A HISTORICAL OVERVIEW AND ANNOTATED BIBLIOGRAPHY OF THE STUDIES ON THE ARABIC GRAMMATICAL TRADITION IN AL-ANDALUS

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Abstract
Arabic grammatical studies in al-Andalus have never drawn much attention in the two fields of Arabic grammatical thought and al-Andalus. However, a tradition of studies goes back to the beginning of the 20th century and, after some notable contributions between the 1980s and the 2000s, it is now witnessing a renewal in interest and approaches. The present historical overview and annotated bibliography of relevant research up until mid-2018 aims at providing a comprehensive, chronologically organised state of the art, which will help to identify new trends and possibilities for further research, thus facilitating future contributions to this field.

Keywords
Arabic grammatical tradition, history of linguistic theories, al-Andalus, intellectual history, historical overview, annotated bibliography

Résumé
Les études grammaticales arabes en al-Andalus n’ont jamais suscité beaucoup d’intérêt dans les domaines de la pensée grammaticale arabe et d’al-Andalus. Cependant, une tradition de recherche dans ce domaine remonte au début du XXe siècle et, après des contributions remarquables entre les années 1980 et les années 2000, elle témoigne maintenant d’un renouveau d’intérêt et d’approches dans son étude. L’aperçu historique et la bibliographie commentée que nous proposons ici, et qui couvre les résultats des recherches jusqu’à la moitié de 2018, offrent un état des lieux détaillé et organisé chronologiquement, dans l’espoir que ce travail pourra favoriser l’identification de nouvelles tendances et possibilités de recherche, en facilitant ainsi la contribution à ce champ.

Mots-clés
Tradition grammaticale arabe, histoire des théories linguistiques, al-Andalus, histoire intellectuelle, aperçu historique, bibliographie commentée

★This article is a revised and updated English version of the state of the art I had sketched in my PhD dissertation (Binaghi 2015). I would like to thank two anonymous peer-reviewers for their valuable comments and for pointing out a few Arabic references which had been unknown to me.
Out of the 2209 biographies that al-Suyūṭī (d. 911/1505) dedicates, in the late biographical dictionary Buḫyat al-wu'āt fī ṭabaqāt al-luḡawiyīn wa-l-nuḥāt, to learned men active in the fields of Arabic grammar and lexicography up to his time, at least 691 (i.e. more than 31%) concern Andalusian scholars.¹ Despite such a considerable statistical representation and the intense intellectual activity Andalusian authors showed throughout history, their contribution to the study and theorisation of Arabic grammar has long been neglected by Arabists, or at best taken into account only for a few original – and sometimes eccentric – ideas. This marginalisation can be explained by two main factors: a chronological one, as grammatical studies only started to thrive in al-Andalus in the 5th/11th century, that is after what has generally been identified so far as the main period of theorisation and standardisation of the Arabic grammatical theory (chiefly 4th/10th century); and a geographical one, as al-Andalus represents the far western border of the Muslim world, far away from those regions (mainly Iraq, Persia and the historic region of Syria) where the so-called standard theory had been elaborated.

From this perspective, I will mainly use the expression “Andalusian grammarians” to refer, in a rather broad way, to those learned men who meet the two following criteria: (i) whatever their origin and the place they settled, they either acquired their knowledge in al-Andalus, or settled and lived there for some time, hence interacting with local scholars; (ii) they were either renowned for being active in the field of Arabic grammar or, whatever their main field of specialisation, they wrote at least one treatise dealing with Arabic grammar.² The criterion for asserting whether a treatise belongs to the “Arabic grammatical tradition” might also be difficult to define unambiguously; however, we can quite safely include in this category all those treatises which either (i) explicitly deal with the description and/or theorisation of grammar, or (ii) present a sort of “applied grammar”, such as a grammatical reading and analysis of a non-grammatical text (notably poetry, the Qur’ān, and other religious texts).

