

Are Current Trends Leading to a Dead End?

Two Case Studies on the Limits and Potential
of Digital Methods for Arabic-Script Scholarly Editions

DAVID VISHANOFF — University of Oklahoma — *vishanoff@ou.edu*

Workshop “Scholarly Digital Editions of Arabic-Script Texts”

Institute for Advanced Study, Princeton

March 22, 2024

A course correction

Limits: *Waraqāt*

Innovative

Anti-collaborative

Obsolete platform

Unstable annotation

Possibilities: *Zabūr*

Analysis of variants

Working backwards

Anti-collaborative

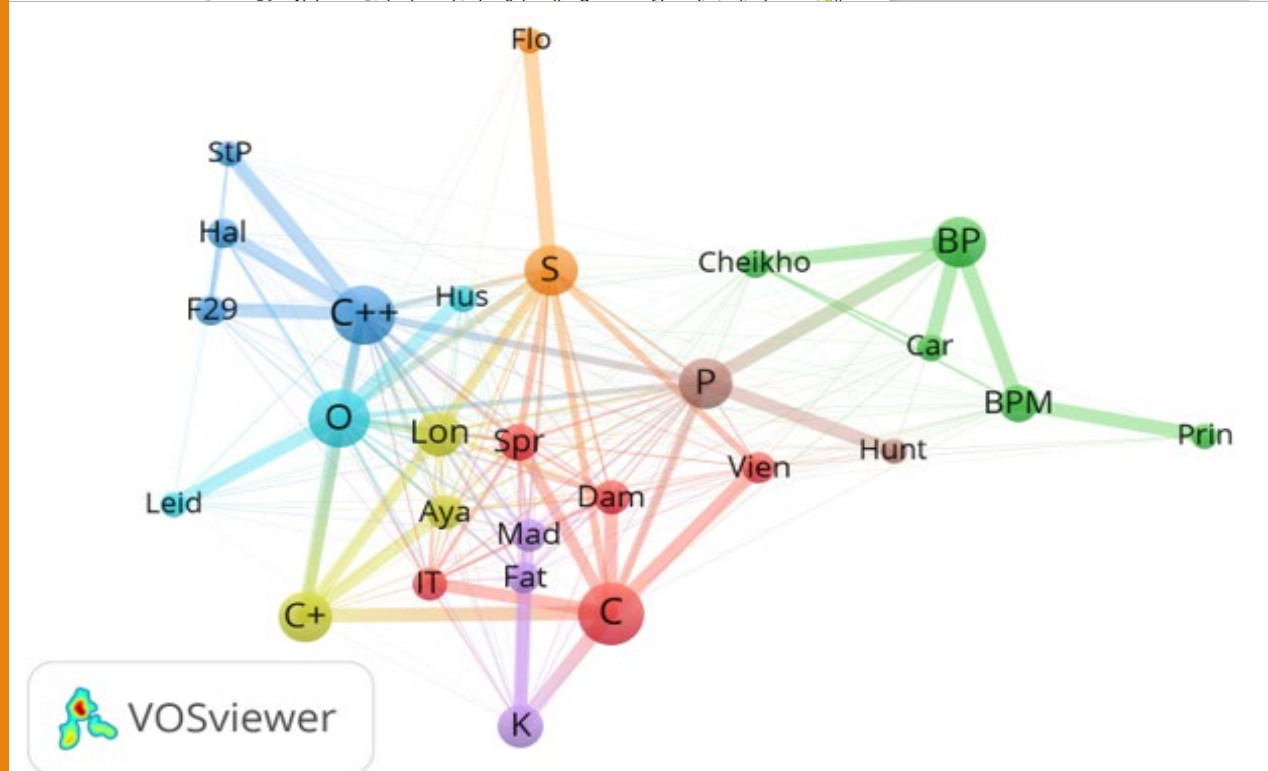
External annotation

What

Why

How

The screenshot shows a web browser window with the URL <https://waraqat.vishanoff.com/v/v1/>. The page title is "A CRITICAL INTRODUCTION TO ISLAMIC LEGAL THEORY" based on Imām al-Haramayn al-Juwayni's *Kitāb al-Waraqāt* (كتاب الورقات). The page is in "Commentary" mode. The table of contents on the left lists sections from "Introduction" to "The actions of the". The main text area is titled "1 — LEGAL SCIENCE AND ITS ROOTS" and contains English and Arabic text. The Arabic text discusses the roots of legal science, mentioning terms like "فصول" (chapters), "مؤلف" (author), "مفردين" (individuals), "أحدهما" (one of them), "فالأصل" (the original), "عليه غيره" (other than it), "والفرع" (the branch), "على غيره" (other than it), and "طريقها الاجتهاد" (her path is ijtihad). The right sidebar shows a "COMMENTS" section with a list of comment counts for various blocks.



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A CRITICAL INTRODUCTION TO ISLAMIC LEGAL THEORY
based on Imām al-Haramayn al-Juwaynī's *Kitāb al-Waraqāt* (كتاب الورقات)

CONTENTS

BOOK CONTENTS

- Introduction
- Commentary
 - Introduction to the Commentary
 - 1 – Legal science and its roots
 - 2 – Legal values
 - 3 – Knowledge and its opposites
 - 4 – Subdivisions of the discipline of legal theory
 - 5 – Types of speech
 - 6 – Commands and prohibitions
 - 7 – General and particular expressions
 - 8 – Summarized, clarified, apparent and reinterpreted speech
 - 9 – The actions of the Prophet as a form of

1 — LEGAL SCIENCE AND ITS ROOTS

Here are some pages encompassing information on various subdivisions of 'the roots¹ of legal science'. That is a phrase composed of two distinct parts, 'roots' and 'legal science'. A root is that on which something else is built, whereas a branch is that which is built on something else. Legal science is awareness of those revealed legal values that are arrived at by diligent inquiry.

هذه ورقات² تشمل على معرفة فصول من أصول الفقه³. ذلك لفظ⁴ مؤلف من جزأين مفردين أحدهما أصول⁵ والآخر الفقه. فالأصل ما بُني⁷ عليه غيره⁶ والفرع ما بُني⁸ على غيره، والفقه معرفة الأحكام الشرعية التي طريقها الاجتهاد.

COMMENTS **ACTIVITY**

0 COMMENTS ON THE WHOLE PAGE

0 COMMENTS ON BLOCK 1

0 COMMENTS ON BLOCK 2

0 COMMENTS ON BLOCK 3

0 COMMENTS ON BLOCK 4

0 COMMENTS ON BLOCK 5

0 COMMENTS ON BLOCK 6

0 COMMENTS ON BLOCK 7

0 COMMENTS ON BLOCK 8

0 COMMENTS ON BLOCK 9

2 COMMENTS ON BLOCK 10

0 COMMENTS ON BLOCK 11

0 COMMENTS ON BLOCK 12

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out and produces its genetically determined fruit under the care of a gardener? Or, as al-Juwaynī's definitions emphasize, is it the jurist himself who constructs the law like a builder, adding human intuitions about what is just and fair on top of the moral foundation laid down in revelation?

