



The Nehemia Levtzion Center for Islamic Studies

Opening Remarks by the Director of the Center

This bulletin marks the conclusion of my tenure as head of the Levtzion Center (October 2010-February 2014). The period was filled with a wide range of activity, in continuation of the policy of my predecessors, Professors Reuven Amitai and Roni Shaham, in defining the Center as a focus of research activity in a variety of topics relating to Islamic studies and the Middle East from the Middle Ages to the present.

This thrust was reflected as well in the publication of a number of important books, and by an annual lecture series featuring leading scholars from Israel and abroad. It was also reflected in collaborations with other academic bodies in the Hebrew University and elsewhere. Additionally, the pedagogic role of the Center and its link with the

community was manifested in joint initiatives with the Ministry of Education and Reches Educational Projects LTD, including the publication of a single updated volume devoted to Islamic and Arab history for high school students.

The Center has close ties with colleagues in the Faculty of Humanities – especially with the Institute of Asian and African Studies and with the Dean of the Faculty – and also gains support from the Office of the President. During the course of my tenure I was grateful to receive devoted assistance from the Center's Academic Committee and its previous chair, Prof. Rachel Milstein, and her successor, Prof. Elie Podeh. I am also grateful to the rest of the committee: Prof. Bruria Biton-Ashkeloni and Drs. Nurit Stadler, Miriam Goldstein and Liat Kozma.

Moreover, the performance of the administrative and logistic office was highly effective under Mr. Sasha Schneidmann. I thank one and all.

My successor as head of the Center, Prof. Rachel Milstein, who took office in March 2014, has a close familiarity with the Levtzion Center and its challenges, and is already leading it in new directions. I send warmest wishes for her success in this role.

Last but not least, I commend the Levtzion family and Mr. Amos Bahat, CEO of Reches Educational Projects LTD, who play an integral role in the support of the Center.

With best wishes,

Prof. Meir Hatina
Director of the Center

The Center's Mission

The Nehemia Levtzion Center for Islamic Studies was established at the Hebrew University of Jerusalem in 2004. It aims to encourage and initiate research relating to Islam as a religion and a civilization from its advent in the 7th century C.E. until today, in the Arab world, elsewhere in the Middle East, in Asia and Africa, and in the West. To fulfill this goal, the Center organizes research groups, conferences, seminars and lectures; supports individual and collaborative

research; grants scholarships; and encourages dialogue between scholars of Islamic studies and related fields. Islam is approached not only as a religion, but, more broadly, as a culture and a civilization. As such, the Center deals with a range of subjects that include religious thought and practice, material and intellectual culture, politics, society, economics, and interfaith relations.

To this end, the Center supports

interdisciplinary research in religious studies, history, the social sciences, law and other fields. Innovative research projects within specific disciplines are also encouraged and supported. The Center directs some of its activities to the general public with the aim of bringing about greater understanding of the Islamic faith and civilization. The Center's publications seek to reach a wide audience of scholars as well as the public at large.

Workshops and Conferences

1. Wills in the Ottoman and Mediterranean Regions

This workshop, ongoing during 2012-2014, sponsored by the Levzion Center in collaboration with Misgav Yerushalayim, focused on Jewish and Muslim wills in the Ottoman realm and its periphery from the early 17th century until the mid-19th century. The workshop delineated a new research field with input from experts in various areas, constituting the basis for a planned international conference in the summer of 2015.

Two encounters during the fall semester, 2013, were held at the Rabin World Center of Jewish Studies in the Hebrew University, aimed at providing comparative aspects of wills and gender in both Muslim and Jewish settings.

The first encounter, on November 25, 2013, was led by Dr. Miriam Frenkel of the Hebrew University, who discussed women's wills from the Cairian Geniza documents (mostly from the 10th-13th centuries), in which they bequeathed part of their property and money to

charity. Despite their marginal status, women in Cairo society could own property, and a will was one, or perhaps the only way they could make their voice heard and their personal wishes expressed. A will, by definition, sanctified the free wishes of the individual as a property owner. Based on analyses of wills, Frenkel found that women contributed significantly to charity through their wills. Their motives were diverse: some did so from religious motives and a desire to do good deeds before their departure from this world; others did so out of female solidarity, bequeathing money mainly to women in their family: daughters, sisters, sisters-in-law and servants. Some women were impelled by retribution aimed at hated relatives, while others acted out of weakness and coercion used by communal leaders to exploit the last moments before death. Several wills displaying such varied motivations were discussed during the encounter.

