

## ENGLISH ABSTRACTS

### “IN EACH GENERATION ONE HAS TO REGARD ONESELF AS IF HE CAME OUT OF EGYPT”: REPRESENTATIONS OF ZIONISM AND ISRAELI IDENTITY IN PASSOVER HAGGADAH

SARIT ZEHAVI-MOGRABI

The Passover Haggadah is an ancient text that has been used by the Israeli state to authenticate the notion of an ancient Jewish nation with an inexorable link to the homeland. It is a text read within the family, according to the commandment “ve-higadeta le-binha” (and you shall tell your son). In this paper I focus on a variety of Passover Haggadahs published after the establishment of Israel in 1948. As I show, these Haggadahs have remained loyal to the original text, however, the meanings of the text have been transformed in hidden or blatant ways to correspond to the changing agendas of Zionist ideology. These changes were enabled using insertions of prologues, paintings, decorations and interpretations that represent the changing ethos of Zionism and Israeli society. In the first part of the paper I trace the bonds between the ancient text and the Zionist ethos. In the second part I examine the interrelationship between changes in the Haggadahs since 1948 and changes in Israeli society and values. I argue that the Haggadah project is unique because more than constructing the nation it was constructed by it. Thus, the final part examines different or various methods of integrating national symbols into the Passover Haggadahs and, more important, how these symbols were interpreted and reinterpreted by various groups in Israeli society.

### SHARĪ’A AND POLITICS IN SAUDI ARABIA: SIYĀSA SHAR’IYYA AS A MECHANISM FOR STABILIZATION OF GOVERNMENT AND SOCIETY

MUHAMMAD AL-ATAWNEH

The religious Islamic nature of the Saudi regime is a well-established fact. Yet, not many researchers have sought to investigate the various and variegated mechanisms, implemented by the regime in order to abate the tensions between the ideals of Islamic law and the social and

political reality. In this article I discuss one of the most important mechanisms being used for that purpose: the principle of *Siyāsa Shar'iyya*. The article first briefly describes the classical Islamic concept of *Siyāsa Shar'iyya*, and then moves on to examine its implementation in the Saudi context, through the reading and interpretation of *fatawa* issued by the late sheikh Ibn Baz, head of the religious Saudi establishment until his death a few years ago. I argue that the political Saudi establishment works in cooperation with the religious establishment, in order to apply a modern version of *Siyāsa Shar'iyya*. The traditional doctrine of *Siyāsa Shar'iyya* is thus instrumental in both bringing about social and economical changes under the aegis of Islam, and strengthening the religious legitimacy of the Saudi regime.

## STATE-TRIBE RELATIONS IN MANDATORY TRANSJORDAN: TRIBES AND STATE FORMATION PROCESSES

YOAV ALON

The Jordanian Hashemite monarchy has traditionally enjoyed the support of the tribespeople who are seen as the backbone of the regime. In the Middle East, as a whole, the process of integrating the tribes into the modern state of Jordan was unique in its success. It was achieved almost without violence and allowed tribes to carve out a political role for themselves within the framework of the modern state, in which they developed a clear stake. Nevertheless, the origin of the relationship between the tribes and the state has not yet been satisfactorily explained. This article examines several issues concerning state-tribe relations during the state's formative period, namely, the period of the British mandate. The line of inquiry focuses on the tribal society's response to the state formation processes and the central government's attempt to consolidate its power. This article attempts to challenge the dominant view in the literature according to which tribes were fully subjugated to government's rule during the early 1930s and since then have played merely a passive role. The main thesis presented here is that notwithstanding the strengthening of the central government, tribes remained formidable political actors and their integration into the state's structure was a prolonged and dynamic process. The tribes were receptive to many government initiatives and played a major role in the process of state building. The same tribes, however, resisted the way state power tended to undermine their autonomy. The relations between tribe and government resembled a kind of a

partnership that allowed for a relatively smooth integration of tribes into the state structure. This special relationship is also a key to understanding the Hashemite monarchy's resilience.

## WAS THE GATE OF IJTIHAD CLOSED?

WAEI B. HALLAQ

This article examines the “closure of the gates of *ijtihad*” in Islamic Jurisprudence. In contrast to prevalent views, the author of the article argues that *ijtihad* (the Islamic practice of producing innovative legal reasoning) has never ceased to exist. In the first 500 years of Islam, constituting an essential component of the science of *Usul al-Fiqh*, all schools of Islamic law regarded *ijtihad* as indispensable. As a result, groups or religious sects that objected were driven out of the Sunni community. Only at the beginning of the 6/12<sup>th</sup> century does the phrase “closure of the gates of *ijtihad*” appear in the literature, but jurists are not able to agree on its meaning because of conceptual ambiguity or uncertainty. Some jurists (mostly hanbalies) even objected to this concept all together. From the 10/16<sup>th</sup> century onward, the number of respected *mujtahidin* had gradually decreased, and the view of those (mostly hanefi) jurists who argued that the gates of *ijtihad* were closed gained prominence. Nevertheless, the author shows that jurists practiced under different names. The continuity of *ijtihad* throughout Islamic history, suggests that scholars should reexamine some of our conventional or established ideas about the stagnation of Islam in general and of Islamic law in particular.