10 This is not just a question of organic versus architectural metaphors; it is a question of the very nature of Islamic law. It is important to realize that while al-Juwaynī's way of imagining the law is fairly representative of many Sunnī jurists since the 11th century, it is by no means the only way in which Muslims have envisioned the law. Early in Islamic history it was not at all obvious whether law should be distinctly Islamic at all, or whether it should be just a continuation of preislamic laws, modified as needed by rulers and their appointed judges to suit changing needs and values, just as preislamic laws had been retained and modified by the Prophet to suit his circumstances. If law was to be distinctly Islamic, what was to make it so—the fact that it was followed by early Muslims (as emphasized by some early jurists), the fact that it was sanctioned by living religious leaders (as per the Shī'a), or the belief that it had been revealed through the Prophet? If the latter, where was that revelation to be found, in the Qur'ān alone (as per the Khāfīyyūn) and some

COMMENTS **ACTIVITY**

2 COMMENTS ON BLOCK 10

ARIZ SALEEM
October 14, 2017 at 9:57 pm

Hi Dr. Vishanoff. First, I appreciate your work and am enjoying this read. I hope you'll entertain a question. When you say: "Early in Islamic history it was not at all obvious whether law should be distinctly Islamic at all, or whether it should be just a continuation of preislamic laws...". Can you point me to an example or illustrate how this was the case? Did early Muslims distinguish between the laws of society and the do's and don'ts of their new religion? In other words, are there instances in early Islamic history of Muslims not attaching an Islamic identity to the laws of their society.

REPLY TO ARIZ SALEEM

DAVID VISHANOFF
October 18, 2017 at 9:46 am

Good question! An example I am most

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¶ 3

1 – الفقه وأصوله ⁰

¶ 4

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¶ 5

1. This title, by which the work is now commonly known, is used already in Ibn al-Firkāḥ's commentary. ← ⁰
2. Ibn al-Firkāḥ's commentary does not treat the *bismallah* as part of the text to be commented upon, but it appears in Spr. 601 and other copies of the *matn*. ←
3. Spr. 601 has الورقات . ←
4. Ibn al-Firkāḥ quotes the preceding phrase (هذه ... أصول الفقه) after the following phrase (ذلك لفظ ... والآخر الفقه), because his introduction leads him right into commenting on the latter phrase, and only then does he go

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The screenshot shows a web browser window with the URL <https://waraqat.vishanoff.com/v/v13/>. The page title is "A CRITICAL INTRODUCTION TO ISLAMIC LEGAL THEORY" based on Imām al-Haramayn al-Juwaynī's *Kitāb al-Waraqāt*. The left sidebar shows a "CONTENTS" menu with "BOOK CONTENTS" including Introduction, Commentary, and numbered sections 1-9. The main content area shows a section titled "13 — REPORTS" with text in English and Arabic. The English text defines a report and discusses its transmission. The Arabic text provides a definition and examples. Below the text is a comment by Bey dated July 15, 2022, which questions the author's conclusion about the reliability of narrators. The comment says: "Your conclusion doesn't seem to fit with what those historians are arguing (particularly Dickinson). You seem to be saying that narrators were accepted as trustworthy if they agreed with the zeitgeist whereas what is being said here is that narrators were deemed reliable if their reports were corroborated, i.e. it wasn't just a matter of trusting a narrators memory but you had to compare what he was saying with what others were saying about the same thing. So if I say that my teacher was wearing a fedora whereas the rest of the students in the class say that he was hatless – that is when I am deemed unreliable. There were objective criteria, as opposed to a general understanding that I have a weak memory." Below the comment is a "REPLY TO BEY" button.

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Analysis of variants

Working backwards

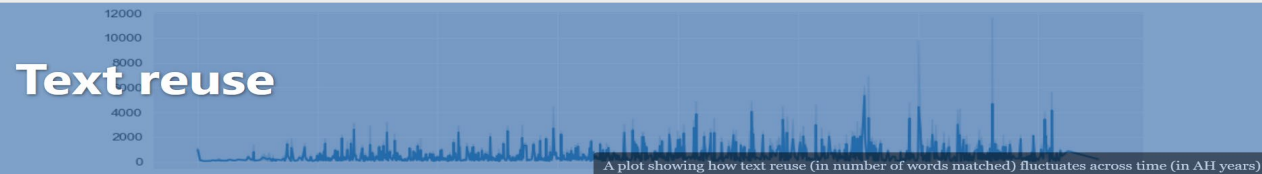
Anti-collaborative

External annotation

What

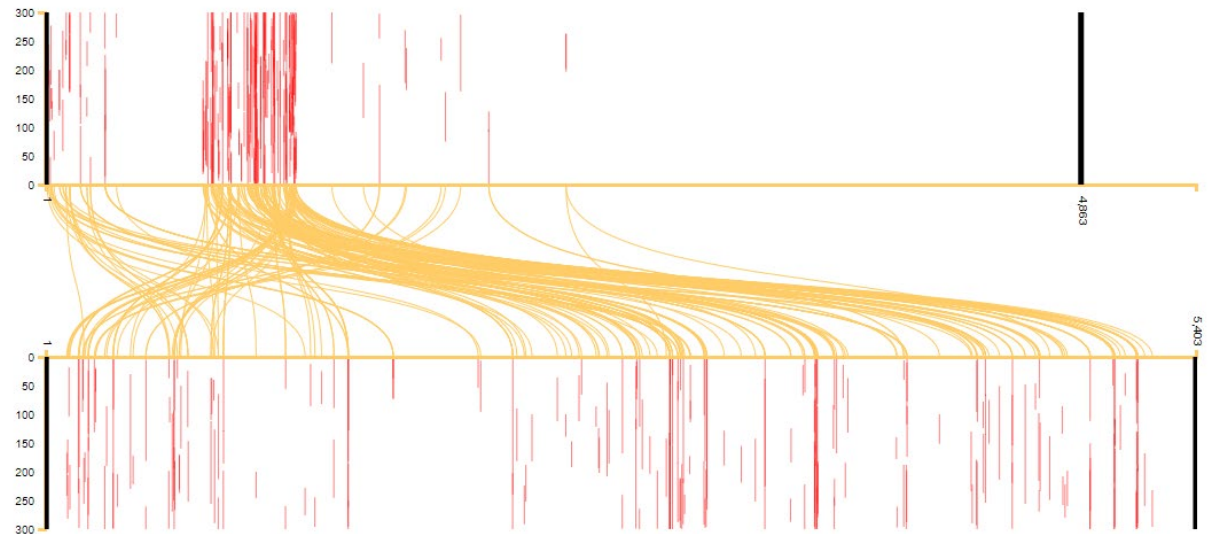
Why

How



تصانيف منها نقص التصفيح لابي الحسن
البصري الفصول في الاصول علي مذهب ال
الرسول جوابات علي بن القاسم الاستر
ابادي المعروف بلتقمران جوابات شيخ
مسعود الصوابي المعجز مساله في مساله
في الامامه مساله في المعدوم في الاعتقاد
و مساله مساله في نفي الرويه شاهدته
وقرات بعضها عليه الشيخ العالم ابو
سعيد عبد الجليل بن عيسى بن عبد الوهاب
الرازي متكلم فقيه متبحر استاذ الاءمه
في عصره وله مقامات ومناظرات

