



המכון לחקר היחסים בין יהודים, נוצרים, מוסלמים
Center for the Study of Relations between Jews, Christians, Muslims
معهد دراسة العلاقات بين اليهود والنصارى والمسلمين

WOOLF
INSTITUTE studying
relations
between
Jews
Christians
& Muslims

Tradition and Transition in Jewish, Christian, and Muslim Cultures

24–26 June 2012

at

Lucy Cavendish College, Cambridge

Registration form available at

<http://www.woolf.cam.ac.uk/events/details?year=2012&month=6&day=24#ID359>

For all enquiries, please contact Emma Harris at eth22@cam.ac.uk

Sunday, 24 June 2012

18.15 Opening remarks

- The Rt Hon The Lord Woolf of Barnes (Patron, Woolf Institute and Chancellor, The Open University of Israel)
- Ed Kessler (Executive Director, Woolf Institute)
- Hagit Messer-Yaron (President, The Open University of Israel)
- Bat-Zion Klorman-Eraqi (Director, Center for the Study of Relations between Jews, Christians, Muslims, The Open University of Israel)
- Lars Fischer (Academic Director, CJCR)
- Ora Limor (former Vice President for Academic Affairs, The Open University of Israel)

19.15 for 19.30 'The fair maiden': Sephardi songs from Muslim Lands. A lecture given by UCL's Hilary Pomeroy with musical illustrations from Lucie Skeaping and Jon Banks (of *The Burning Bush*, <http://www.theburningbush.co.uk/>).



Hilary Pomeroy teaches the culture of Sephardi Jewry in the Department of Hebrew and Jewish Studies, UCL. Her special field of research is the Sephardi ballad. She lectures internationally on the subject and has taken part in presentations and work shops with musicians such as Yasmin Levy and Lucie Skeaping. Her publications include a book on a rare manuscript collection from Morocco. She has chaired the British Conference on Judeo-Spanish Studies since 1995.



Lucie Skeaping is a musician and broadcaster who presents BBC Radio 3's long-running series The Early Music Show. She is Director of The Burning Bush (traditional Jewish music) and the City Waites (17th-century English popular music). Collaborations include the National Theatre, Shakespeare's Globe and Rambert Dance Company. Publications include Broadside Ballads (Faber Music, Winner Best Classical Music Book Award 2006) and Let's Make Tudor Music (Stainer and Bell, TES award). She is co-author of The English Dramatic Stage Jig, to be published by Edinburgh University Press in 2013.

Jon Banks is a specialist in Oriental string instruments, playing with groups including The Burning Bush, The Dufay Collective, the Jocelyn Pook Ensemble and ZRI. Other current projects include collaborations with the Palestinian group Al-Ashekeen and the Persian Parvaz Ensemble. Jon lectures on Middle Eastern music at Anglia Ruskin University and recent publications include a book, The Instrumental Consort Repertory of the Fifteenth Century, and a chapter on the Renaissance for the forthcoming Cambridge History of Musical Performance.

Monday, 25 June 2012

Morning panel: 9.00–10.30

Refreshments: 10.30

Morning reading session: 11.00–12.30

Space (Panel Chair: Josef Meri, CMJR, Woolf Institute)

- Ishay Landa (The Open University of Israel), *Anti-Dionysus: a Judaeo-Christian critique of the Nietzschean space*
- Joachim Schlör (Southampton), *Beyond the secularization paradigm – the creation of urban space through religious practice in 19th-century Europe*
- Laura Vaughan (UCL), *Urbanity, discontinuity and diversity: the significance of place in Jewish East London*

12.30 Lunch

Afternoon panel: 14.00–15.30

Refreshments: 15.30

Afternoon reading session: 16.00–17.30

Family (Panel Chair: Shana Cohen, CMJR, Woolf Institute)

- Tali Artman (Hebrew University and The Open University of Israel), *Prostitution? (Not) in my family! On community boundaries and the sacred*
- Maria Diemling (Canterbury Christ Church), *Wet-nursing as a case study in Jewish-Christian relations*
- Bat-Zion Eraqi Klorman (The Center for the Study of Relations between Jews, Christians, Muslims, The Open University of Israel), *Polygamous practices: tradition in Yemen, transition in Palestine*

18.00 Keynote lecture: Ada Rapoport-Albert (UCL), *Judaism, Christianity and Islam in the Mystical-Messianic Doctrine of Jacob Frank (1726–1791)*



Ada Rapoport-Albert's lecture will examine Frank's exposure, at various points in his life, to both Christianity and Islam. It considers the impact of these exposures on the evolution of his critical stance towards Judaism, Islam, as well as various forms of Christianity, within whose Catholic fold he developed his own sectarian doctrine.