The second encounter, on December 23, 2013, was led

by Prof. Haim Gerber, also of the Hebrew University, who highlighted the active involvement of Muslim women in the Ottoman public sphere, mainly in the 17th century, particularly in Bursa and Istanbul. Gerber's vivid discussion, based on *sijill* documents and updated academic works, challenged prevailing concepts regarding the centrality of the Muslim Ottoman patriarchal social structure, the secondary position of women, and their exclusion from economic activity. On the contrary, Gerber argued, women, like men, entered the job market, engaged in commerce, and bequeathed a large share of their property to public endowments (*waqf*). A *waqf* bequest of assets constituted a sort of will, or a substitute for it, motivated by an altruistic drive or, by comparison, an egotistical wish for personal commemoration. Moreover, when women's rights were violated or usurped, they demanded them in the *shari'a* courts.

2. Judaism and Islam: Jurisprudence, Thought and Praxis in a Comparative Perspective

A conference on November 18, 2013, in the Mt. Scopus campus, devoted to the memory of Prof. Hava Lazarus-Yafeh – a world authority in the research of Islam and its culture – 15 years since her death, focused on one of the major fields of her research: The

Islam-Judaism relationship. "Intertwined Worlds," as her English-language book (1992) on the subject was titled, became a fundamental conception for many researchers who came after her. Rather than presenting a polarized picture of dissonance,

prohibition and dismissal of the "other," Lazarus-Yafeh proposed researching the two religions – Islam and Judaism – as a broad spectrum of relationships: on the one hand, as rival religions which claim ownership over divine truth and the holy

places; and on the other hand as religions that function jointly on a basis of myths, images and commandments.

The conference, sponsored by the Levtzion Center and the Department of Islamic and Middle East Studies at the Hebrew University, with the collaboration of the Herzog Center at Ben-Gurion University of the Negev, brought researchers of Judaism and Islam together. Following remarks in memory of Lazarus-Yafeh delivered by Prof. Meir Bar-Asher of the Hebrew University, in which he highlighted the breadth and the achievements of her research, three sessions were held, devoted to three main themes.

The first session was devoted to *halaka* and *shari'a*. Prof. Gidon Libson of the Hebrew University discussed the influence of the well-known Muslim philosopher al-Ghazali (d. 1111) on Maimonides' essays. Maimonides, who was familiar with his colleague's essays, did not hesitate to engage al-Ghazali in disputes, for example regarding mysticism with an emphasis on audition or "ritual concert" (*sama'*) – a practice which he viewed as a deviation from religion. Maimonides' criticism was consistent with internal Muslim disputes over the *sama'* issue in light of the rise of Sufism and its rituals, as he feared they would have a bad influence on Jewish scholars as well. Dr. Uriel Simonsohn, from the University of Haifa, explored the Islamization of Jews during the formative period of Islam

through the prism of responses by the Babylonian ga'onim and their treatment with the difficult challenge to the very existence of the community. Simonsohn showed that despite rigidity and prohibition, a stance of legal flexibility was also adopted toward converts to Islam or to those who repented and wished to return to Judaism.

Responding, Prof. Yaron Ben-Naeh, from the Hebrew University, illuminated comparative points regarding the issue of Islamization in particular and Jewish-Muslim relations in the Ottoman Empire generally, mainly in the 17th and 18th centuries, describing them as fluid and mutually influential in the areas of economics, society and culture.

The second session dealt with religious scholarship. Prof. Binyamin Abrahamov, from Bar-Ilan University, discussed the concept of the *awliya'* ("friends of God"), developed by the mystic Ibn al-'Arabi, and whether it could challenge the status

of the Prophet Muhammad as the last of the prophets, in comparison to the discourse in Judaism. Dr. Ayala Eliahu, from the Hebrew University, shifted the emphasis from mysticism to philosophy – a neglected field in research – and explored the reciprocal relationship between Muslim and Jewish philosophy, pointing to intercultural dialog and ecumenical concepts.

Responding, Prof. Haggai Ben-Shammai, from the Hebrew University, emphasized the importance of adopting comparative research in philosophy. In regard to prophesy, Ben-Shammai noted that the *wali*, or saint, is perceived as someone who is very close to God and has the attributes of a prophet, but nevertheless has a lower status.