تصانيفه نقص التصفيح لابي الحسن البصري
وهو هذا الكتاب الفصول في الاصول علي
مذهب ال الرسول و جوابات علي ابن ابي
القاسم و جوابات مسعود الصوابي في
الاعتقاد و مساله لالامامه المعجز المعدوم
نفي الرئيه ذ ثم قال شاهدته وقرات
بعضها عليه ثم ان منتجب بن بابويه ذكر
بعد ترجمه استاده هذا ترجمه اخري
يشابهه من جهات فقال الشيخ العالم ابي
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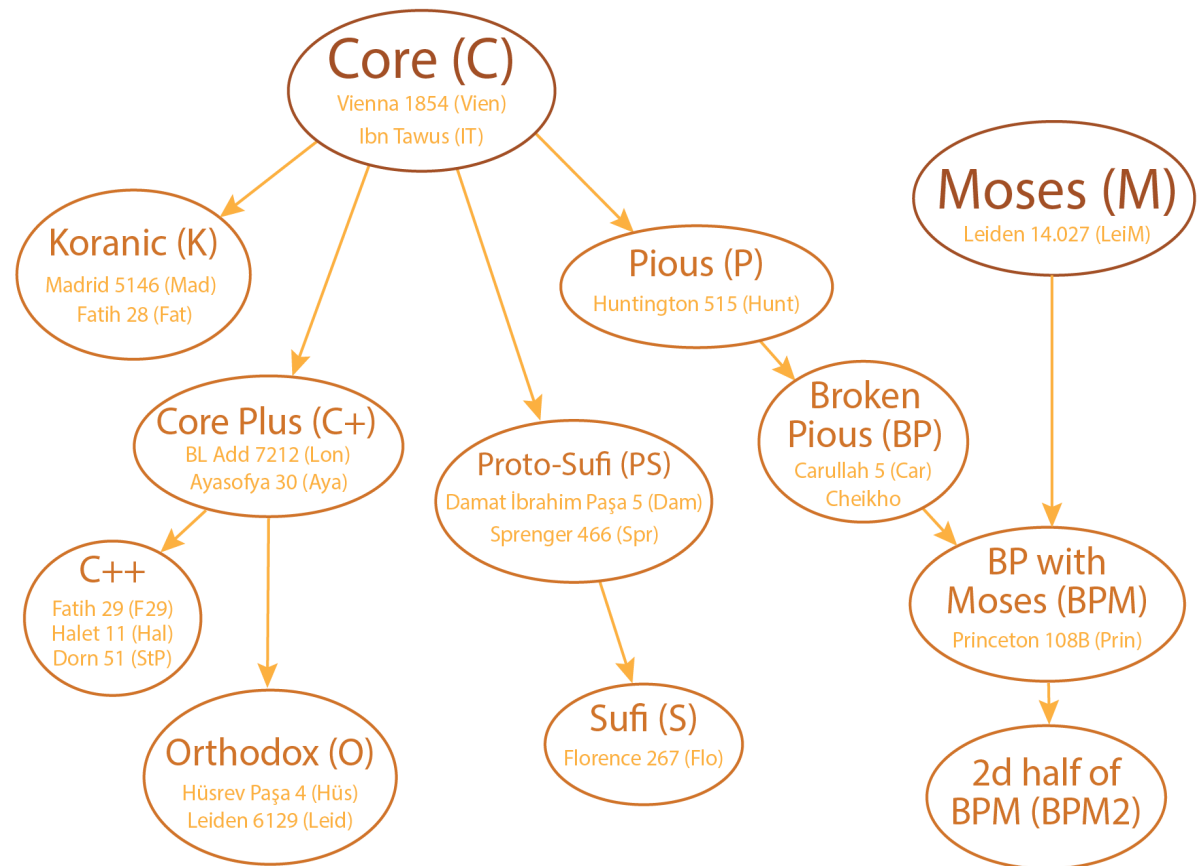
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Pericope instances with parallels and relationships										
Text	Ps	vs	v	Pericope ID						
C	14	1	2	make me your refuge						
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C	14	4	5	those who do as they please						
C	14	6	7	deeply moving voice						
Pericope in: Text Ps vs v fol s lir foli s li										
Aya30 13:6-7	Aya30	13	6	7	7 b			7 b		
Pericope re Target pericop Relationship t Base pericop Dire										
	4219	Aya30 13:6-7	Based on	C 14:6-7						
*	(New) Aya30 13:6-7									
BPM 11:6-7	BPM	11	6	7						
C 14:6-7	C	14	6	7						
Pericope re Target pericop Relationship t Base pericop Dire										
F28 15:6-7	F28	15	6	7	16 a	8	16 b	3		
Pericope re Target pericop Relationship t Base pericop Dire										
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*	(New) F28 15:6-7									
FI 2:8-9	FI	2	8	9	3 b			3 b		
Hunt 15:6-7	Hunt	15	6	7						
Le 14:6-7	Le	14	6	7						
O 14:6-7	O	14	6	7						
P 15:6-7	P	15	6	7						
Pr 11:6-7	Pr	11	6	7	13 b	9	14 a	3		
Pericope re Target pericop Relationship t Base pericop Dire										
S 2:8-9	S	2	8	9						
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	4216	S 2:8-9	Based on	C 14:6-7						
	4220	S 2:8-9	Ideologically mo	C 14:6-7						
*	(New) S 2:8-9									
*										
C	15	1		Prayer of my servant in distress						

