the *Dor Deah* movement in Yemen. Qafih was the recipient of many awards, as well as an Honorary Doctorate from Bar-Ilan University.

In 1927, Yosef helped his grandfather retrieve the oldest complete Mishnah commentary from the Jewish community's *genizah* in Sana'a, containing Rabbi Nathan ben Abraham's elucidation of hard words and passages in the Mishnah.^[4] The commentary was later published in Israel. Young children in Yemen were often employed as copyists of ancient manuscripts. At the age of thirteen, Yosef wrote out a complete copy of Maimonides' *Guide for the Perplexed* in Judeo-Arabic.^[5] When Yosef was 14 his grandfather died and he inherited his position as rabbinic authority and teacher of the Sana'a community. When he and two of his acquaintances visited the burial-site of his grandfather, they were suspected of going there to desecrate the grave of his grandfather's chief disputant, and were arrested and held in bonds. Because of the rift in the community between those who adhered to *kabbalah* and the rationalists, two informers told the Arab authority about the young Yosef being a Jewish orphan, and that under the laws of the state's *Orphans' Decree* he was required to be taken under the arms of the Islamic State and converted to Islam. The child was questioned about his father, but did not answer his interrogator, and was released by the prison authority for no explained reason.^[6] The Imam, Yahya Muhammad Hamid ed-Din, urgently requested that they find him a bride, to bypass his being forcibly converted to Islam as an orphaned child. Rabbi Yiḥye al-Abyadh (the king's physician) arranged for Yosef's marriage with Bracha Saleh (Tzadok) in the same year of his grandfather's passing. In his early years he worked as a silversmith.

His main work in the field of Torah literature was his translation and publication of manuscripts of numerous works by Sephardic Rishonim, including HaNivchar BeEmunot u'va-Deot of Saadia Gaon, the Torat Chovot HaLevavot by Bahya ibn Pakuda, the Kuzari by Judah ha-Levi and many other works in Judaeo-Arabic. The prime place in his oeuvre is reserved for the writings of Maimonides: he translated the Guide for the Perplexed, Commentary on the Mishnah, Sefer Hamitzvot, letters and Be'ur M'lekhet HaHiggayon and edited a 24-volume set of the Mishneh Torah (posthumously divided into 25). His works and translations received recognition from the academic and Rabbinic world alike. His edition of Maimonides' Commentary on the Mishnah in particular is a regularly cited source in ArtScroll's Yad Avraham Mishnah Series, with Rabbis Nosson Scherman and Meir Zlotowitz recognizing it as a "justly acclaimed translation of what is assumed to be Rambam's own manuscript."^[11] Rabbi Ovadia Yosef wrote that the seven years he sat with "the great Gaon Rabbi Yosef Qafih ZT"L" in the beth din were "seven good years"^[12] and that Rabbi Qafih toiled over his Torah day and night ^[13]

"Siah Yerushalayim" in four volumes (posthumously edited to six). Qafih's seminal work, however, was his commentary on Maimonides' Mishne Torah, where he highlighted textual variations based on the Yemenite handwritten manuscripts of Maimonides's Code of Jewish law. Qafih identified with the Dor Dai tendency, except that he did not publicly express opposition to the Zohar beyond saying that it was preferable to draw sustenance from the teachings of Maimonides. In his

- In both 1962 and 1973, Qafih was awarded the Bialik Prize for Jewish thought.^[18]
- In 1969, he was awarded the Israel Prize for Jewish studies.^[19] His wife, Rabbanit Bracha Qafih, was also awarded the Israel Prize for her special contributions to society and the State in 1999,^{[20][21]} in recognition of her extensive charitable work (this was the only occasion on which a married couple have both been awarded the Israel Prize).^[22]
- Qafih has also won the Rabbi Kook Prize, and was awarded an honorary doctorate by Bar Ilan University.