The third session was devoted to religious practice. Prof. Yoram Bilu of the Hebrew University discussed beliefs and practices connected with devils, which Moroccan Jews brought with them when they emigrated



Prof. Haggai Ben-Shammai's lecture

to Israel during the 1950s and 1960s, and how these beliefs survived immigration and modernization. Another Jewish practice, identified by Dr. Miriam

Frankel of the Hebrew University, related to Jewish cemeteries, as described in documents in the Cairo Geniza. The cemetery, where the living met the dead,

was the venue where the Jewish community gathered during times of tragedy or threat to pray for rescue and carry out rituals of atonement and forgiveness.

3. The Hidden and the Revealed: Aspects of Muslim Mysticism in Comparison to other Mystical Traditions

On December 31, 2013, the Levtzion Center, the Department of Arabic Languages and Literature, and the Center of Christian Studies at the Hebrew University marked the retirement of Prof. Sara Sviri, a renowned scholar of Islamic mysticism, history, thought and rituals. In opening remarks, Prof. Meir Bar-Asher of the Hebrew University pointed to Sviri's extensive contributions to the study of Sufism in the areas of phenomenology, textual reading, terminology and anthropology. Sviri's numerous studies, Bar-Asher Added, are deeply grounded in the world of texts as well as in cultural spaces and interactions.

The first session provided comparative perspectives on mysticism in Judaism, Hinduism and Islam. Prof. Menachem Lorberbaum, of Tel Aviv University, discussed the possibility of identifying mystical aspects in the rational approach of the Maimonides, as reflected in his book "Guide for the Perplexed." Prof. David Shulman, from the Hebrew University, relating to the Hindu milieu of the 15th century,

focused on compilations of poems of love and yearning for the loved god (Hari Krishna). Dr. Salman Bashier, from the Van Leer Jerusalem Institute, in deciphering the essence of the Sufi experience, described it as movement between two worlds – earthly and spiritual – given to perpetual disquiet due to the wish to disconnect from the human environment and unite with God. The Sufi experience, Bashier claimed, is personal and transcends all rational judgment.

The second session was devoted to theosophic, literary and practical aspects of mysticism in Islam. Dr. Michael Ebstein of the Hebrew University focused on the doctrine of Abu al-Qasim ibn Qusayi in Andalus (d. 1151). He showed that Ibn Qusayi was an ascetic and hermit, although not necessarily a Sufi, and that the sources of his inspiration in fact emanated from the conceptions and perceptions of the Isma'ili Shi'is, such as eschatology and messianism, or the repair of the world by the chosen of God (*wali*). The case of Ibn Qusayi leads Ebstein to conclude that there was a Shi'i

influence on Muslim mysticism, which also demands the adoption of a broader typology in researching Muslim mysticism.

Ella Almagor, a historian of the Middle Ages, focused on Sufi elements in the essays of Usama ibn Munqidh (d. 1188) and Abu al-Faraj ibn al-Jawzi (d. 1200). While Ibn Munqidh was a good Muslim who lived in Damascus near the graves of saints and was not familiar with Sufism, his colleague Ibn al-Jawzi, a Hanbali jurist, was familiar with Sufism, yet he argued against perceptions and practices that had penetrated it, which led it to fanaticism and exaggerated ritual ecstasy. Nevertheless, his fundamentalist criticism did not invalidate the principles of Sufism. Prof. Itzhak Weismann, of the University of Haifa, focused on the reciprocal relationships between the revealed and the hidden in the perception of the Naqshbandiyya order that originated in Anatolia at the end of the 13th century. Identifying with the revealed, the order granted primacy to the *shari'a*, adopted its rituals, and displayed an active involvement

in social and political life. Identifying with the hidden, the order emphasized the superiority and distinctiveness of the Naqshbandi, who was ever present with God and was able to reach high levels of seclusion even when he is involved in political activism.

Summing up the conference, Prof. Sara Sviri of the Hebrew University emphasized the need to adopt an interdisciplinary approach in researching the varied types of religious experiences, as well as the importance of dialogue between textual, philological and comparative research.



Prof. Sara Sviri's concluding notes

4. Sufism in Modern Times: Islamic Universalism vis-a-vis Islamic Radicalism

A research group sponsored by the Levtzion Center and the Alliance Center for Iranian Studies at Tel Aviv University was established at the end of 2013 to explore the contemporary revival of mysticism in the Muslim world among both Sunnis and Shi'is, and in the shadow of Islamic radicalism. Since over the course of Muslim history Sufi culture served as a nonsectarian bridging agent, the research group devoted this workshop to exploring the extent of this function in modern times as well.