A course correction

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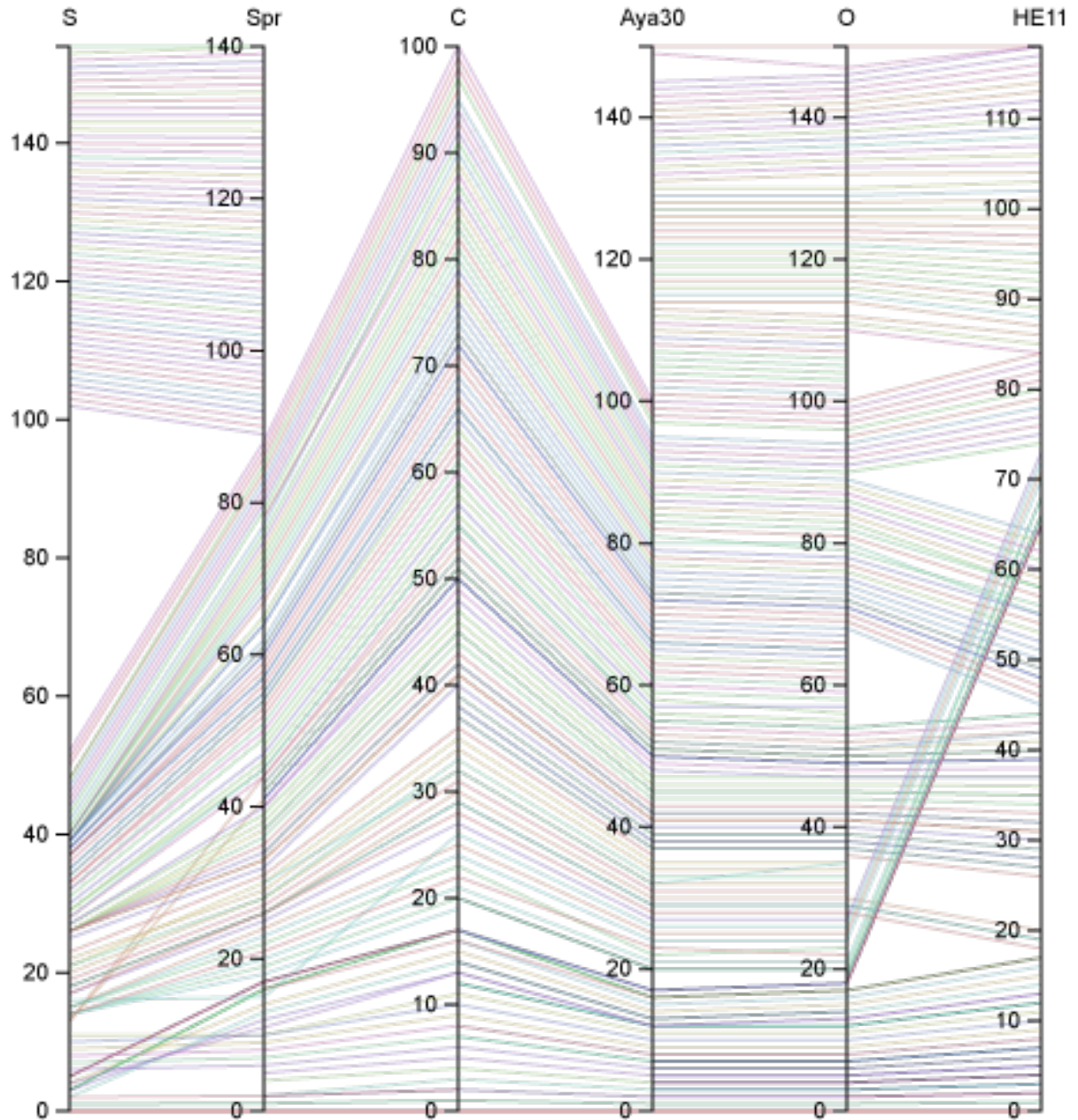
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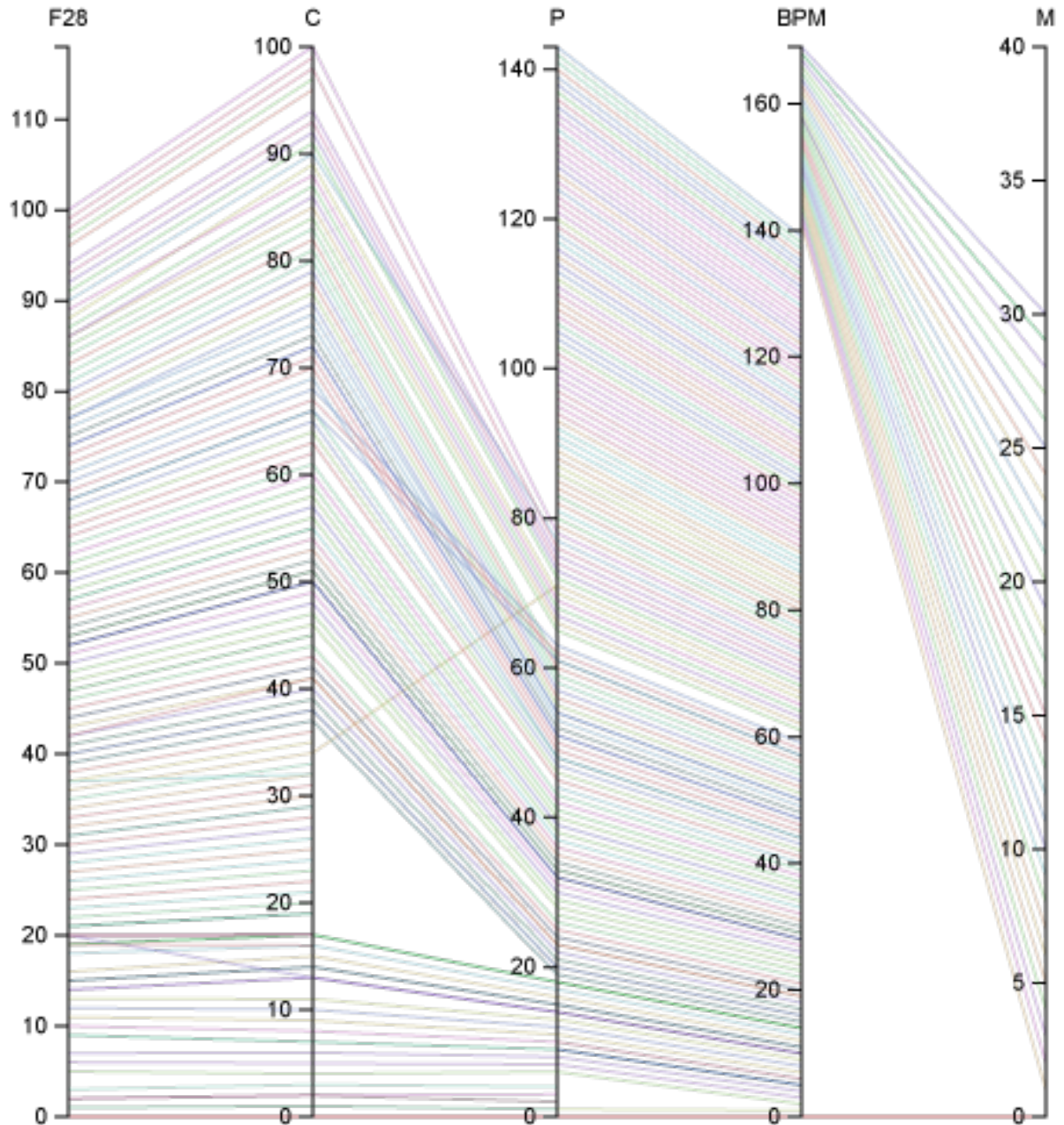