Ada Rapoport-Albert is Professor of Jewish Studies and chairs the Department of Hebrew and Jewish Studies at UCL. Her book Women and the Messianic Heresy of Sabbatai Zevi, 1666–1816 was published recently by the Littman Library of Jewish Civilization. She is currently completing a book entitled Female Bodies – Male Souls: Asceticism and Gender in the Jewish Mystical Tradition, and is a member of an international team producing a collaborative new history of Hasidism.

19.30 Drinks

20.00 Conference dinner

Tuesday, 26 June 2012

Morning panel: 9.00–10.30

Refreshments: 10.30

Morning reading session: 11.00–12.30

Art & Music (Panel Chair: Merav Rosenfeld Hadad, University of Cambridge)

- Ophir Münz-Manor (The Open University of Israel), *Ut Pictura Poesis? On the connections between liturgical poetry and mosaic pavements in late antique churches and synagogues*
- Lars Fischer (CJCR), *Adorno and the Bilderverbot*
- Aaron Rosen (KCL and CJCR), *The changing face of Abrahamic hospitality*

12.30 Lunch

Afternoon panel: 14.00–15.30

Refreshments: 15.30

Afternoon reading session: 16.00–17.30

Exile (Panel Chair: Bat-Zion Klorman-Eraqi, Center for the Study of Relations between Jews, Christians, Muslims, The Open University of Israel)

- Amer Alhafi (Al al-Bayt University), *Exile in the Holy Qu'ran*
- Mustafa Kabha (The Open University of Israel), *The fall of the Arab-Muslim state in Spain and the evolution of its themes in Arab-Muslim historiography throughout the generations*
- Haggai Erlich (Tel Aviv University and The Open University of Israel), *Christianity, Islam, Judaism – Ethiopia, exile and interreligious conceptualization*

17.30 Closing remarks

Abstracts

Space



Ishay Landa (The Open University of Israel)

Anti-Dionysus: a Judaeo-Christian critique of the Nietzschean space

In *The Gay Science* (1882), Nietzsche's madman proclaims the death of God, and with it the absurdity and cruelty of existence which underpins life in a post-religious age: "Whither are we moving? Away from all suns? ... Are we not straying through an infinite nothing? Do we not feel the breath of empty space? Has it not become colder?"

The cold space left in the aftermath of the demise of religious belief essentially corresponds, I will argue, to the inhumanity of a consolidated capitalist society, where the weak were left unprotected, and the strong reigned supreme. Nietzsche fiercely attacked the Judeo-Christian tradition as a vehicle of slave morality and social solidarity standing in the way of "selection". His intervention was meant to ensure that such void would furnish an exuberant, creative and playful hunting ground for the strong; while the great majority would assume a passive and submissive position.

Yet, interestingly, authors writing broadly within the Judaeo-Christian tradition – Christians, Jews as well as atheists committed to preserving and accentuating the humane aspects of the Western religious tradition – were soon to mount a challenge an elitist agenda. In reality, as a reading of certain of Dickens' novels will suggest, even before Nietzsche had formulated his influential notion of atheism, voices were heard denouncing the modern industrial space as cold, inhuman and abusive, one standing in need of a re-introduction of pity, as well as piety. This critique became more focused, varied and creative in the decades that followed: whether directly engaging in critical dialogue with Nietzsche, or indirectly contesting Nietzschean – as well as comparable Darwinian and existential – ideals, writers as diverse as I. L. Peretz, Ödön von Horvath, G. K. Chesterton, Kafka, Agnon, G. Greene or C. S. Lewis, have tried to reaffirm and renew the Judaeo-Christian legacy so as to render it relevant to meeting the challenges of the modern world. In this talk, my aim will be to sketch the social and ideological context for their writings, analyze some of their main claims and strategies, and assess their measure of success and the degree of abiding relevance their ideas possess for our own times.

