

MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

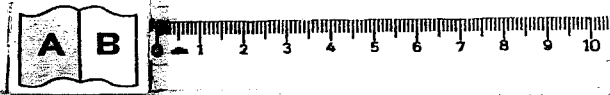
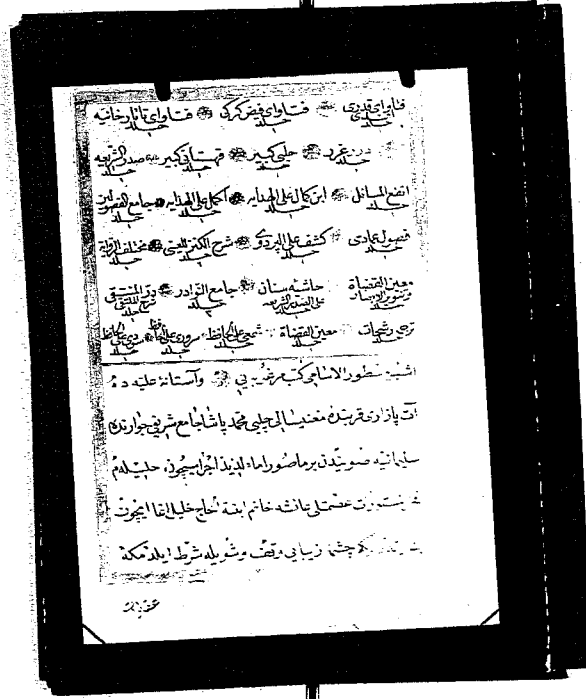


FIGURE 4



# Le *fā' al-sababiyya* vu par Raḍī l-Dīn al-Astarābādī : logique et pragmatique

Pierre Larcher

Aix Marseille Univ, CNRS, IREMAM, Aix-en-Provence, France

pierre.larcher@univ-amu.fr

## Résumé

Pour le grammairien Raḍī l-Dīn al-Astarābādī (m. après 688/1289), le *fā' al-sababiyya* (« causal ») constitue une intersection entre deux des trois *fā'* distingués par la grammaire arabe : le *fā'* d'apodose (*fā' al-ḡawāb* ou *al-ḡazā'*), apparaissant entre protase et apodose d'un système conditionnel (*in p fa-q*) et systèmes assimilés, c'est-à-dire circonstancielles et relatives ayant une valeur conditionnelle, et le *fā'* coordonnant deux phrases (*p fa-q*). Dans les deux cas, *fa-* présente *q* comme la conséquence de *p*, qui en est la cause. La relation de cause à conséquence est à entendre ici au sens large de la logique naturelle et non au sens strict de l'implication logique, *q* pouvant ne pas être une affirmation. Mais Raḍī l-Dīn al-Astarābādī neutralise aussitôt le sens du *fa-* « causal », en observant qu'on peut convertir (*'aks*) *p fa-q* (*p* donc *q*) en *q fa-p* (*q* car *p*). Et il va plus loin dans le même sens, en reliant le *fā'* dit explétif au *fā'* causal. Ce *fā'* est ainsi appelé parce qu'il peut apparaître ou non, soit après une subordonnée circonstancielle, sans valeur conditionnelle, ou un simple complément circonstanciel, soit entre le thème et le propos d'une phrase nominale, le thème pouvant être une relative non conditionnelle ou un simple syntagme nominal. Pour Raḍī l-Dīn al-Astarābādī, ce *fā'* signale que ce qui le suit est aussi « inséparable » (*luẓūm*) de ce qui le précède que l'apodose de la protase et, ce, bien que ce qui le précède n'ait pas de valeur conditionnelle. Sous un habillage logique, il reconnaît en fait que les trois *fā'* n'en font qu'un, ayant une même distribution/fonction (*mawqī'*). Celle-ci est facilement reformulable dans les termes de la « théorie de l'énonciation » du linguiste suisse Charles Bally (1865-1947) : *fa-* est un segmentateur, délimitant le thème (phrase, proposition ou syntagme) du propos de l'énoncé.

