

# Šarḥ in Modern Times and its relation to medieval sources: Continuity or rupture?

**Tania María GARCÍA ARÉVALO**  
**(University of Granada)**

*Šarḥ*, or the translation of sacred texts of Judaism to Arabic language, has always being an endless field of study, even more if it is considered Cairo Genizah discovery and the fragments appeared around it. The inflection point was marked by Sa'adia Gaon (Babylon, 10th century) and his work *Tafsīr*, a Judeo-Arabic translation used, in a certain way, as standard and normalize for graphic, phonetic, morphologic and syntactic. Thus, his work not only interfered in the history of the language and exegesis but also in the linguistic conveniences until Judeo-Arabic late and modern- contemporary periods.

Between 18th-19th and 20th centuries, taking into consideration the spreading of Jewish printing houses in Europe and their subsequent creation in countries from Orient and Occident, we assist to an increase phenomenon regarding the appearance of hundreds of *šarḥ* works or to the insertion of translated Bible verses within popular works. On this point, it is very interesting the study of the interference of classical sources in this new model of *šarḥ* with the purpose of analyzing to what extend those ones are prevailing in Modern Times from Middle Ages. On the other hand, which one of the classical sources shows a larger degree of proximity or distance with the recent translations.

The main aim of this paper is analyzing some samples of *šarḥ* extracted from different works published in the Maghreb in the 20th century in Judeo-Arabic in comparison to extracts from classical sources (Sa'adia, ibn Ġanāḥ and others) for observing if the first ones act as a new model of translation, independent from the previous legacy or, in the opposite way, they are base in those medieval.