Ishay Landa, PhD (2004) in History, Ben-Gurion University, Israel, is Visiting Senior Lecturer of History at the Israeli Open University, in Ra'anana (since 2009). His research interests include Nietzscheanism, Marxism, political theory and popular culture. His work has been published in journals such as the New Left Review and Historical Materialism, and he has written two books: The Overman in the Marketplace (Lexington, 2007) and The Apprentice's Sorcerer: Liberal Tradition and Fascism (Brill, 2009). He has received several scholarships, notably the Alon Fellowship for Outstanding Young Researchers, the Council of Higher Education, Israel (2009–2012); Minerva Fellowship with distinction: named after Gerhard Martin Julius Schmidt (2006–2008), for post-doctoral research conducted at Braunschweig TU, Germany; and the Kreitman Foundation Fellowship at Ben-Gurion University of the Negev (2000–2004).

At present, Landa is working on the development of a comprehensive textbook for the Open University on The Historical Roots of European Fascism. His current research re-evaluates the historic significance of modern mass consumerism, going against the grain of its wholesale “pessimistic” condemnation, which cuts across traditional boundaries separating the political “left” from the “right”. The study is a combination of a historical approach – documenting and comparing several seminal positions, as expressed in the writings of such diverse authors as Marx, Nietzsche, Weber, Jünger, C. Schmitt, Adorno, Fukuyama or Badiou – with a theoretical attempt to stress the need to conceptually disengage capitalism and consumerism, and understand them as distinct, indeed potentially antagonistic forces.



Joachim Schlör (Southampton)

Beyond the secularization paradigm – the creation of urban space through religious practice in 19th-century Europe

Until quite recently, most historians were convinced, that the social and philosophical developments since the late 18th century, enlightenment, industrialization, and urbanization, have brought about a more secular society and a general loss of the importance and influence of religion. This view has been challenged by newer research. I would like to present and discuss results of a (European Association of Urban History) conference panel whose contributors collected and analyzed evidence for new forms of an urban and modern religious culture in different European cities, East and West, throughout the 19th century. My main emphasis will rest on public debates about the Jewish “sabbath border”, the eruv, and its interaction with other, both secular and religious forms of cultural practice which create, maintain, change and construct urban spaces.

Joachim Schlör received his PhD from Tübingen University with a dissertation on urban nightlife (Nights in the Big City: Berlin, Paris London 1840–1930) and his Habilitation from Potsdam University with a study of the urban character of modern Jewry (Das Ich der Stadt: Debatten über Judentum und Urbanität 1822–1938). Further publications include a book about the history of Tel-Aviv and a cultural history of German-Jewish emigration to Palestine in the 1930s. He is currently Professor for Modern Jewish/non-Jewish Relations at the University of Southampton.



Laura Vaughan (UCL)

Urbanity, discontinuity and diversity: the significance of place in Jewish East London

The history of Spitalfields and the East End of London as first point of settlement and a landscape for the construction of a new way of life is well known in a variety of scholarly spheres. This paper brings into this discussion the architectural theories and methods of space syntax in order to provide an evidence base for measuring the role of spatial structure in forming immigrant society in general and minority religious society in particular. Spitalfields is the focus since whilst it has been labelled as the “ghetto” it has – for three centuries – enabled the accommodation of difference

whilst maintaining religious identity for the successive waves of the Huguenots, Jews and Bangladeshis who have settled there. Research by the author into the spatial, economic and social structures of the district concludes that, depending on the location, the longevity of the settlement and the way in which the street network is utilized, immigrant settlement patterns can provide for the sustenance of communal, cultural and religious activity, the construction of social networks and thus the self-support for the group as it makes first footings in the wider culture. Space syntax research shows that in complex societies containing many and varied communities, public space can be structured so as to enable the encounters between different social groups, both spatial and “transpatial”. For members of minority religions, social solidarities will shift in time and space, so that an individual can express different solidarities throughout the course of a day or week and in different patterns within the urban realm.