Lane, *Lexicon* =

Lane, E. W. *An Arabic-English lexicon*. London, 1863–1893.

Sperber, *Targum Onkelos* =

Sperber, A. *The Bible in Aramaic based on old manuscripts and printed texts. Volume I. The pentateuch according to Targum Onkelos*. Leiden, 1959.

Taine-Cheikh, “Le passif en Ḥassāniya” =

Taine-Cheikh, C. “Le passif en Ḥassāniya. Dialecte arabe de Mauritanie.” *Matériaux arabes et sudarabiques* 1 (1983): 61–104.

Thung, “Written obligations” =

Thung, M. H. “Written obligations from the 2nd/8th to the 4th/10th century.” *Islamic Law and Society* 3 (1997): 1–12.

Woodhead and Beene, *Iraqi Arabic* =

Woodhead, D. R. and W. Beene. *A dictionary of Iraqi Arabic: Arabic-English*. Washington DC, 1967.



MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

01 Temmuz 2021

THE DISTINCTION BETWEEN THE GENERAL AND THE SPECIFIC IN  
*SHARḤ AL-KĀFIYA* BY RAḌĪ AL-DĪN AL-ASTARĀBĀDHĪ<sup>1</sup>

Beata Sheyhatovitch

Tel Aviv University

**Abstract** This article studies the terms ‘*amm*’ (“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 *takhṣīs* “specification/specificity” with two other, seemingly close, terms that actually have different meanings, viz. *tawḍīḥ* “clarification” and *ta’rīf* “definiteness.”

**Keywords** Mediaeval Arabic grammatical tradition/theory, Raḍī al-Dīn al-Astarābādhī, *Sharḥ al-Kāfiya*, Ibn al-Ḥājjib, *takhṣīs*, *tawḍīḥ*, *ta’rīf*

Introduction

*Sharḥ al-Kāfiya* by Raḍī al-Dīn al-Astarābādhī (d. ca. 1289) is an intriguing and highly sophisticated work in the medieval Arabic grammatical literature. Very little is known about Astarābādhī, who was apparently a Shī‘ī<sup>2</sup> and lived in Najaf<sup>3</sup> or al-Madīna.<sup>4</sup> *Sharḥ al-Kāfiya* is a commentary on *Kitāb al-Kāfiya* written by Ibn al-Ḥājjib (d. 1249), a grammarian, theologian, and jurist who

<sup>1</sup> This article is based in part on Section 2.2 of my Ph.D. dissertation, written under the supervision of Prof. Yishai Peled at Tel Aviv University.

<sup>2</sup> See Astarābādhī, *Sharḥ*, vol. 1, p. 8; Larcher, “Note,” p. 109; Bin Ghazī, *Juhūd*, pp. 50–58.

<sup>3</sup> Fleisch, “Note,” pp. 165–166.

<sup>4</sup> Bin Ghazī, *Juhūd*, p. 26.

Radi el-Esterabadi

170073



MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

01 Temmuz 2021



BRILL

ARABICA 67 (2020) 631-654

Arabica



brill.com/arab

## Bulletin Critique

Beata Sheyhatovitch, *The Distinctive Terminology in Šarḥ al-Kāfiya by Raḍī l-Dīn al-Astarābādī*, Leyde-Boston, Brill (« Studies in Semitic Languages and Linguistics », 96), 2018, x + 267 p., ISBN : 978-90-04-36912-2, 105 € relié.