An opening event took place on January 6, 2014, moderated by Prof. Sara Sviri of the Hebrew University. Dr. Michael Ebstein, of the Hebrew University, outlined an early

historical basis for a discussion of reciprocal relations between Sunni mysticism and the Shi'i culture, with an emphasis on the Isma'iliyya in the Middle Ages. Both cultures reveal a common

denominator in perceptions and concepts such as friends of God (*awliya'*), concealing one's faith (*taqiyya*), esoteric elements and the concept of the hidden righteous. In the transition



Dr. Michael Ebstein's lecture

to modern times, Ebstein pointed out, the Isma'iliyya, and the Isma'ili Institute in London, played an important role in disseminating mystical ideas as a counterweight to religious fundamentalism and as a bridge between Islam and the West. Dr. Irit Beck, of Tel Aviv University, pointed to

the ongoing importance of African Sufism, as in Nigeria and Somalia, in instilling tolerance and intercultural dialogue between Muslims and Christians there, despite the ascent of radical Islam in the 19th century to this day. Dr. Elisheva Machlis, of Tel Aviv University and the Hebrew University, exploring

the status of Sufism under the revolutionary regime in Iran, found that despite the puritanical policy of the clerical regime, Sufi culture has not disappeared and is evident in continued mystical poetry, intellectual and religious discourse, film, and pilgrimages to the graves of saints.

5. Palestinian Literature in Israel and the Question of Modernism

Ever since its establishment in 2004, one of the aims of the Levtzion Center was to foster academic ties with institutions that function in the Arab sector in Israel. In the past, the Center has collaborated with Al-Qasemi College in Baqa al-Gharbiyya, and more recently with Center for the Study of Language, Society and Arab Culture in Beit Berl College. Arabic literature, poetry and music were explored by the Levtzion Center in the past with the goal of gaining familiarity with this multifaceted culture. The conference devoted to Palestinian literature in Israel, which took place on January 19, 2014, at Beit Berl College signifies an additional area of collaborative academic activity, and the promotion of dialogue between Jews and Arabs.

The conference focused on modes of expression and artistic techniques as well as content dealing with deconstructing myths and breaking down taboos in Palestinian Arab self-expression in Israel. The spokespersons – researchers, authors and poets – illuminated an array of Arabic works written in Israel by people of all ages, both men and women, dealing with such key issues as national identity, attitudes toward modernism, religion and gender, as well as the relationship with the state and with the majority Jewish population.

The various lectures exposed writing that was lively, multi-faceted, challenging and unconventional – material with which the Jewish audience is,

regrettably, unfamiliar. In the best case, the Israeli public is aware of key figures who molded Arabic poetry and prose in Israel, such as Rashid Husayn, Hanna Abu Hanna, Emile Habibi, Mahmoud Darwish and Samih al-Qasim, but not other new, innovative voices, especially among the young generation. Joint Arab-Jewish academic conferences such as this, and the ones that will follow, are an important means to remove the barrier of ignorance regarding the other. Another, more effective means is intensive support for more translations of works in both languages.

Panel Discussions

1. On January 1, 2014, the Levtzion Center, in collaboration with the Mt. Scopus Bloomfield Library for Humanities and Social Sciences, dedicated an evening to a discussion of the Palestinian ethos of "the key." The myth of the Palestinian key (to former homes and, by extension, lands) is the ultimate expression of the Palestinian right to return, and has been perpetuated and commemorated in varied cultural formats, including painting and sculpture, the media and film, dance, song, caricature, and in physical

reinforce the myth of the key as a cornerstone in the conflict with Israel, and to prevent other voices of empathy and compromise from developing in the local discourse. The myth of the key has proven to be an effective tool in sustaining the Palestinian narrative of victimization and suffering, but also of tenacity regarding the goal and the claim for historical justice. It is a masterful symbol, clear and concrete, which is reflected in the physical condition of the refugees, while simultaneously it is a central pillar of the culture

than realistic character, in that it is impossible to return all the refugees to the area of the State of Israel, and thus the Palestinian leadership should demand relative rather than absolute justice.