The interest of compiling the present historical overview and annotated bibliography is twofold. First, it will allow to grasp the historical development of the studies on this regional subtradition of the Arabic grammatical thought and will provide the reader with a wider picture of the current situation. Second, the fact of bringing together material and references will enable interested scholars to identify gaps for further research. In this way, the present contribution would like to foster a more differentiated approach to the analysis of Andalusian grammatical texts.

¹ The figure of 691 Andalusian scholars is drawn from the database Prosopografía de los Ulemas de al-Andalus, available at https://www.eea.csic.es/pua/ (accessed on 13 April 2018); see also Guardiola (1990, p. 218), who gives the figure of 738.
² See also Binaghi 2015, p. xx-xxi.
treating them not only as part of the main field of the Arabic grammatical tradition, but also as products of a specific subtradition deeply influenced by the region’s historical context and strong cultural identity.

In order to meet these objectives, I thought it would be useful to include in this overview not only the works characterised by a proper linguistic approach, but also those dealing with the relationship and “technical” exchanges between language, grammar and other disciplines (e.g. literary or Qur’anic studies), as well as publications providing more general information on Andalusian grammarians both from a historical and/or biographical viewpoint. However, I have decided to include only the contributions which deal in a principal or more substantial way with Andalusian authors, leaving aside those that cite or approach their theories in a corollary way. Aiming to be as exhaustive as possible, I have identified around 130 items, which will be briefly introduced in the following pages.

1 GENERAL REFERENCE WORKS

Even though they do not deal specifically with the grammatical theories of Andalusian learned men, three fundamental reference works should be briefly mentioned here. Interestingly enough, they were published at the beginning of three (out of the four) periods sketched below (§ 2 “The first studies on Andalusian grammarians”; § 4 “The establishment of the field”; and § 5 “Latest developments”) and, thus, might have played a key role in the development of studies on the Arabic grammatical tradition in al-Andalus.

The first of these fundamental reference works is Carl Brockelmann’s (1868-1956) *Geschichte der Arabischen Litteratur (GAL)*, whose two original volumes (G) are published in 1898 and 1902, and the three supplement volumes (S) between 1937 and 1942. Brockelmann presents biographical and bibliographical information about authors from all fields of literature and scientific knowledge following a chronological and geographical arrangement. Hence, several sections (GAL, G I, p. 132-133, 308-313; G II, p. 259; S I, p. 202-203, 542-547; S II, p. 370-371) are dedicated to “philological” studies in Muslim Spain (“Die Philologie in Spanien”).

In the late 1960s, Fuat Sezgin (1924-2018) starts publishing his *Geschichte des arabischen Schrifttums (GAS)*, whose ninth volume, published in 1984, is entirely dedicated to Arabic grammar (“Grammatik”) until circa 430 H (= 1038-1039). He

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3 As a matter of fact, the steady publication of new sources and the fact that some Andalusian authors are now very well known would have made it impossible to account for all works citing, here or there, an Andalusian grammarian.

4 I will not include in this section, however, the *Encyclopaedia of Islam (EI)*, where short notices of Andalusian grammarians can also be found.
organises grammarians according to geographical criteria too,\(^5\) and ch. VII presents the main Andalusian grammarians (“Grammatiker in Spanien”) from the end of the 2\(^{\text{nd}}\)/8\(^{\text{th}}\) century up to the mid 5\(^{\text{th}}\)/11\(^{\text{th}}\) century (\textit{GAS}, IX, p. 217-225). Sezgin’s selection can also be taken as representative of the state of scholarship at his time.

The latest of these general reference works is the \textit{Biblioteca} de al-Andalus, whose nine volumes are published between 2004 and 2012. This encyclopaedia presents a complete catalogue, arranged alphabetically, of Andalusian writers and learned men, whose biography and bibliography are exhaustively presented – despite some minor imperfections – and are supported by a rich list of primary and secondary sources. I invite the reader interested in learning more about the life and the writings of Andalusian grammarians and learned men cited in this paper to consult this very useful encyclopaedia.