Comme le titre l'indique, l'ouvrage traite essentiellement de terminologie. S'il s'agit certes d'un aspect essentiel, l'ouvrage ne traite alors pas *stricto sensu*, et même s'il s'en approche, de la figure marquante et importante de Raḍī l-Dīn al-Astarābādī (m. 688/1289) en linguistique/grammaire arabe. Cet auteur à la fois central et périphérique n'est en effet ici traité ni comme un esprit logique visiblement supérieur et supérieurement raffiné comparé à ses prédécesseurs, en comparaison desquels il représente dans une grande majorité de cas un indéniable apport qualitatif<sup>1</sup>, ni comme celui ou l'un de ceux qui a le mieux intégré à la grammaire (*naḥw*), à un niveau de sophistication sans doute jamais atteint auparavant non plus qu'ensuite, la rhétorique (*balāga*) et ses domaines qui sont sémantique (ou pragmatique) (*ilm al-ma'ānī*), stylistique (*ilm al-bayān*) et enfin tropologie (*ilm al-badī*)<sup>2</sup>. L'auteure, même si elle

- 1 La façon dont il aborde et conceptualise la catégorie des « six noms » en lui conférant un aspect relevant de la logique en est un exemple remarquable. Voir Manuel Sartori, « Les "six noms" : grammaire arabe et pudibonderie », *Synergies Monde arabe*, 7 (2010), p. 35-45.
- 2 Voir sur ces questions Pierre Larcher, « Arabic Linguistic Tradition II: Pragmatics », dans *The Oxford Handbook of Arabic Linguistics*, éd. Jonathan Owens, Oxford, Oxford University Press (« Oxford Handbooks in Linguistics »), 2013, p. 185-212, et plus largement une grande partie des publications du même auteur qui sont toutes, de près ou de loin, liées à Raḍī l-Dīn al-Astarābādī et dont certaines sont depuis rassemblées dans un ouvrage à part sous le titre *Pragmatique arabe et linguistique* (Beyrouth, Presses de l'Ifpo, 2014 avec une préface de Kees Versteegh ; pour un compte rendu, voir Manuel Sartori, « Compte rendu de *Linguistique arabe et pragmatique* de Pierre Larcher, Presses de l'Ifpo, Beyrouth (2014), 438 p. ISBN : 978-2-35129-401-8. Prix : 30 € », *Bulletin Critique des Annales Islamologiques*, 29 [2015], p. 17-18) où il est justement rappelé que Pierre Larcher est « l'*alter ego* » de Raḍī l-Dīn, ainsi que l'écrivit Antoine Lonnet dans le compte rendu qu'il fit pour le *Bulletin de la Société Linguistique de Paris*, 39/2 (1994), p. 355, du numéro spécial du *Bulletin d'Études Orientales*, 43 (1991), coordonné par

readers to Lemay's edition and textual analysis in *Liber introductorii maioris ad scientiam judiciorum astrorum*, in which Lemay employed 41 manuscripts for John of Seville's version and 11 for that of Hermann of Carinthia. The present editors provide annotated English translations of relevant passages from these Latin translations, leaving the reader to consult Lemay's edition for the Latin itself or the online Arabic and Latin Corpus maintained at the University of Würzburg (<http://arabic-latin-corpus.philosophie.uni-wuerzburg.de>).

With the publication here under review, this hugely influential defence of astrology has at last received the scholarly annotated edition, translation, and analysis that it deserves, presented in a way that allows readers (including those without Latin) to trace the interpretation of the *Great Introduction* from the time of its composition in ninth-century Baghdad to its reception by Latin scholars in the twelfth century.

Emilie Savage-Smith

The Oriental Institute, University of Oxford

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

01 Temmuz 2021

GERRIT BOS:

*Maimonides: Commentary on Hippocrates' Aphorisms: A New Parallel Arabic-English Edition and Translation, with Critical Editions of the Medieval Hebrew Translations. Volume 2.*

(The Medical Works of Moses Maimonides, 14/2.) viii, 307 pp. Leiden: Brill, 2020. €99. ISBN 978 90 04 42552 1. doi:10.1017/S0041977X20002955

Gerrit Bos has long been well known for his critical editions of the medical works of Moses Maimonides in their original Arabic versions. The high standard of these editions is widely acknowledged in the academic community.