Laura Vaughan is Professor of Urban Form and Society and a member of the Space Syntax Laboratory at University College London (UCL). Her research focuses on using space syntax as a theoretical framework and methodology to study the relationship between micro- and macro-scales of urban form and society and to this end she has been collaborating with geographers, historians and social scientists for over a decade. She has an extensive track record of funded research into immigrant settlement patterns, poverty areas and town centres and has published widely on these topics. She is currently developing research into ethnically mixed cities such as Jerusalem, Nicosia and Belfast as well as work with epidemiologists on urban design and public health. Laura studied architecture at the Bezalel Academy of Art and Design, Jerusalem and took her MSc Advanced Architectural Studies and PhD Architecture at the Bartlett, UCL.

Family



Tali Artman (Hebrew University and The Open University of Israel)

Prostitution? (Not) in my family! On community boundaries and the sacred

In both Judaism and Christianity family is an institution which mediated sanctity to everyday life. But what happens when one of the family members turned to not so holy practices? Early Christianity and Rabbinic Judaism shared ambivalence towards prostitution, and prostitutes. The genealogy lists of the house of David (and Jesus) include women who were suspected of prostitution or clearly practised it. A link between prostitution and the holy is thus made, and we find the abject in the heart of the holy.

Both Christianity and Rabbinic Judaism also told stories of prostitutes who were born to families of the inner religious circle, and somehow found their way out of the state of prostitution. Mary, the niece of Abraham, as well as the grandsons of Rabbi Tarfon and Rabbi Simon, return to the learning community, even after choosing a life of prostitution. But a closer look at the stories reveals both a gender and a religious difference. As the road of the repenting Jewish men and Christian women (nuns) is opened to return to their learning community, the only path opened for Jewish women back to the sacred is via the family: they either go back to their husbands, or marry.

Christianity and Judaism also differ regarding the question of the responsibility of the family for its erring members. While Abraham saves his niece, who sinned, from the brothel, in at least two rabbinic tales, the redeeming family member first wants to assure himself that the prostitute did not really serve as a prostitute or sinner.

Because of the fact that in the Rabbinic stories retired prostitutes are wedded, it seems that only those prostitutes who managed not to become one with their “role” can be saved. This is, of course the opposite of what becomes of Mary.

The structure thus respectively formed is perplexing: on the one hand, Christianity pushed the prostitute and repenting prostitute as far as possible from marriage and a normative sexual life, but on the other hand, it did not ascribe the same importance, and in fact holiness, to the institute of the family and procreation as Rabbinic Judaism did. The Rabbis, who sanctified the family, allowed the prostitute to re-enter it, if s/he maintains emotional and physical “purities” that indicate that his/her religious identity remained intact.

Tali Artman-Partock PhD received her bachelor degree in Psychology and Hebrew literature, her masters in Rabbinic Literature, and her PhD in Early Rabbinic and Christian Literature, analyzing the concept of Parrhesia, from the Hebrew University Jerusalem. She currently teaches Rabbinic literature, comparative religion and literary theory at the Hebrew University while undertaking a post-doctoral research project On Prostitution and Identity formation in Rabbinic literature and contemporary Christianity, at the department of History Philosophy and Jewish Studies at the Open University of Israel. She is also the Deputy Director of the Intercultural Index of Motifs project at the Hebrew University. Artman-Partock has been a research fellow at the Hartman Institute, Jerusalem,

the Simon Dubnow Institute at the University of Leipzig, and the Lafer Center for Gender Studies in Jerusalem. She has won some of the most prestigious prizes in her field, including the Guggenheim Jewish ethics award, the Warburg award, and the J. Heinemann Award. Artman has published articles in the Jerusalem Studies in Hebrew Literature, Madaei Hayadut and other Jewish Studies journals. Her research interests include the Jewish-Christian dialogue, gender studies, folklore, and hermeneutics.