Rabbi Qafih

Rabbi Qafih signs Ketubah in presence of
Avraham Zadok and Norbert



Rabbanit Bracha Kapach/Qafih , Ofra's aunt

Bracha Kapach ([Hebrew](#): ברכה קאפח 26 –1922 ;November 2013) was an [Israeli rabbanit](#), wife of [Rabbi Yosef Qafih](#), who was awarded the [Israel Prize](#) for her charitable work.^[1]

Bracha Kapach was born in Yemen. She was married to her first cousin, Yosef Kapach, at the age of eleven.^[2] Seven years later, they [immigrated](#) to Israel with their three children, one of whom died on the way. Another son, Arie, was born in Palestine.^[1]

Rabbanit Kapach's first enterprise in the country was running an embroidery workshop employing 50 Yemenite women. For over half a century, she organized holiday food packages for the needy of [Jerusalem](#). The food was packaged by student volunteers and distributed from her home in [Nahlaot](#).^[1] Kapach also collected old wedding gowns to loan to brides from poor families.^[3]

Awards and recognition[[edit](#)]

In 1999, Kapach was awarded the Israel Prize for her special contributions to society and the State of Israel.^[4] Kapach and her husband are the only married couple to have both won the Israel Prize.^[5]

From Wikipedia

<https://www.jta.org/2007/03/08/life-religion/rebbetzin-aids-jerusalem-poor>

Rebbetzin aids Jerusalem poor

By [Uriel Heilman](#) March 8, 2007 10:00am

Rebbetzin Bracha Kapach, left, speaks in her Jerusalem kitchen with a disadvantaged woman on March 9. (Brian Hendler)

JERUSALEM (JTA) — On a quiet, little-known street in one of Jerusalem's poorer neighborhoods, the line on Fridays begins to form as early as 6 a.m. outside the home of Bracha Kapach.

They come from all over Jerusalem, particularly in the weeks before Passover: men down on their luck, elderly women with meager pensions, street kids living from fix to fix, mothers with too many mouths to feed. Kapach treats them all the same. She hands them challahs or clothing or cash, wishes them a "Shabbat shalom" and sends them on their way. This is how Kapach, a diminutive Yemenite octogenarian known all over Israel for her good works, has become a lifeline for some of Jerusalem's neediest, delivering hope in the form of food packages and small kindnesses.

Kapach says it's not charity; it's her responsibility. "How can a person sit at his Pesach table and not have helped someone else for the holiday?" Kapach says. "If I help God's children, He'll help me."



רעייתו של הרב יוסף קאפח זצ"ל הלכה לעולמה. בשנות חייה השקיעה מזמנה ומרצה לטובת מפעלי חסד וגמילות חסדים ועל כך זכתה גם בפרס ישראל

מערכת כיפה

כ"ג כסליו תשע"ד, 26/11/2013 11:17

הרבנית ברכה קאפח, רעייתו של הרב יוסף קאפח זצ"ל שהיה למנהיג מרכזי בקרב [יהדות](#) תימן ולאחד ממפרשיו של הרמב"ם, [הלכה](#) היום (ג') לפנות בוקר לעולמה בגיל 92.