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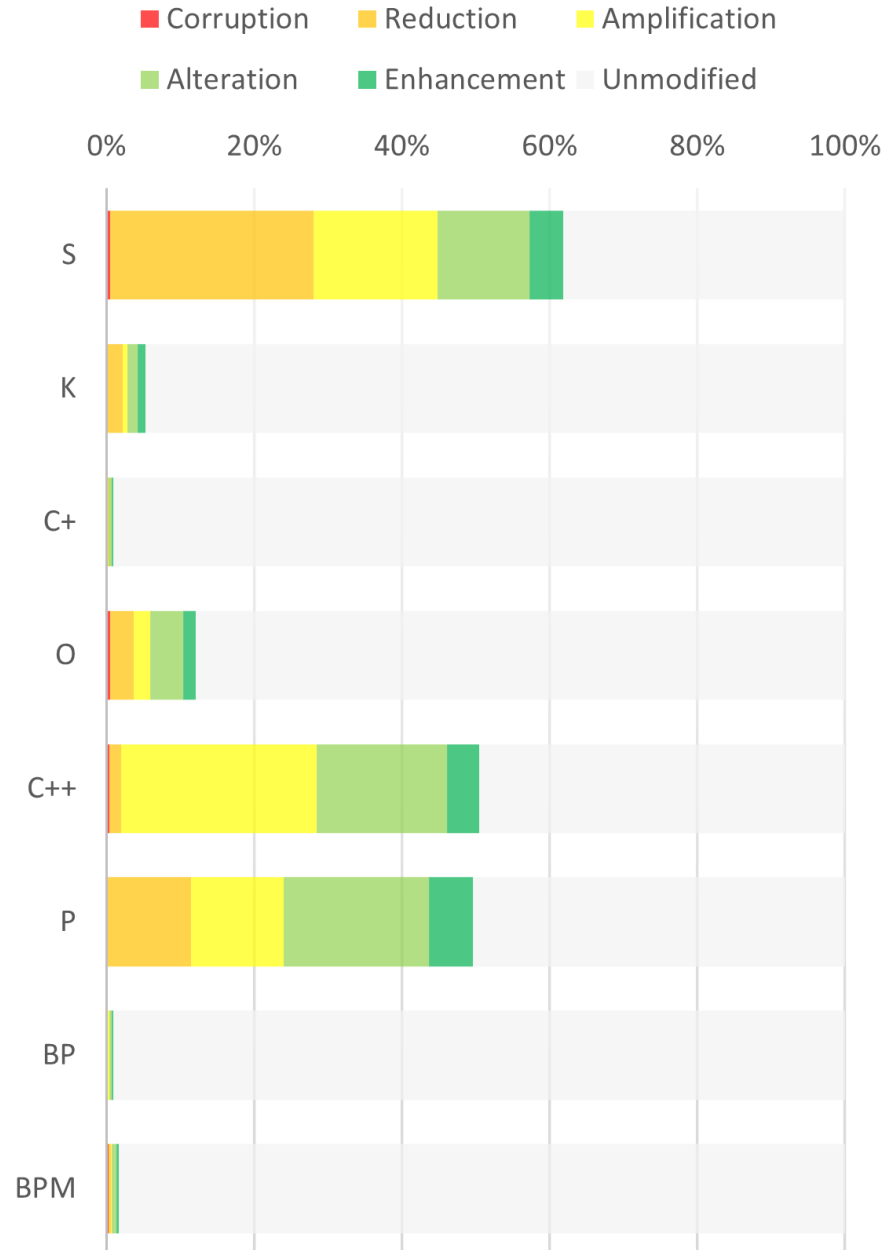
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Editorial tendencies