In this framework, Bos now delivers a critical edition of the *Commentary on Hippocrates' Aphorisms*. Bos has, for the first time, used all of the available manuscripts; this is noteworthy because the two manuscripts from Tehran could not be studied until now. The edition of the Arabic original, prepared before this one by this reviewer, had to deal with the fact that the text was not complete and had to be completed by using parts of the Hebrew translations. Presenting a complete Arabic version is in itself a valuable task and justifies the publication of a new critical edition.

The Arabic text is accompanied by an English translation, which is also heavily annotated to facilitate understanding of the commentary. These annotations offer many cross-references and allusions to other medical writings by Galen and other physicians, which help to classify the insights of the commentary to other medical works.

In addition to the Arabic text, the first volume offers critical editions of the three known Hebrew translations, by Moses Ibn Tibbon, Zerahyah Hen, and an anonymous translator. With these editions, Bos closes another gap in the research into the text. Until now, there was only one Hebrew translation available in print which was, however, not a critical edition of this version.

The second volume contains the appendixes and indexes. It is important to mention that the appendixes, glossaries, and indexes are so elaborate that this part of the book constitutes a second volume, and at the same time a valuable lexicographical

reference book that enables a better knowledge of the scientific terms in their medieval Arabic and Hebrew versions.

The first appendix enables a deeper understanding of the tradition of the Hebrew translations: the text of Moses Ibn Tibbon is available in two versions, the original, and one which is contaminated by the translation of Zerahyah Hen and is extant in one manuscript only (MS Munich, Bayerische Staatsbibliothek, 275). The contamination in this appendix is clearly shown and documented.

The second appendix documents the remarkable fact of the missing aphorisms in the Arabic version of Maimonides' commentary (7.63–87). Three aphorisms have been preserved in the translation of Zerahyah Hen and in the translation of Ibn Tibbon that is contaminated by Zerahyah's version.

The most valuable part of the second volume is the glossary: here, Bos lists 2,094 Arabic terms that are used in the Maimonidean commentary, together with their Hebrew counterparts according to the three translations. The contaminated version of Ibn Tibbon's translation is not represented in this glossary. However, this is unnecessary, taking into account that the first appendix is already sufficient for this phenomenon. The glossary includes not just medical terms, but also provides a variety of terms whose appearance form a small dictionary of the Maimonidean language and its various Hebrew translations. Thus, this glossary is not only important for readers of Maimonidean texts, but also for those who are interested in the terminology of the medieval medical literature in general. The volume also contains indexes of the three Hebrew translations, of Greek terms, and of technical terms and *materia medica*.

The two volumes together make an important contribution to our knowledge of Maimonides' medical attitude, and the second volume in particular serves as a valuable reference book for medical and scientific terminology in general. Considering the value of the second volume, one might hope that in future, all of Maimonides' medical works could be supplemented with such a glossary; that there will be – possibly online – a complete glossary comprising all Maimonidean terms in their Arabic originals and available Hebrew and even Latin translations to facilitate the understanding of this important figure in the Islamicate scientific community.

*Radi et Esterabadi*  
170073

Carsten Schliwsky  
University of Cologne

BEATA SHEYHATOVITCH:

*The Distinctive Terminology in Šarḥ al-Kāfiya by Raḍī l-Dīn al-'Astarābādī.*

(Studies in Semitic Languages and Linguistics 96.) ix, 267 pp. Leiden: Brill, 2018. ISBN 978 90 04 36912 2.

doi:10.1017/S0041977X20002682

rev. Monique Bernards

The *Šarḥ al-Kāfiya* is a commentary on the *Kitāb al-Kāfiya*, "The Sufficient", a short manual dealing with syntax written by the Egyptian Māliki scholar Jamāl al-Dīn Ibn al-Ḥājib (d. 646/1249). At the time, Arabic linguistics was focused on pedagogical treatises that were to be learned by heart (like the famous *Alfiyya* of Ibn Mālik, d. 672/1274). Consequently, the *Kāfiya* is so concise that it begs elucidation. Among the many commentaries that have been written, the *Šarḥ al-Kāfiya*