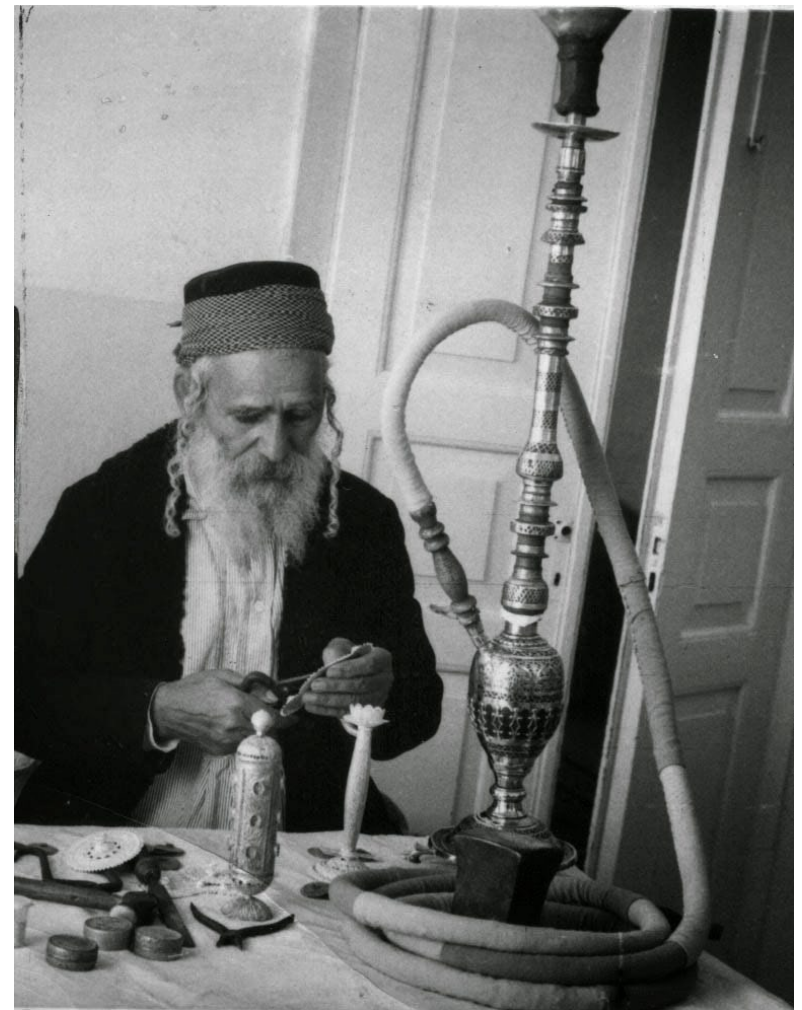
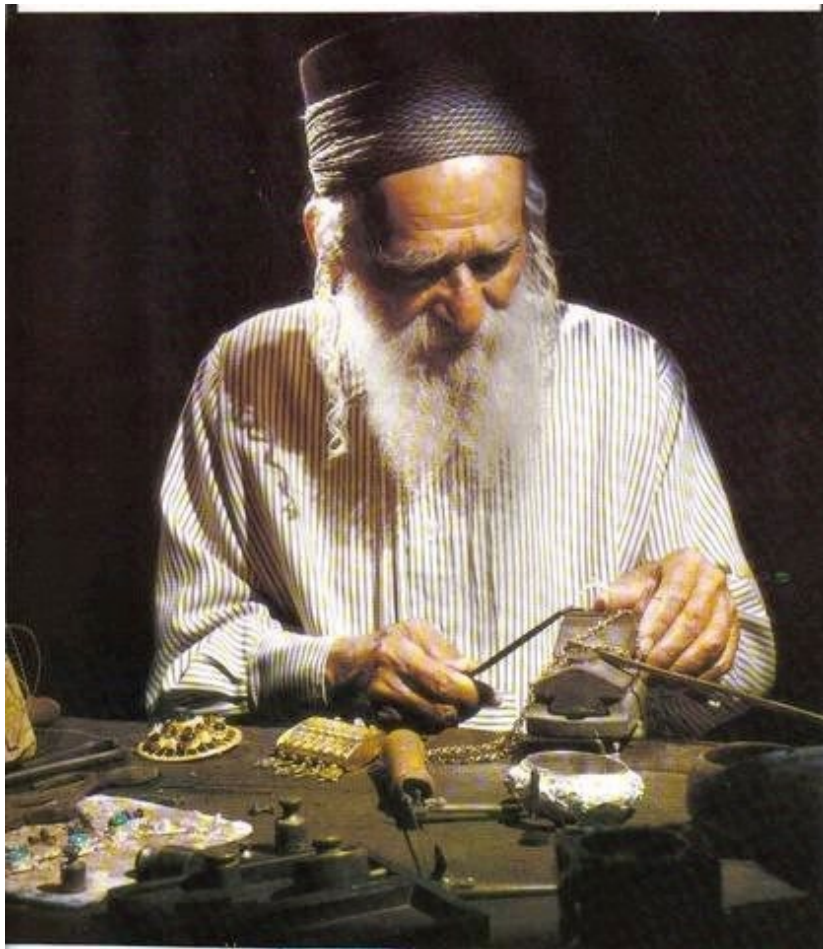
קאפח נולדה בתימן בשנת 1923 ונישאה ליוסף כבר בגיל 11. בנה הראשון נולד לה בגיל 14 ובגיל 17 עלתה עם משפחתה לישראל. המסע לארץ היה מפרך וארוך ובדרך נפטר אחד משלושת ילדיהם. עם עלייתם ארצה, נולד לבני הזוג קאפח בן נוסף.

