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## TRANSLATION

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## FOREWORD

The forepart of the title to this volume, derived from Exodus 22:20, was chosen with an eye not only to the circumstances of the eponymous heroines of the books of Ruth and Esther, but also to the circumstances of my wife's parents Sam and Lyuba, to whom this work is dedicated. Like Esther they were raised in a country where their status as "outsiders" was continually impressed upon them, in ways both subtle and explicit — where they were made to feel, indeed, as an *'am ... mēfōrād*, "a people set apart." And like Ruth, out of devotion to their family, they left the land of their birth in adulthood and settled in a land that they *knew of* but which was (and still is) in many ways "strange" to them. Their gentle and encouraging spirit, combined with their continual and unprompted (even unconscious) desire to be of service in any way to their loved ones, has constituted an underlying stratum of consistency and support at home that has inevitably made itself felt in like fashion in the psychological and material foundation of all my academic pursuits. It is therefore with great gladness — albeit with a clear recognition of the insufficiency in my attempt — that I dedicate the present volume to them, whom I rejoice to call my parents as well.

With respect to the provision of copies of the many manuscripts employed for this volume, I express my gratitude to the following: Yael Okun (Acting Head) and the staff of the Institute of Microfilmed Hebrew Manuscripts at the Jewish National and University Library (Jerusalem); Piet van Boxel (Hebraica and Judaica Curator), Rahel Kasemaa (Assistant to the Hebraica and Judaica Librarian), and the staff of the Bodleian Library (Oxford); Marina Lyubimova (Head of the Manuscript Department), Olga Vasilyeva, and the staff of the Russian National Library (St. Petersburg); Ruth Long, Virginia Apuzzo, and the rest of the Imaging Services staff at the Cambridge University Library; the Special

Collections staff of the Jewish Theological Seminary of America (New York); the staff of the British Library (London); the staff of the Bibliothèque nationale (Paris); and the staff of the Staatsbibliothek zu Berlin, Orientabteilung. A deep debt of gratitude is also owed to Joe Cataio, the Acquisitions Librarian of the Crowell Library at Moody Bible Institute (Chicago), who tirelessly worked to fill the multitude of interlibrary loans requests that I sent his way.

My gratitude and respect also go out to Avi Tal, for graciously supplying me with a copy of his 2007 PhD dissertation, which, though coming into my hands only after the present work was in its initial stages of layout, stood to offer so much that I was compelled to go back and incorporate (mainly in my introduction) as much of his fine research as possible. My gratitude likewise goes out to Mordechai Z. Cohen, for graciously supplying me with copies of his two forthcoming, excellent (and inevitably seminal) articles addressing, *inter alia*, the use of the terms *zāhir* and *pěshāṭ/pěshāṭā'* in the early Judaeo-Arabic exegetical tradition (especially in the works of Maimonides), and Meira Polliack, who made the time in her formidable schedule to read through a draft of my introduction and offer characteristically gracious, direct, and astute feedback. I am also very much indebted to Prof. Ḥaggai Ben-Shammai for his very valuable comments on an early draft of my manuscript. From all of these scholars the present work has only been enriched, whereas any deficiencies, needless to say, remain my own.

For considering and ultimately agreeing to publish this book I express my heartfelt gratitude to Hai Tsabar, Director of the Magnes Press.

My very deep gratitude goes out to Charles Dyer, Provost of the Moody Bible Institute, for so graciously responding to my appeal and agreeing to subvention the publication of this book from the Institute's Faculty Development fund.

Last, but never least, my deepest debt of gratitude is owed to the One who has given me life, sustained me, and brought me through the completion of this volume. It is to Him, ultimately, that this work is dedicated, and for the fostering of interest in the text that talks of Him that it is intended.

## TRANSLITERATION TABLES

## I. Hebrew

*Consonants*

<i>l</i>	ל	ʾ	א
<i>m</i>	מ	<i>b</i>	ב
<i>n</i>	נ	<i>b̄</i>	ב
<i>s</i>	ס	<i>g</i>	ג/ג
ʿ	ע	<i>d</i>	ד/ד
<i>p</i>	פ	<i>h</i>	ה
<i>f</i>	פ	<i>v</i>	ו
<i>ṣ</i>	צ	<i>z</i>	ז
<i>q</i>	ק	<i>ḥ</i>	ח
<i>r</i>	ר	<i>ṭ</i>	ט
<i>ś</i>	ש	<i>y</i>	י
<i>sh</i>	ש	<i>k</i>	כ
<i>t</i>	ת/ת	<i>kh</i>	כ

Doubling with the article and biblical “*vayyiqtol*” forms is not indicated (e.g., *ha-kātūb*, not *hak-kātūb*; *va-yōmer*, not *vay-yōmer*).

The sign ʾ is omitted when initial (e.g., *īsh* for *ישׁ*, yet *lā-ʾish* for *לאישׁ*).

*Vowels*

<i>ā</i>	הַ/וַ/יַ (gādōl)	<i>a</i>	◌ (furtive: ā)	<i>ǎ</i>	◌
<i>ē</i>	יֵ/וֵ	<i>e</i>	◌	<i>ě</i>	◌/◌ (vocal)
<i>ī</i>	יִ	<i>i</i>	◌	<i>ǝ</i>	◌
<i>ō</i>	וֹ/◌	<i>o</i>	◌ (qāṭān)		
<i>ū</i>	וּ	<i>u</i>	◌		

The signs *ī* and *ū* are also generally used in cases of *scriptio defectiva* (e.g., *nābī*ʾ for *נָבִיא* [= *נְבִיא*] and *qūm* for *קָם* [= *קוּם*]).

## II. Arabic

*Consonants*

<i>t</i>	ط	ء	ء/ا
<i>z</i>	ظ	<i>b</i>	ب
‘	ع	<i>t</i>	ت
<i>gh</i>	غ	<i>th</i>	ث
<i>f</i>	ف	<i>j</i>	ج
<i>q</i>	ق	<i>h</i>	ح
<i>k</i>	ك	<i>kh</i>	خ
<i>l</i>	ل	<i>d</i>	د
<i>m</i>	م	<i>dh</i>	ذ
<i>n</i>	ن	<i>r</i>	ر
<i>h</i>	ه	<i>z</i>	ز
<i>w</i>	و	<i>s</i>	س
<i>y</i>	ي	<i>sh</i>	ش
		<i>ṣ</i>	ص
<i>a/at</i>	ةَ	<i>ḍ</i>	ض

The sign ‘ is omitted when initial and followed by a vowel (i.e., without *waṣla*; thus: *iqtidār* for اقتدار, yet *ḥasaba ’qtidār* for حسب اقتدار) as well as when final in plural verbs (i.e., when functioning as *al-alif al-fāṣila*; thus: *ya’malū* rather than *ya’malū’*).

*Vowels*

<i>ā</i>	اَ (and ع <i>maqṣūra</i> )	<i>a</i>	اَ
<i>ī</i>	يَ (yet يَي: <i>iyy</i> )	<i>i</i>	يَ
<i>ū</i>	وُ (yet وُ: <i>uww</i> )	<i>u</i>	وُ

*Tanwīn*, though generally not indicated, is represented by *-un* (for اً), *-an* (for اً, اً, اً, or, when denoting any of the previous, final ڤ), or *-in* (for ِ or, when denoting the previous, final ِ).