Maria Diemling (Canterbury Christ Church)

Wet-nursing as a case study in Jewish-Christian relations

This paper discusses the practice of wet-nursing in the context of Jewish-Christian relations. Until the development of formula for infant-feeding in the 19th century, wet-nurses were the only safe alternative to maternal breastfeeding. Generally speaking, more Jewish women needed wet-nurses than there were Jewish women who could provide this service and therefore Jews had to look outside their communities for women who could fill this need. This raises interesting questions such as the nature of relations between employers and servants across religious and cultural boundaries, concerns about food, discussions about the moral qualities of mothers and wet-nurses and fear of pollution. It also allows us some insight into the roles women played in establishing links with other women outside their specific culture and adds to our understanding of the complexity of Jewish-Christian relations.

Maria Diemling is Senior Lecturer in Religious Studies at Canterbury Christ Church University. She has a long-standing research interest in Jewish-Christian relations, particularly from a historical perspective, and in the role of the body in religious performances. She has published on various aspects of conversions from Judaism to Christianity, body perceptions in early modern Jewish history and the role of food as a marker of identity. She has co-edited (with G. Veltri) The Jewish Body: Corporeality, Society, and Identity in the Renaissance and Early Modern Period (Leiden: Brill 2009) and is the co-editor (with Hannah Holtschneider) of an online teaching resource on Jewish/non-Jewish relations (<http://www.jnjr.div.ed.ac.uk>).



Bat-Zion Eraqi Klorman (The Center for the Study of Relations between Jews, Christians, Muslims, The Open University of Israel)

Polygamous practices: tradition in Yemen, transition in Palestine

Polygamy was known and practised for centuries in many Jewish communities. Since the 11th century it almost ceased in Ashkenaz, but continued in Mizrahi Jewish communities, especially in Yemen who retained this tradition of plural marriage even after immigrating to Palestine in the 19th and 20th centuries.

This paper will discuss Muslim and Jewish polygamy in Yemen as corresponding to parallel legal, social and cultural foundations; so much so that in the middle of the 20th century between 6 and

14 percent of the Muslim men maintained polygamous families and approximately 6 percent of the Jewish men had more than one wife.

The discussion will then point to the tension that arose in the Yemeni Jewish community following immigration to Palestine as a result of its encounter with social values and legal practices that condemned and banned plural marriage. The following consequences of this tension will be analyzed: 1. the protest of Yemeni Jewish women against plural marriage and the civil and legal actions they took in their struggle against the men in their community; 2. the resistance to change by Yemeni Jewish men and their attempts to contest objections to polygamy; 3. the support given by civil organizations in Palestine to the struggle against polygamy; and 4. the role of the State in diminishing the phenomenon of polygamy.

The questions associated with the transition that occurred in the traditional Yemeni Jewish family will thus be related to the effects of immigration, the influence of modernity, and the power of the State.

Bat-Zion Eraqi Klorman (PhD, UCLA), is the director of the Center for the Study of Relations between Jews, Christians, Muslims (CJCM), at The Open University of Israel (OUI). Eraqi Klorman chaired the Department of History, Philosophy and Judaic Studies at the OUI from 2008 until 2012. She is a board member of The Middle East and Islamic Studies Association of Israel (MEISAI) and of several academic committees. She was the editor of Hamizrah Hehadash, Journal of MEISAI (2008–2011). Her fields of research include history and culture of the Jews in the Muslim world, especially in Yemen; Mizrahi Jews in Palestine and in Israel; Messianism – ideology and movements; Jewish-Muslim relations; religious conversion; women and gender; immigration, historiography.

Among her books are The Jews of Yemen in the Nineteenth Century: A Portrait of a Messianic Community (E. J. Brill: Leiden, 1993); The Jews of Yemen: History, Society, Culture (Raanana: OUI Press, Vol. 2, 2004; and Vol. 3, 2008 Hebrew).

Among her articles are “Yemen, Aden and Ethiopia: Jewish Emigration and Italian Colonialism”, Journal of the Royal Asiatic Society (JRAS), Series 3, 19/4 (2009), pp. 1–12. “Muslim Society as an Alternative: Jews Converting to Islam”, Jewish Social Studies, 14 (2007), pp. 88–117; “Enlightenment, Judaism, Islam and the Kabbala Dispute in Yemen: Social and Cultural Considerations”, in M. Litvak and O. Limor (eds.), Religious Radicalism (Jerusalem: Shazar Center, 2007, pp. 133–180, Hebrew); “Women Resisting Men: Inheritance and Disinheritance in the Yemenite Jewish Community in Mandatory Palestine”, Nashim, 11 (2006), pp. 126–141; “Yemeni Jewish Historiography and the Formation of National Identity”, in H. Wasserman and Y. Dahan (eds.), To Invent a Nation (OUI Press: Raanana 2006, pp. 299–330, Hebrew).