הרבנית קאפח עסקה בחייה בפעילות צדקה וחסד: היא הקימה את עמותת "סגולת נעמי", על שם אמה, וניהלה מפעלי גמילות חסדים לאלפים. כמו כן הקימה את "בוטיק קאפח" בו התאימה ללא תשלום שמלות לכלות. הפרויקט המרכזי שלה היה ה"קמחא דפסחא" במסגרתו היא דאגה לחלוקה של מצרכי מזון לחג הפסח, למי שזקוק לכך.

על פעילות החסד שלה הוענק לה התואר "יקירת ירושלים" בשנת 1992 ואף [פרס ישראל](#) לשנת 1999, זאת על תרומתה המיוחדת לחברה ולמדינה.

במנהל לחינוך דתי הביעו היום צער על פטירתה של הרבנית קאפח. הרב ד"ר אברהם ליפשיץ, ראש החמ"ד, אמר כי מחנכים ומורים יעלו את דמותה בכיתות בחודש הקרוב. "הרבנית היתה מופת של חסד ואהבת ישראל וראוי שכולנו נלמד מדרכיה. החמ"ד ימשיך את מפעלי הצדקה שלה במסגרת התוכנית חמ"ד וחסד. בית החמ"ד אבל על לכתה ומשתתף בצער משפחתה ואוהביה", נמסר.

<https://www.youtube.com/watch?v=uyr9Cj6tJeA&feature=youtu.be>



Uncle Yosef Zadok, married to Ofra's aunt Yonah(Hamameh), Israel's most photographed Yemenite and father of modern Yemenite silver work in Jerusalem. Died at 108, was called to sign up for nursery school at age 105. 6th generation jeweler and friend to the Imam of Yemen, responsible for minting royal coinage. When the Jews left Yemen, the Imam tried to hold him back, because there were no Muslim jewelers!



סבא בן 105 הוזמן להירשם לאן ילדים

מאת שירי-לי גולן, כתבת "יריעות אחרונות"

בשופם צדוק, שנולד בתימן לפני 105 שנים, קיבל בשבוע שעבר הזמנה לירושום בגן הילדים בירושלים, הוא צחק צחק גדול. יוסף, סב ל-24 נבדלים 36 נשים (בתמונה) עם נינו אחרי ועם הזמנה המבוקשת לתיאור, לא חתגש. "זו חיתה צריכה להיות הזמנה לתימן או לגן עדין, אמר אתמול ל"יריעות אחרונות" בבירחות הרעת.

בני משפחתו האהבים של יוסף, הנמצאים סביבו כל הזמן, גאים בגילו המופלג ובשכלו הצלול. "הסוד", אמרת בתו יהודית, "הוא בתונה הכונה שלק מזה שנים, בפעילויות ובלימוד התורה". יוסף עסוק ממוקד עד ערב בלימוד תורה וחינים.