2 The first studies on Andalusian grammarians (1900-1960)\(^6\)

The first article dealing with an Andalusian grammatical text dates to the very beginning of the 20\(^{\text{th}}\) century and presents the grammar of “the language of Turks”, the \textit{Kitāb al-ʾIdrāk li-lisān al-ʾAṭrāk}, of ʾAbū Ḥayyān al-Ǧarnāṭī (d. 745/1344) (\textit{Bouvat} 1907).

In the 1940s, Sydney Glazer’s attention focuses on the ʾAlfiyya of Ibn Mālik (d. 672/1274) (Glazer 1941a) and on its commentaries, notably the one by ʾAbū Ḥayyān al-Ǧarnāṭī (Glazer 1941b and 1942); Glazer’s interest for this latter text, \textit{al-Manḥāǧ al-sālik}, leads to the publication of its critical edition (ʾAbū Ḥayyān, \textit{Manḥāǰ}).

In the 1950s, Roger Arnaldez publishes an analytical study on the relationship between grammar and theology in the thought of Ibn Ḥazm (d. 456/1064), the founder of the Zāhirī legal and theological school (Arnaldez 1956). In the same years, an article on Luso-Arabic grammarians – that is to say grammarians born in the southern lands of today’s Portugal\(^7\) – presents the life and the writings of the three most prominent of them: al-ʾAʾlam al-Šantamarī (d. 476/1083), Ibn al-Sīd al-Baṭalıyawsī (d. 521/1127) and Ibn al-Sarrāǧ al-Šantarīnī (d. 549/1154-5?) (Domíngues 1958). Ibn Sīda (d. 458/1066) also starts to be studied during this decade, although not for his grammatical writings: the focus is rather on his dictionary \textit{al-Muḥāṣṣas} (Talbi 1956 and Cabanelas Rodríguez 1961).

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\(^5\) Could we maybe see in Brockelmann’s and Sezgin’s geographical arrangements a borrowing from medieval Arabic biographical sources such as, for instance and as far as grammar is concerned, the \textit{Ṭabaqāt al-naḥwīyyīn wa-l-luḡāwīyyīn} of al-Ẓubaydī (d. 379/989)?

\(^6\) Dates in the sections’ title are approximate and simply aim at providing a broad periodisation.

\(^7\) The region called \textit{Gharb al-Andalus} by medieval Arabic geographers and historians; cf. \textit{EI}², art. “Gharb al-Andalus”.
While Arabists, during this first period, seem to be more concerned with individual grammarians or grammatical texts, Arab scholars\(^8\) approach the Andalusian grammatical movement as part of the more general Arabic grammatical tradition and discuss whether Andalusians formed a proper “grammatical school” on the model of the pretended “grammatical schools” of Baṣra and Kūfah (Ṭanṭāwī 1938; Ṭāfī 1951 and 1957). This wider but, at the same time, more traditional approach can be better understood if we consider the fact that the medieval Arabic grammatical tradition (including its historiography) has influenced the development of grammatical studies in the Arab world until today.

3 A GROWING INTEREST (1960-1980)

Starting from the second half of the 1960s, Andalusian grammarians are the subject of a steadier number of works. Throughout the following twenty years, research is mainly carried out in the Arab world.

During this second step, the traditional approach is still very much present and, for instance, the question of “grammatical schools” and the place of al-Andalus within them is discussed again by Dayf (1968). At the same time, we also find the first attempts to study the development of grammatical and lexicographical studies in al-Andalus in a more specific and organic way. Albert Mutlak focuses on the first four centuries of the Muslim presence in the Iberian Peninsula (2nd-5th/8th-11th centuries) and presents not only the history of some linguistic concepts, as well as the learned men and their work, but also the place of linguistic studies in the Andalusian society and their relationship with other disciplines (Mutlaq 1967). Mutlak’s work is later somehow continued by Tayyār (1980), who focuses on the Almoravid and Almohad periods (5th-7th/11th-13th centuries) but mainly deals with lexicography. These two studies, however, deploy a rather historical than linguistic approach. A more linguistic treatment, on the contrary, is proposed by Ṭāmīn ʿAlī al-Sayyid (1964), who tries to evaluate the role played by Andalusian grammarians and grammatical texts in the development of grammatical studies in the Islamic East throughout the late medieval period, and by Hayfi (1975), who presents the grammatical theories of the main Andalusian authors of the 6th-7th/12th-13th centuries.