Roni Shaked, a doctoral student at the Hebrew University, noted that the key is not only a symbol but also a force that defines reality and guides the Palestinian vision toward the future. Prof. Amikam Nachmani, of Bar-Ilan University, closing the session with a comparative discussion of the role of symbols in other national struggles, emphasized the dynamic character of symbols in response to the circumstances of time and place.



Prof. Amikam Nachmani's lecture

spaces, especially in the refugee camps in wall drawings and graffiti. This range of commemorative formats reinforces the collective historical memory and strengthens the national Palestinian narrative regarding the Israel-Palestinian conflict, revealing its importance as a major pedagogic tool and a vital means in molding the Palestinian nation. The event was moderated by Prof. Elie Podeh of the Hebrew University.

Prof. Daniel Bar-Tal, of Tel Aviv University, emphasized the perpetual Palestinian need to

of the conflict.

Author and journalist Oudeh Basharat emphasized that the Palestinian key was an expression of the nostalgia for home, groves and places that were etched in the personal and collective memory. The fact that the Palestinian refugees in Jordan, Syria and Lebanon did not become full-fledged citizens in those countries only strengthened their refugee status - and the key - as symbols of a just solution. Yet, Basharat pointed out, the myth of the key has more of a philosophical

2. On January 13, 2014, the Levtzion Center, the Truman Institute for the Advancement of Peace, and the Turkish Forum at the Hebrew University held an evening devoted to a discussion of a festschrift in honor of Prof. Amnon Cohen, a well-known scholar of the Ottoman Empire with a particular interest in Palestine, Egypt and the Fertile Crescent. The volume, *The Ottoman Middle East*, was edited by Eyal Ginio and Elie Podeh (Leiden: Brill, 2013). The compilation, devoted to various political, social, economic and cultural aspects of the Ottoman Middle East, uses a variety of sources ranging from archival documents to visual ones, offering new insights into the matrix of life during the long period of Ottoman rule.

The main lecture, delivered by Prof. Amy Singer of Tel Aviv University, surveyed Cohen's

important contribution to the research of Ottoman history in several key areas, which has stimulated continued research by his successors. First, he enriched extant knowledge about the Land of Israel / Ottoman Palestine generally, and about the Jews of Jerusalem in particular. Secondly, he enriched knowledge about the status of the Arab-speaking provinces in the Empire, including North Africa – regions largely neglected by researchers whose interest was the imperial

center. In Singer's view, an understanding of the history of the Ottoman Empire is not possible without knowledge of its regional history. Thirdly, Cohen researched archival sources with a focus on *sijill* documents which contained historical treasures in the fields of society and economics. This multi-faceted contribution, Singer pointed out, is also reflected in the articles in the compilation, a testimony to Cohen's ongoing legacy.

In closing remarks, Prof. Amnon

Cohen cited the importance of the Ottoman archives as an inexhaustible and authentic source of historical research. He pointed out the symbolism of the festschrift, which opens with an article by his teacher, Bernard Lewis, dealing with the relationships between the Ottoman Empire and Europe, and closes with an article by his pupil, Amy Singer, dealing with public kitchens (*imaret*) in the Empire, a scholastic continuum that reflects the wealth and development of research about the Ottoman Empire.

Guest Lectures

1. Dr. Guy Burak of New York University lectured at the Levtzion Center, on November 27, 2013, on the topic "The Debate over the Formation of a School of Law (*madhhab*) in the Ottoman Empire." The lecture challenged the widespread research narrative that the involvement of the Ottoman state in the judicial realm, and its codification, began only during the 19th century, prompted by modernization and the encounter with the West. Burak, relying on an array of sources in Turkish and Persian, shows that this involvement can be traced as far back as the 15th century, and even earlier, when the Ottoman dynasty adopted the Hanafi legal rite as the official system in the Empire, accompanied by aggressive intervention in its formation. This intervention, which persisted into the 16th century, was reflected in the establishment of a well-organized hierarchical scholastic system supervised

by Sheikh ul-Islam; creating an official genealogy of the Hanafi establishment (*tabaqat*); and basing this system on a binding corpus of texts.

Responding, Prof. Haim Gerber, of the Hebrew University, disputed Burak's thesis, arguing that the Hanafi system under the Ottoman Empire was characterized by a diversity of authorities, with the Sheikh ul-Islam responsible for Istanbul only, and did not acquire any special legal status. Moreover, the Ottoman state legislated rules of its own, for example in criminal law, which did not necessarily accord with *shari'a* law, demonstrating that the *shari'a* was wanting in the realm of state management, and explains the maneuverability available to the ruler.