יוסף מלווה את ניניו לגן הילדים מדי פעם, ולדברי בתו "אין לו בכלל כריס בקפת חולים". מוזג העירה הזמין אותו לירישום בגן, משום שתאריך הלידה שלו ירשום כדצמבר 90 - בלי לציין שהמחבר ב"1890. עיריית ירושלים התנצלה אתמול על הטעות ואיחלה למר צדוק, שהחבר בשעתו "קיר ירושלים", אריכות ימים. (תצלום: זוס 77)

From a chapter of the doctorate thesis titled " Jewish Jewelers of Yemen in the crucible - the role and place of the Yemenite Jewish silversmith visual culture during the early days of the community and the state , " " Tel Aviv University , 2003.

עם הגיעו לירושלים, החל יוסף צדוק, האב, לעבוד עבור בתי מלאכה שונים, ובייחוד עבור שניים: טוב' ו'חזקאלי' וזאת, בזכות מעמדו בקרב הצורפים ה'וותיקים', שישבו ב'חצר בצלאל' –שם והכירוהו זה מכבר

בית המלאכה הוקם למעשה כבר ב 1950. צדוק ריכז קבוצת צורפים שעבדו בשביל בית המלאכה המשפחתי בצנעא, וכאן בארץ החל לעבוד בשביל צורפים ותיקים, כגון יוסף חבארה, אולם, קליטתם של 'חדשים' אצל ה'וותיקים' לא צלחה. למעשה, צורפים אלה ראו בבית צדוק מעין המשך ישיר של עבודתם שם. עם זאת, היה ברור לצדוק שאין מדובר בהמשך. זאת למד עוד כשעבד במפעל לליטוש יהלומים ואחרי העבודה היה מקיים 'סיורים לימודיים' בין חנויות התכשיטים שברחובות אלנבי ובן-יהודה בתל-אביב.

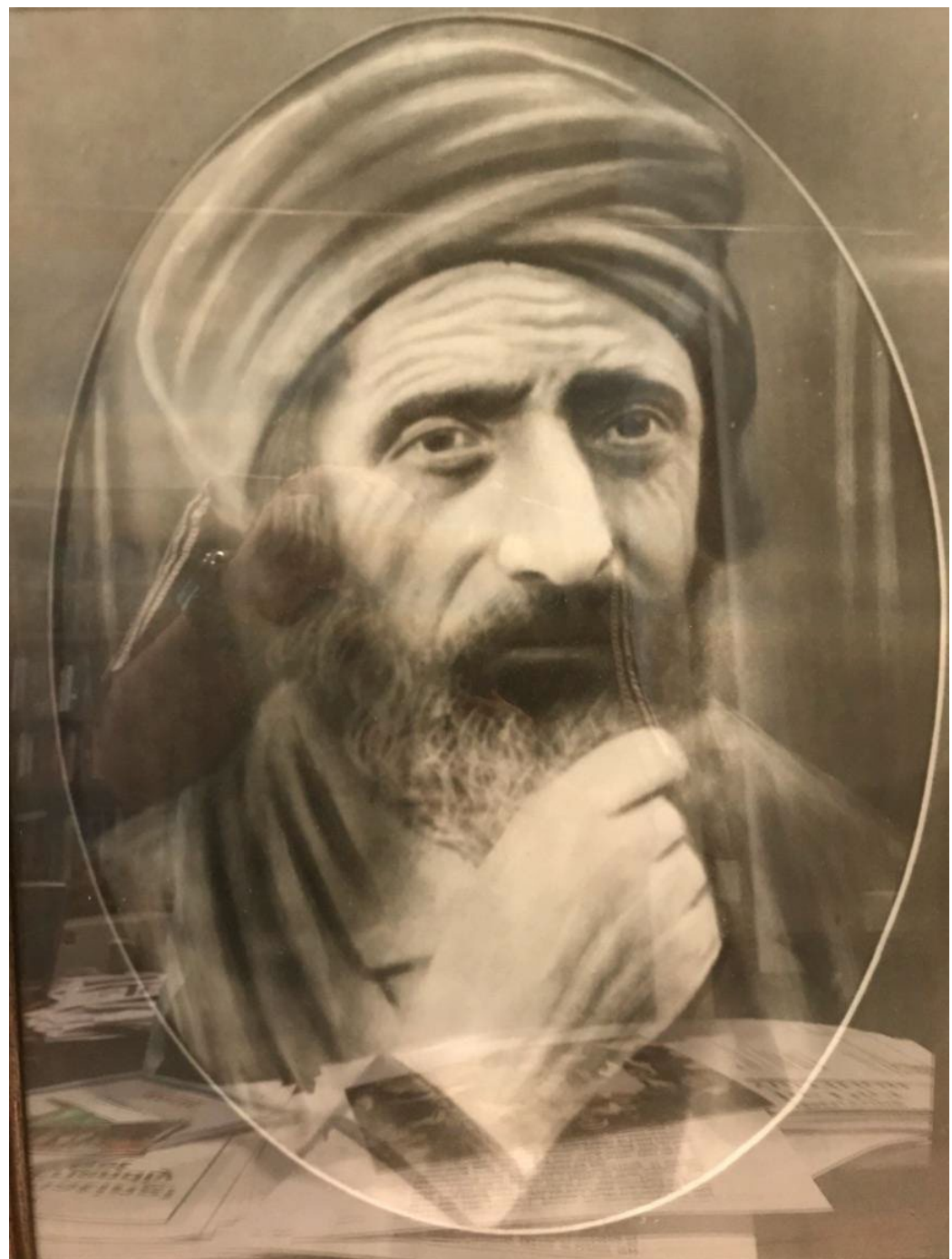
סיפור הצלחתו של בית צדוק בשנות ה-50 וה-60 מעיד על הסתגלותו הפרגמטית לתחום