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\(^8\) Throughout this article, I generally use the terms “Arabists” and “Arab scholars” to identify works carried out, respectively, outside the Arab world and within it. As a matter of fact, different trends and concerns can sometimes be noticed, which is probably the result of different cultural backgrounds influencing scholars: in the Arab world, studies on Arabic grammar generally follow the medieval Arabic grammatical tradition approach and perspectives, whereas scholars working on Arabic grammar outside the Arab world tend to show a greater integration of modern linguistic theories and methods in their studies.
Nevertheless, most works from this period consist in a bio-bibliographical study of a specific grammarian. That is the case, in the chronological order of the studies, for ’Abū Ḥayyān al-Ḡarnāṭī (Ḥadīṭī 1966), ’Abū Ġa’far al-Labī (d. 691/1291) (Māgid 1969), ’Abū Bakr al-Zubaydī and his Iṣṭīdrāk ʿalā Sībawayhi, a critical commentary of the Kitāb (ʿAzzāwī 1975b), Abū al-Faḍl al-Ṣaffār (d. 630/1233) and his commentary of Sībawayhi’s Kitāb (Sayyid, Āhmad 1979); Ibn al-Ṭarāwī and his commentary of al-Fārisī’s (d. 377/987) ʿIdāh (Ṭubaytī 1983); al-ʿA’lam al-Ṣantamarī and his Nukat fi tafsīr Kitāb Sībawayhi, also a commentary of Sībawayhi’s treatise (Qawzī 1987). Beside these published works, it is also possible to mention some PhD dissertations, as those by Šaḥīb (1972) and Shareef (1972) which present the critical edition of, respectively, the Šarf ʿabyāt al-Ǧumal of al-ʿA’lam al-Ṣantamarī and al-Kaḥfiya al-ṣāfiya of Ibn Mālik, including a rather developed study of the grammatical method applied by the two authors. We notice that a good number of these texts are actually commentaries on Sībawayhi’s Kitāb, the earliest extant treatise in the history of Arabic grammar. The evaluation of the legacy of this prominent text in al-Andalus and the Maghreb is the object of two articles by Fāsī (1974) and Ḥaǧǧī (1974).

As a matter of fact, only a few Andalusian Arabic grammatical treatises had been edited before Šaḥīb’s and Shareef’s dissertations, that is to say until the 1960s. These are: the Kitāb al-ʿAfāl of Ibn al-Qūṭiyya (d. 367/977); the Kitāb al-Wādīh fi al-nahw and the Kitāb al-Iṣṭīdrāk ʿalā Sībawayhi fi kitāb al-ʿAbniya wa-l-ziyādāt of ’Abū Bakr al-Zubaydī; the Ṣanālī of al-Suhaylī (d. 581/1185); the Kitāb al-Radd ʿalā al-nuḥāt of Ibn Maḏāʾ (d. 592/1196); the ʿAfiyya of Ibn Muṯṭfī (d. 628/1231); the ʿAfiyya and the Lāmiyyat al-ʿafāl of Ibn Mālik; the commentaries to these two latter treatises by Ibn Mālik’s son Badr al-dīn Ibn al-Nāẓim (d. 686/1287); the Tashīl also by Ibn Mālik; the Manḥaḡ al-sālīk (commentary of Ibn Mālik’s ʿAfiyya, as mentioned earlier) and the Kitāb al-Iṣṭīdrāk li-lisān al-ʾAṭrāk of ʿAbū Ḥayyān al-Ḡarnāṭī (known until then as al-ʾAndalūsī). The shortage of available texts largely contributes to explain the mainly biographical nature of the works from this period.