2. On December 9, 2013, Mr. Aaron Rock-Singer, a PhD candidate in Near Eastern Studies at Princeton University

and an affiliated scholar at the Levtzion Center, lectured on "Elite and Popular Participation in the Textual Culture of Islamic Magazines in Egypt, 1976-1981." The lecture, focusing on Islamic magazines in Egypt between 1976 and 1981 as a central venue for the negotiation of key issues of the Islamic revival, addressed two key questions: On what basis did the negotiations proceed, and what were the respective roles of the elites and non-elites therein? The lecture made use of theories of European textual culture to examine four Islamic magazines in Egypt during this period: *al-Da'wa* (Muslim Brotherhood), *al-I'tisam* (loosely aligned with the Salafi Jam'iyya Shar'iyya), *Minbar al-Islam* (published by the Supreme Council for Islamic Affairs), and *al-Azhar* (the organ of the Islamic Research Academy at al-Azhar). In doing so, the lecture highlighted the roles of "editor," "writer" and "reader" in shaping and debating the Islamic resurgence.

3. On December 30, 2013, Dr. Elisheva Machlis, of Tel Aviv University and the Hebrew University, lectured on "Ali Shari'ati's Contribution to the Islamic Revolution: The Centrality of Man in a Comprehensive Notion of Islam." The lecture focused on Shari'ati's unique understanding of *tawhid* (the unity of God), which laid the basis for his activist perception of religion. Shari'ati, one of the main ideologists of the Islamic

Revolution in Iran, diverged from the traditional meaning of this axiomatic article of faith in order to provide man with a pivotal role in the practice of an all-inclusive Islam. For Shari'ati, *tawhid* was not only the theology of monotheism, but a world view that encompasses nature, spirit, intellect, politics and religion. He thus created a merger between a holistic approach to Islam promoted by both Sunni and Shi'i Muslim reformists, and an existentialist world view tied

to a religio-philosophical basis. In this novel exchange with existentialism, Shari'ati sought to transform Shi'i Islam into an all-encompassing faith, reaching its full potential through political action. His aim was to mobilize the Iranian intelligentsia to lead an Islamic revolution by relying on a dualist Muslim-existentialist vocabulary. The result, he believed, would be a new inter-connectivity between God, man, this world, and the hereafter.



Mr. Aaron Rock-Singer's lecture (c.)

Dr. Eldad Pardo, of the Hebrew University, serving as discussant, emphasized Shari'ati's contribution to Shi'i activism and his accessibility to his target audiences of students and intellectuals whom he represented. Yet, he was too theoretical and eclectic in his perceptions, and ultimately it was religio-legal scholars such as Khomeini, Mahmud Taleqani and Murtada Mutahhari who essentially molded the revolutionary ideology and led the Islamic Revolution.

Affiliated Scholars

Eli Alschech (Ph.D., Princeton University, 2004), a visiting scholar at the Hebrew University since 2011. Research interests: Islamic law, Islamic religious scholarship, early Islamic history, Islamic criminal law, Islam and human rights, Islam and the state; interdisciplinary theories of privacy. Co-author (with Nimrod Hurvitz), *The Clash within Islam: Making Sense of Muslim Fundamentalism* (under review).

Elisheva Machlis (Ph.D., University of Cambridge, 2010), a research fellow at Tel Aviv University's Center for Iranian Studies. Research interests: Modern Iraq, Contemporary Islam, Shi'i thought and politics. Her forthcoming book (at press): *Shi'i Sectarianism in the Middle East: Modernization and the Quest for Islamic Universalism* (London: I.B. Tauris).

Aaron Rock-Singer (Ph.D. candidate in Near East Studies, Princeton University). His research project is titled: *Between Text and Contestation: Islamic Magazines and Religious Revival in Egypt, 1976-1981* (supervisor: Prof. Muhammad Qasim Zaman, Princeton University).

Roy Vilozny (Ph.D., Hebrew University, 2012), a lecturer in the Hebrew University Department of Arabic Language and Literature, Polonsky Postdoctoral Fellowship at the Van Leer Jerusalem Institute, and fellow at the joint *Biblia Arabica* project of the Free University of Berlin and Tel Aviv University. Research interests: Shi'i literature, religious thought and theology in the 9th-11th centuries, religious minorities, and depictions of the Arab-European encounter in Arabic fiction.



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