הצורפות בארץ. פרגמטיות שמקורה במנגנון מסחרי-הישרדותי, שיצרה בדיעבד אמירה אומנותית סתגלנית.

He is considered responsible for introducing silver filagree style into modern jewelry. Avraham Zadok. Ofra's father, financed his first jewelry and antiques store, which he then took over, when Yosef Zadok opened Tarshish across the street.

Family pictures

Ofra's great-grandfather, on her mother's side, who came to Israel in A'aleh betamar, 1882. Stone house he built in Jerusalem still stands



Shalom Rachabi,
father of Ofra's
grand-mother,
Naomi



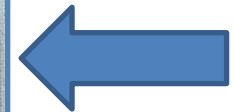
Jade, Ofra's grandmother, Naomi Zadok. Lived well past 100.
She was treated like royalty by the family, who came to visit her
every Saturday night.



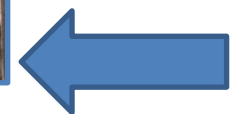
1956 Members of Zadok family at a wedding



Dror and
Ilana-center



Ofra-
center



Wedding of
Zechariah Levi
Sudi to Leah,
grandparents
of Ofra on
mother's side



Zechariah came at a young age to Eretz Yisrael, still under the Turks. During WWI , he served in the "Jewish Legion, Hagedudim Haivriim. He received British military pension. Owned a factory that made bags.

Leah was third generation Yemenite born in Eretz Yisrael. Spoke Hebrew and Yiddish

Ofra's
grandmother, on
left, dressed up
for Purim



Wedding picture of Avraham Zadok and Margalit Levi, Ofra's parents. Avraham Zadok came to Israel in the 1930's, established himself as a wholesale and retail grocer, brought in and supported his extended family when they came to Israel." Mukhtar" of the neighborhood; helped get housing, arrange for marriages, resolve disputes and charity. Margalit operated a restaurant in the neighborhood while raising the children. Avraham opened Zadok Antiques and Jewelry at the King David Hotel. Clients for his antiques and Judaica included Moshe Dayan and other Israeli government leaders to buy gifts for foreign dignitaries, and the US government.





The next generation dress up. Ofra and Norbert Weinberg at their pre-wedding party. 1971

Dror & Helene Zadok in
Traditional Yemenite
Wedding Garb