Art & Music



Ophir Münz-Manor (The Open University of Israel)

Ut Pictura Poesis? On the connections between liturgical poetry and mosaic pavements in late antique churches and synagogues

This paper explores the intersections of two major media in late ancient churches and synagogues, namely liturgical poems that were recited throughout the service and mosaic pavements that decorated the buildings. In recent years much attention was given to each of these cultural domains yet very few studies elaborated on the similarities and difference between the two, and more broadly on their shared function in the liturgy. In order to illustrate the importance of the comparative study of liturgical poetry and liturgical art in both Judaism and Christianity, I will focus on poems and mosaics that depict the cosmos.

Firstly, I will examine liturgical poems in Hebrew and Syriac that elaborate on the structure of the cosmos and its reflection in the Tabernacle and consequently in church and synagogue buildings. Secondly, I will juxtapose these verse compositions with mosaic pavements from contemporary synagogues and churches in Palestine and Syria. Finally, I will explore the liturgical and ritual meaning of this juxtaposition and at the same time will single out the unique nature and contribution of each of these literary products. To this day, liturgy remains terra incognita in numerous cultural and historical studies of the late antique period in general and the formation of Judaism and Christianity in particular. However, more and more scholars are aware today of the significant and independent role liturgical poetry and art played in the formation of the self and communal identities of many Christians and Jews, especially the lay or unlettered. Liturgical texts and liturgical spaces offer us a gateway to one of the central places where these identities were shaped in practice; considering liturgy will broaden our perspective and give us a better understanding of these processes.

Ophir Münz-Manor completed his PhD in the Department of Hebrew Literature at the Hebrew University in 2006 in the field of late antique and medieval Hebrew poetry. After completing his dissertation, he spent two years in American universities (Brown and the University of Pennsylvania), where he specialized in Syriac and Greek poetry. Upon his return to Israel he joined the faculty of the Department of History, Philosophy and Judaic Studies at the Open University. In 2010 he received the Allon Fellowships for Outstanding Young Researchers awarded by the Council for Higher Education and in the same year was appointed a Senior Lecturer in Rabbinic Culture at the Open University. His work involves a comparative study of Jewish and Christian liturgical poetry from Late Antiquity and the Early Middle Ages, exploration of the relationships between Piyyut and contemporary Jewish texts (especially Rabbinic and Hekhalot literatures) as well as investigations of questions of gender and performativity in late antique liturgical compositions. In recent years he has published several articles that are based on his doctoral dissertation as well as essays on liturgical, ritual and cultural aspects of Hebrew, Aramaic, Syriac and Greek liturgical poetry in Late Antiquity. Currently he is completing three books – a critical edition of the poems for Hanukkah by the seventh-century payytan, Elazar birabi Qalir, an annotated anthology of late antique Piyyut and a textbook on gender and sexuality in Rabbinic literature.



Lars Fischer (CJCR)

Adorno and the Bilderverbot

Adorno is widely perceived of as an unusually rigorous proponent of a strict prohibition of the image (in German: *Bilderverbot*). In fact, as will be shown, focusing mainly on Adorno's discussions of music, his position was infinitely more complex and subtle than this general perception assumes. Moreover, Adorno's understanding of the *Bilderverbot* hinged in a crucial way on a distinction drawn between what he considered a specifically Jewish understanding of the *Bilderverbot* and contemporary trends in the way in which it was interpreted by his (non-Jewish) contemporaries more generally.

Grounded in a strong interest in historiographical issues and intellectual history, Lars Fischer's work focuses predominantly on the history of antisemitism and Jewish/non-Jewish relations in the later modern German context. Fischer was educated at Queen Mary and Westfield College (University of London) and UCL. He held lectureships at King's College London and UCL before joining the CJCR and is also an Honorary Research Associate of the Hebrew and Jewish Studies Department at UCL. He serves as Secretary of the British Association for Jewish Studies (BAJS) and edits its Bulletin. He also serves on the Council of the Royal Historical Society. Fischer edits the review section of East European Jewish Affairs and acts as a contributing review editor for Biography: An Interdisciplinary Quarterly.