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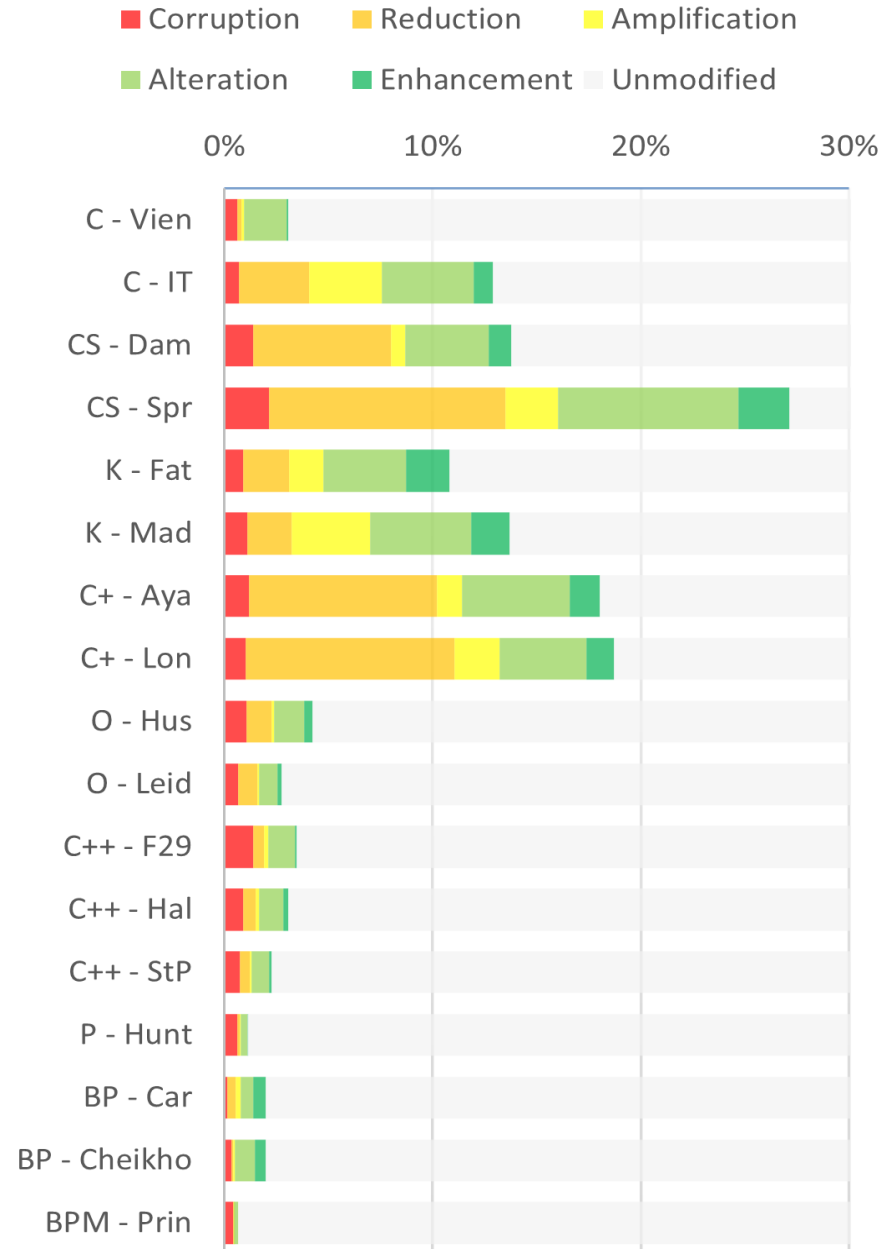
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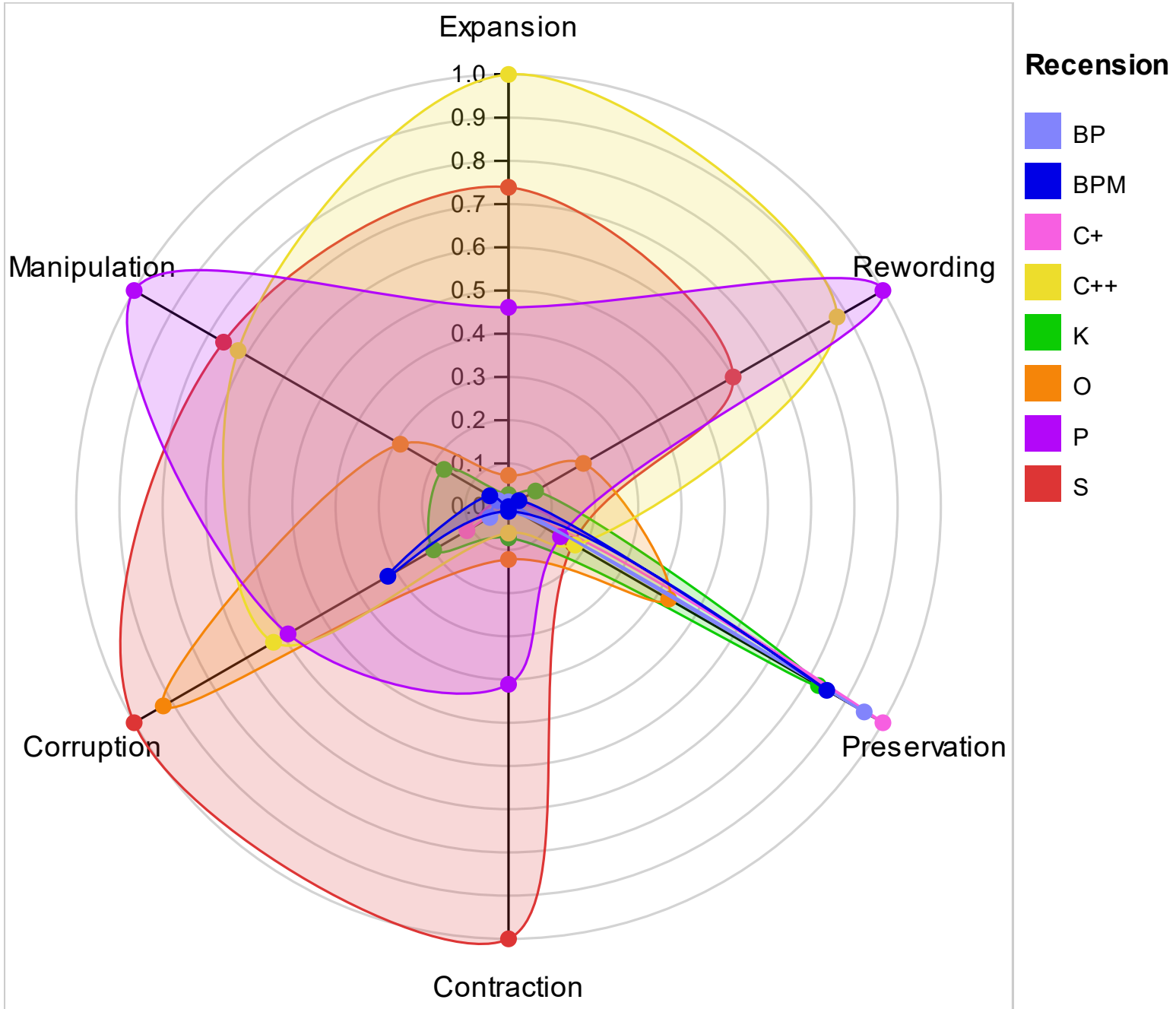
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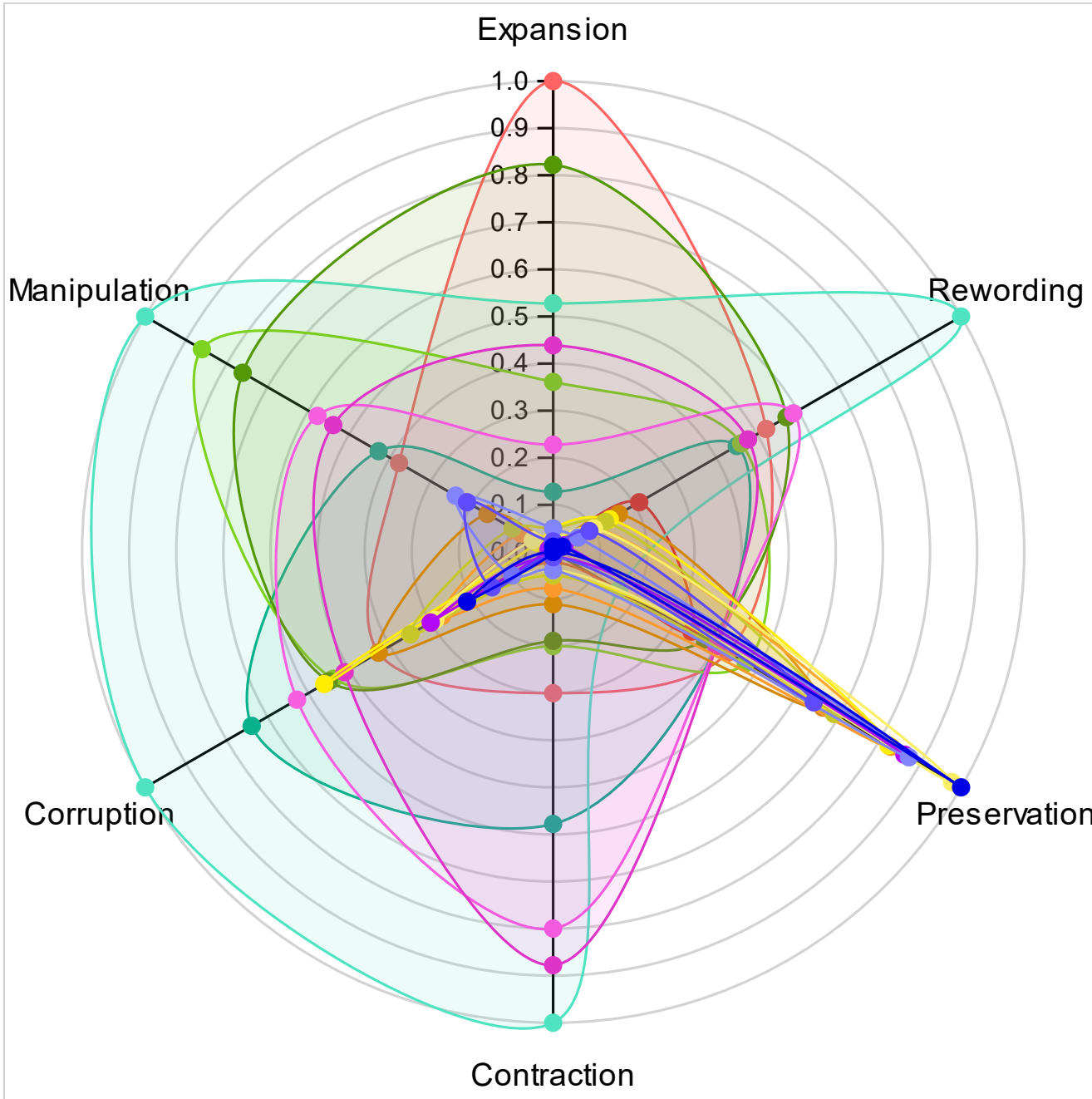
Why

