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DITRANSITIVE COMPLEXES IN THE JEWISH DIALECT OF BAGHDAD

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Abstract Ditransitive verbs with pronominal arguments as direct and indirect objects are primarily realized by peculiar morpho-syntactic complexes in JB. Three strategies may be employed to build these complexes, each combines its constituents in a different manner. This paper aims, first and foremost, to describe the different strategies from a morpho-syntactic perspective. Some intriguing cases of marking asymmetry or uncanonical marking will be discussed along the description and will be explained in morpho-phonetic or historical terms. Lastly, the ditransitive complexes will be compared to each other and to alternative direct and indirect object marking vehicles in an effort to account for their specific function or interpretive effect. It will be shown that some marking vehicles represent a pragmatic nuance but others, especially those in which a syntactic role is marked twice, are used due to intrinsic syntactic constraints.

Keywords ditransitive constructions, Judaeo-Arabic, The Jewish dialect of Baghdad, morpho-syntax, historical linguistics; argument structure

BIBLICAL QUOTATIONS IN AL-BIQĀ'Ī'S QUR'ĀN COMMENTARY

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Abstract This article deals with the Biblical quotations in al-Biqā'ī's Qur'ān commentary *Nazm al-durar fī tanāsub al-āyāt wa-l-suwar* [Arrangement of the Pearls regarding the Correspondence of the Verses and the Sūras]. For the quotations, al-Biqā'ī relied on an Arabic manuscript of the Pentateuch which he mistook for a Jewish manuscript with signs of the Jewish reading in the marginalia. Walid Saleh, in his study of al-Biqā'ī's book, argued that the Arabic text of the Pentateuch used by al-Biqā'ī was a Karaite translation of the Hebrew Bible, possibly by Yefet ben 'Elī. But in light of our examination, it seems that al-Biqā'ī was wrong in his identification. Our examination of the manuscripts led us to conclude that the Biblical text that al-Biqā'ī used was a Christian Arabic translation of the Pentateuch rendered from the Peshitta, which is very similar to the Arab^{Syr2} translation tradition; in fact, it is nearly identical to the tradition reflected in the manuscripts of Sinai 4 and Munich 234.

Keywords Al-Biqā'ī's Qur'ān commentary, Biblical quotations in Qur'ān commentary, mediaeval Islam and Bible, Arabic Bible translations, MS Sinai 4, MS Munich 234, Sa'adya's *Tafsīr*, Arabic-Hebrew-Syriac philology

JIHĀD AND JUST WAR: OVERT AND COVERT ANALOGIES

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Abstract *Jihād*, among other things, is a set of rules for conducting war that was developed within the Islamic tradition. It is often compared to the just war doctrine, developed within the Western tradition. Such comparisons are explicit and they sometimes carry an argument or a message. I call these comparisons overt analogies. There are also covert analogies between the two traditions, namely, such that are intentionally drawn but are unacknowledged.

In this article, I first characterize the two traditions, namely *jihād* and just war, and make some comments on overt analogies. My main argument is that such analogies suffer from serious flaws, and that the two traditions are in fact not compatible with one another. I then focus on covert analogies by examining a test case: legitimate resort to warfare, as treated by two major modern Muslim thinkers, one Sunnī and one Shīʿī: Yūsuf al-Qaraḍāwī and Āyat Allāh Murtaẓā Muṭahharī. My argument is that both thinkers modeled their views on the topic not only on the *jihād* tradition but also on just war and modern liberal ideas, without admitting it. Nevertheless, they both remain within the classical Sunnī *jihād* tradition (even though Muṭahharī is a Shīʿī). Surprisingly the result of this investigation is that these two scholars, who are of very different persuasions, backgrounds and political circumstances, hold almost identical views on the legitimate causes for *jihād*.

Keywords *jihād*, just war, jus ad bellum, jus in bello, Yūsuf al-Qaraḍāwī, Murtaẓā Muṭahharī

A JUDAEO-ARABIC LETTER IN EARLY PHONETIC JUDAEO-ARABIC SPELLING: T-S 13J8.7

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Abstract This article edits a Judaeo-Arabic letter written in the early phonetic Judaeo-Arabic spelling from the Taylor-Schechter Collection with the siglum T-S 13J8.7. This letter, which is a personal letter on paper from a merchant whose goods have been stolen from his shop adds to the small corpus of letters in this early orthography. Besides this Judaeo-Arabic letter, the paper also contains Hebrew and Aramaic abbreviated liturgical citations. Besides an edition of the text with translation and reproduction of the photos, this paper also discusses the question of whether it is useful to think of archaic features in letters such as these as being due to Classical Arabic influence.

Keywords Judaeo-Arabic, Early Phonetic Judaeo-Arabic spelling, Middle Arabic, private letter, classicisms

SAWFA SA-YAF'ALU ET SAWFA FA'ALA EN ARABE ÉCRIT CONTEMPORAIN

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Abstract Written contemporary Arabic is often perceived as only the lexically modernized form of classical Arabic. However, significant examples of syntactic evolutions are not lacking (conditional systems, *sawfa lā*, *sawfa lan*, etc.) To show the evolution of written contemporary Arabic, mainly within the Arabic newspapers, this article will look at two cases of new constructions, even impossible and faulty with respect to the canons of the classical language. It is the combinations in *sawfa* when it is anteposed as well to *sa-yaf'alu*, therefore already a future form, as to *fa'ala*, so a past while *sawfa* is a marker of future intervening only in front of a *muḍāri'*. These evolutions, perceived by the followers of a frozen Arabic language and other deaf and blind ayatollahs of the language as only faults, are nevertheless meaningful.

Keywords ramified future, necessary, perfect of prophecy, possible, prophetic future, *sawfa fa'ala*, *sawfa sa-yaf'alu*

THE DISTINCTION BETWEEN THE GENERAL AND THE SPECIFIC IN *SHARḤ AL-KĀFIYA* BY RAḌĪ AL-DĪN AL-ASTARĀBĀDHĪ

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Abstract This article studies the terms *ʿāmm* (“general”) and *khāṣṣ* (“specific”) and their derivatives in *Sharḥ al-Kāfiya* by Raḍī al-Dīn al-Astarābādhī (d. ca. 1289). Their use is part of a major methodological tendency of distinguishing between the general and the specific, which likely formed in the grammatical literature under influences from other Islamic disciplines. The article surveys various contexts in which the notions are used in *Sharḥ al-Kāfiya* (namely, discussions on terminology, discussions on elements that can fill a given position, semantic analyses, and discussions on semantic shifts), and compares *takhṣīṣ* “specification/specificity” with two other, seemingly close, terms that actually have different meanings, viz. *tawḍīḥ* “clarification” and *taʿrīf* “definiteness.”

Keywords Mediaeval Arabic grammatical tradition/theory, Raḍī al-Dīn al-Astarābādhī, *Sharḥ al-Kāfiya*, Ibn al-Ḥājib, *takhṣīṣ*, *tawḍīḥ*, *taʿrīf*