Aaron Rosen (KCL and CJCR)

The changing face of Abrahamic hospitality

The "Abrahamic" has become an almost indispensable touchstone in the theory and practice of interfaith dialogue, both within the academy and beyond. The more attention the "Abrahamic" has garnered, however, the less effort there has been to define what we mean by this term. If we are going to call for interfaith dialogue under the banner of the Abrahamic faiths, we need to wrestle first of all with the legacy of Abraham himself. Whether approaching Abraham from an historical, literary, or theological perspective, various scholars and commentators have attempted to carve out a definitive image of the scriptural figure. Studying the chimeric image of Abraham in Judaism, Christianity, and Islam, I will argue, provides an important corrective to these efforts. What the visual arts reveal, more palpably than any other medium, is the *multiplicity* of Abrahams, figures who embrace and exclude each other at the same time.

In this paper, I will focus on the evolving depiction of one particular motif in the life of Abraham: the visitation by the angels, recorded in both the Hebrew Bible (Gen. 18) and the Qur'an (e.g. 11 & 51). While the story of Abraham entertaining the angels has featured most prominently in Christian art, it has also appeared in Jewish and Islamic art, including the Amsterdam Haggadah and Rashid al-Din's *Jāmi' al-Tavārīkh*. The story of Abraham's hospitality has continued to inspire artists in the modern period, including Marc Chagall and Roger Wagner, who have both treated the episode in various prints and paintings. Tracing the reception history of this motif, I propose, leads us to rethink the obligations and possibilities of Abrahamic hospitality from different vantage points, both within and between Judaism, Christianity, and Islam.

*From April 2012, Aaron Rosen will be Lecturer in Sacred Tradition and The Arts in the Department of Theology and Religious Studies at King's College London. He previously held the Albert and Rachel Lehmann Junior Research Fellow in Jewish History and Culture at the University of Oxford and, mostly recently, a Fellowship at the Yale Institute of Sacred Music. He will be a Visiting Fellow at the CJCR from May–August 2012. His first book, *Imagining Jewish Art: Encounters with the Masters in Chagall, Guston, and Kitaj* (Oxford: Legenda, 2009), looked at how Jewish painters have made use of a non-Jewish visual heritage in ways which shed light on these artists' own identities and also help reframe wider problems for contemporary Jewish thought. He is currently working on his second book, *The Hospitality of Images. Modern Art and Interfaith Dialogues*.*

Exile



Amer Alhafi (Al al-Bayt University)

Exile in the Holy Qu'ran

This paper will address the concept of exile in the Qur'an, exile and longing for home, exile and its relationship to religious faith, exile and the prophets, exile and identity, exile and the unity of humanity, and the spiritual dimensions of exile.

Amer Adnan Alhafi is Professor of Comparative Religion at Al al-Bayt University in Jordan. He is also the Academic Advisor of the Royal Institute for Interfaith Studies. His most important studies and research include: The effects of Ibn Rushd in Christian theology (International Institute of Islamic Thought); "Objectivity in the study of religions" (Journal of Islamic knowledge); "The impact of the Talmud in Israeli society" and "The problem of naming NASARA" (Jordan Journal of Islamic Studies); "Common characteristics of contemporary fundamentalisms" (Journal of tolerance, Oman).



Mustafa Kabha (The Open University of Israel)

The fall of the Arab-Muslim state in Spain and the evolution of its themes in Arab-Muslim historiography throughout the generations

The proposed lecture will discuss the fall of the Arab-Muslim state in Spain and its final demise in 1492, as well as the subsequent exile of the Arabs and the Jews. The discussion will then elaborate the presentation of these events in Arab-Muslim historiography over the generations.