How

Copyist tendencies







Copyist

- BP - Car
- BP - Cheikho
- BPM - Prin
- C - IT
- C - Vien
- C+ - Aya
- C+ - Lon
- C++ - F29
- C++ - Hal
- C++ - StP
- CS - Dam
- CS - Spr
- K - Fat
- K - Mad
- O - Hus
- O - Leid
- P - Hunt

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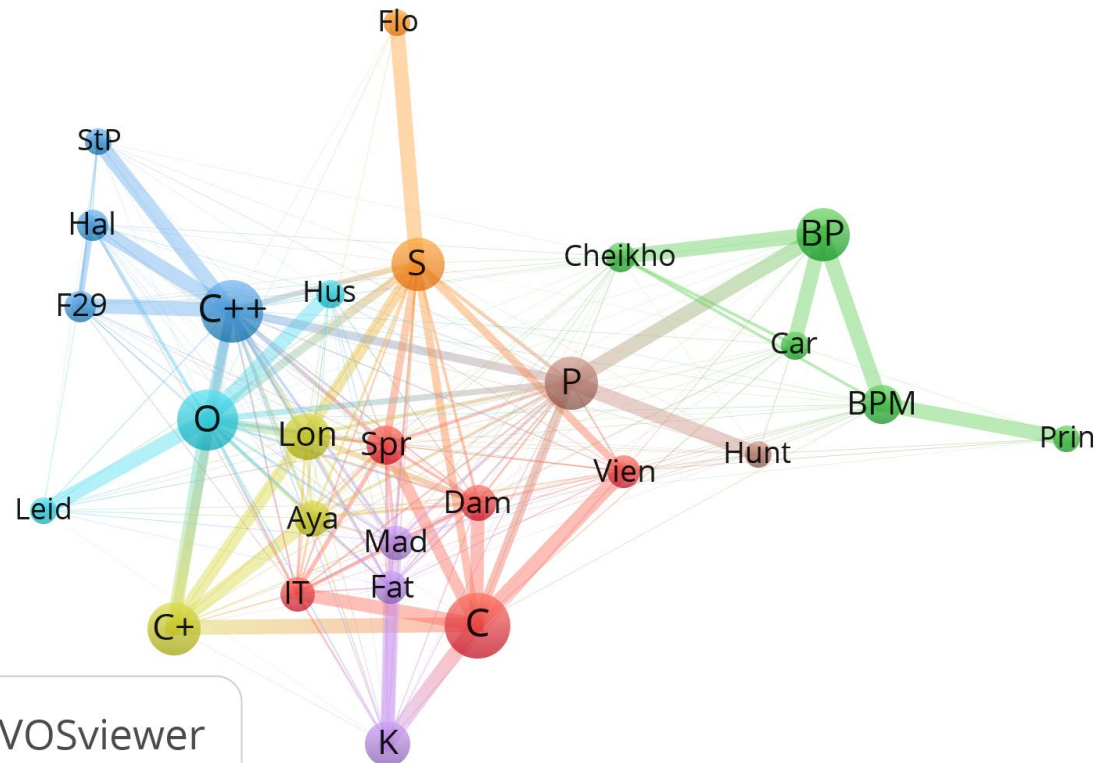
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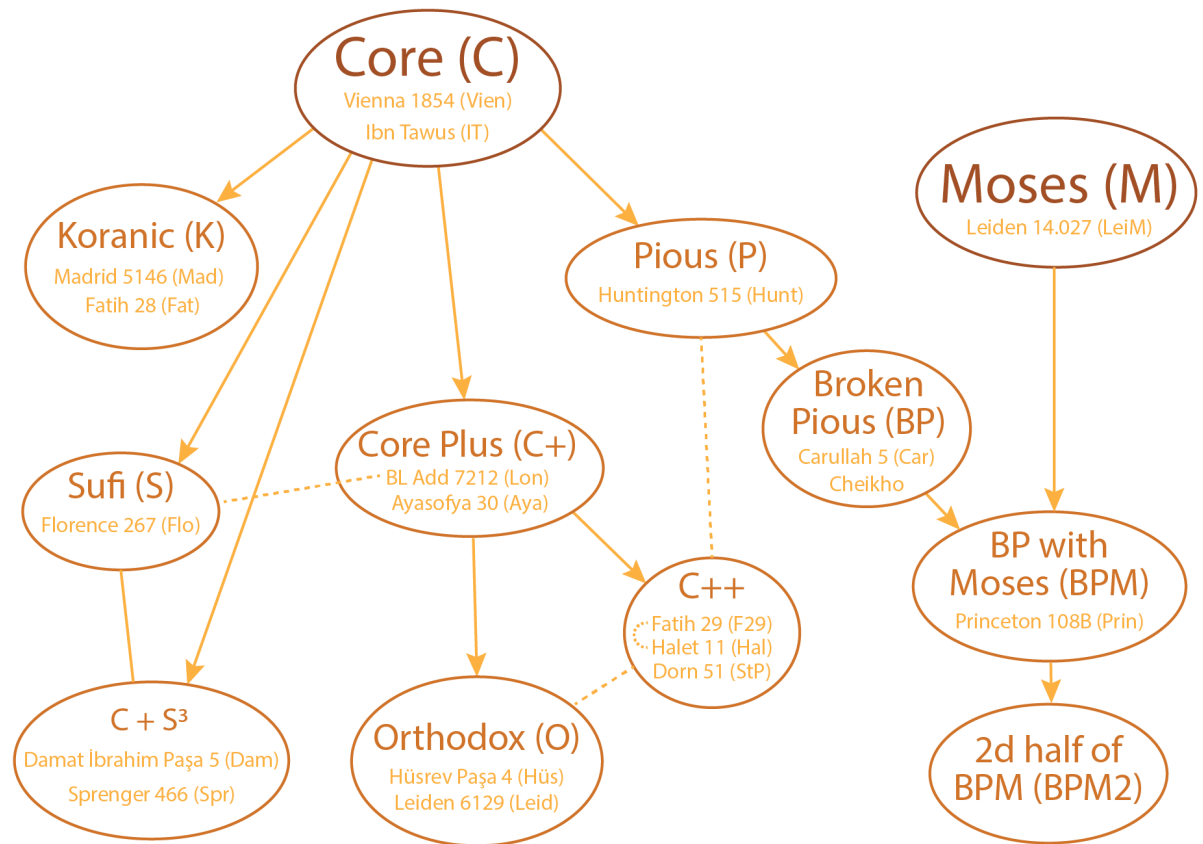
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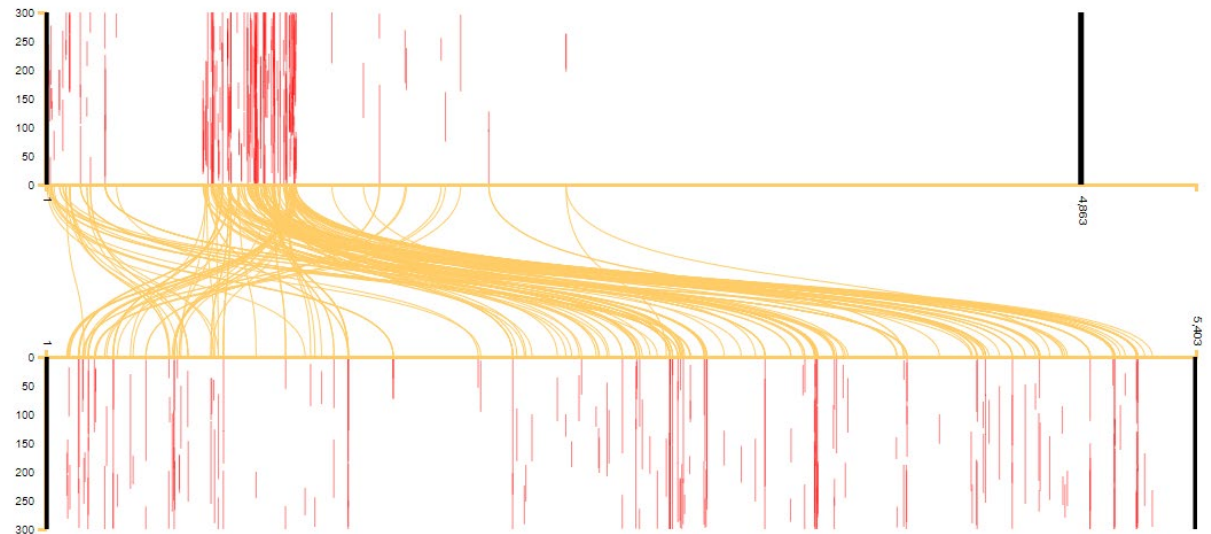
Text reuse



A plot showing how text reuse (in number of words matched) fluctuates across time (in AH years)

تصانيف منها نقص التصفيح لابي الحسن
البصري الفصول في الاصول علي مذهب ال
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ابادي المعروف بلتقمران جوابات شيخ
مسعود الصوابي المعجز مساله في مساله
في الامامه مساله في المعدوم في الاعتقاد
و مساله مساله في نفي الرويه شاهدته
وقرات بعضها عليه الشيخ العالم ابو
سعيد عبد الجليل بن عيسى بن عبد الوهاب
الرازي متكلم فقيه متبحر استاذ الاءمه
في عصره وله مقامات ومناظرات

تصانيفه نقص التصفيح لابي الحسن البصري
وهو هذا الكتاب الفصول في الاصول علي
مذهب ال الرسول و جوابات علي ابن ابي
القاسم و جوابات مسعود الصوابي في
الاعتقاد و مساله لالامامه المعجز المعدوم
نفي الرئيه ذ ثم قال شاهدته وقرات
بعضها عليه ثم ان منتجب بن بابويه ذكر
بعد ترجمه استاده هذا ترجمه اخري
يشابهه من جهات فقال الشيخ العالم ابي
سعيد عبد الجليل بن عيسى بن عبد الوهاب
الرازي المتكلم الفقيه المتبحر استاذ
الاءمه العصر صاحب المناظرات



A course correction

Limits: Waraqāt

Innovative

Anti-collaborative

Obsolete platform

Unstable annotation

Possibilities: Zabūr

Analysis of variants

Working backwards

Anti-collaborative

External annotation

What

Why

How

لَا تُقَرَّبُ مِنْهَا الصَّافِيَةُ وَلَا تُقَلَّبُ إِلَّا بِالْمَأْمُورِ...
السُّورَةُ الثَّانِيَةُ

لَمَّا أَتَى اللَّهُ الْمَلَائِكَةَ بِالْبَيِّنَاتِ...
السُّورَةُ الثَّانِيَةُ

الْقَوْلُ سَمْعًا وَأَبْصَارًا...
السُّورَةُ الثَّانِيَةُ

تصانيف منها نقض التصحيح لابي الحسن...
الاصول على مذهب ال...

تصانيف منها نقض التصحيح لابي الحسن...
وهو هذا الكتاب الفصول في الاصول...

تصانيف منها نقض التصحيح لابي الحسن...
وهو هذا الكتاب الفصول في الاصول...

تصانيف منها نقض التصحيح لابي الحسن...
من البصري الفصول في الاصول...

Table with columns A-G and rows 1-15. Row 1: 1, 204, Sha'i, Shafi'i, 0, 35, 23, 55, 113

Table with columns A-H and rows 1-15. Row 1: 1, 204, Sha'i, Shafi'i, 0, 35, 23, 55, 113

Table with columns A-H and rows 1-15. Row 1: 1, 204, Sha'i, Shafi'i, 0, 35, 23, 55, 113

Table with columns A-H and rows 1-20. Row 1: 1, 204, Sha'i, Shafi'i, 27, 13, 46, 23, 12, 121