The issues raised include the chronicle of the state's decline as interpreted by various authors, the depiction of intrinsic causes and factors, and the weight accorded to the Reconquista. Is this process interpreted as a "religious war" or a Christian "crusade" against Islam and Judaism? Or as an ethnic-national war against the presence of Semitic Arabs in the Iberian Peninsula in particular and in Europe in general? These themes will be examined while reconstructing and exploring the historical-political contexts which provided the framework for, and has influenced, these writings ever since. The image of Andalusia as a limb severed from the Land of Islam and the stages of its emergence as the "lost paradise" of Arabs and Muslims will also be explored.

Mustafa Kabha is an associate Professor at the Open University of Israel. He is the Chair of the Department of History, Philosophy and Judaic Studies. He serves as a Board member of Mada Al-Carmel institute. Professor Kabha received his BA in History and Arabic Literature, his MA in History of the Middle East, and his PhD in History and Media, all from Tel Aviv University. He has published many articles on the history of the Palestinians and on Arab media, and has authored a series of publications on Palestinian Oral History. Professor Kabha's books include: Egyptian American Relations after the 1967 War (Nazareth, Dar Al Kabas, 1988), The War of Attrition between Israel and Egypt 1967–1970 (Tel Aviv, Tel Aviv University Press, 1995); Journalism in the Eye of the Storm, The Palestinian Press Shaping Public Opinion 1929–1939 (Jerusalem, Yad Ben

Zvi Press, 2004) and *The Palestinian Arab In/Outsiders: Media and Conflict in Israel* (London, Vallentine Mitchell, 2011).



Haggai Erlich (Tel Aviv University and The Open University of Israel)

Christianity, Islam, Judaism - Ethiopia, exile and interreligious conceptualization

Christianity and Islam met first in Ethiopia where Judaic influence had already spread from ancient times. This paper will analyze the ways in which Christians, Muslims, and Jews have conceptualized each other from that early incipience, bearing in mind that none of these religions are represented by only one set of attitudes. Each of them will be woven into the discussion of these triangular interreligious relations.

Islam developed its early conceptualization of Christianity following the “first hegira”, when the early Islamic community of Mecca – during the very early years of the Prophet – sought refuge at the court of the Christian king of Ethiopia. It was then that Islamic legacies of both tolerance and intolerance toward Christians, as well as Muslims’ ideas of how to live in exile under non-Islamic governments, were first moulded.

Christianity had been introduced to Ethiopia by exiles from the Middle East. Christian Ethiopians developed their set of dichotomous attitudes toward Islam against the backdrop of their self-image as an isolated island surrounded by Muslims and detached from the greater Christian world.

Judaism developed in Ethiopia around a strong sense that, even though Ethiopian Christians believed that Ethiopia itself was the new and the true Israel, their Israel was the old and original one, and that they lived in exile. Christians conceived the Jews of Ethiopia as Falasha, strangers, intruders, and believed that Jews in general were exiled because they failed to see the light of Christianity. The Jewish state of Israel and modern Ethiopia developed their relations along a common sense of siege in facing Islamic and Arab neighbours also. Israelis today consider the immigration of Ethiopia’s Jews as the last chapter in a Zionist narrative of transformation from an exiled people into a sovereign nation.

The paper will discuss this complex of dichotomous interreligious attitudes and illustrate their historical relevance by referring to some concrete episodes in our time.

Haggai Erlich is Emeritus Professor of Middle Eastern and African History at Tel-Aviv University and Academic Adviser at The Open University of Israel. His PhD (SOAS) focused on the history of Ethiopia. He has written extensively on the subject, including Ethiopia and Eritrea, Ras Alula, 1875–1897 (Michigan State University Press, 1982; Reprint, new preface, Red Sea Press, New Jersey and Asmara, 1997), Ethiopia and the Middle East (Boulder, 1994) and Ethiopia: an Empire and a Revolution (The Open University Press, 1997, Hebrew), to name but a few. His most recent works include Generations of Rage – Students and University in the Middle East (The Open University Press, 2012 Hebrew), Islam and Christianity in the Horn of Africa – Somalia – Ethiopia – Sudan (Boulder, 2010), and Ethiopia – History of a Siege Culture (Tel Aviv, 2008, Hebrew). Haggai Erlich is the recipient of the 2010 Landau Prize in Humanities, African Studies.