The few studies that propose a closer analysis of the grammatical thought focus on a small handful of treatises. Beside Ibn Mālik’s and ʿAbū Ḥayyān’s writings, we witness, since the 1960s, a growth in interest for the work of Ibn Maḏāʾ, who opposes some of the key principles of the grammatical theory established by his predecessors and seems, henceforth, to totally break up with the grammatical

It is also in the 1970s and 1980s, starting with Ṣaʾbān’s and Shareef’s editions, that we notice a significant growth in the number of edited texts. During these two decades, the following treatises are published: the two commentaries of al-ʿAʿlam al-Šantamarī on Sībawayhi’s Kitāb; the works of Ibn al-Sīd al-Ṭaṭalyawṣī, notably his two commentaries on the Ǧumal of al-Zaġgārī (d. 337/949); the Naṭāʾīğ al-fikr fī al-naḥw and the Masāʾil fī al-naḥw wa-l-luğa wa-l-ḥadīṯ wa-l-fiqh of al-Suhaylī; the Muqaddima of al-Ḡazūlī (d. 607/1210 or 610/1213 or 616/1219); the Tawṣīʿa fī al-naḥw of ʿAbū ʿAlī al-Ṣalaḥbīn (d. 645/1247); the works of Ibn ʿUṣfūr (al-Muqarrīb, Muṭl al-Muqarrīb, al-Mumtīʿī fī al-taṣrīf, and Ṣarḥ Ḥumal al-Zaģgārī); other treatises by Ibn Mālik and ʿAbū Ḥaḍīb; and al-Muḥḥas ḍāḥ qawānin al-ʿarabiyya and the Ṣarḥ al-Ǧumal, called al-Baṣīṭ, of Ibn Ḥabīb al-Rabīʿ (d. 688/1289).

The consequence of this important activity of text edition is the remarkable growth, especially starting from the 1980s, of research and publications on Andalusian grammarians. I have to point out, however, that this growth (both in text edition and studies) corresponds to a more general trend concerning the whole of the Arabic grammatical tradition, and that works on Andalusian grammarians statistically remain a small minority.


As we have seen, the majority of works on Andalusian grammarians produced until the end of the 1970s are the work of Arab scholars. Since the 1980s, more and more Arabists start turning their attention to the Andalusian tradition. 11

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9 Concerning the movement calling for a simplification of Arabic grammar, see e.g. Dayf (1986).

10 Unfortunately, the quality of these editions is uneven. I must also point out the difficulty to learn about (and even more to get hold of) new editions because of the fragmented situation of the publishing sector in the Arab world. This circumstance makes even more apparent the importance of review works on text edition such as the one by Weipert (2002) and the series of articles “Textes arabes anciens édités en Égypte” published in the Mélanges de l’Institut Dominicain d’Études Orientales (started in 1957 by Georges Chehata Anawati and continued since 1989 by Claude Gilliot).

11 Among the works on Ibn Madāʾ mentioned in the previous section, four out of the five produced by Arabists actually date between 1984 and 1990. I have nevertheless decided to present them earlier in order to try and bring together works dealing with the same author and having a more or less similar approach.
Studies from this period show different tendencies. The main one is marked by a historiographical approach to the field of grammatical knowledge—which correspond, as a matter of fact, to the dominant historiographical trend in the study of all the aspects of al-Andalus. Some works take the form of a bio-bibliographical presentation of a given grammarian: that is the case with Ibn ’Abd al-Nūr (d. 702/1302) (Vélezquez Basanta 1987-1988), Ibn Muʿtāf (Demir 2002) and al-Rabāḥī (d. 358/969) (Deheidel 2002). Other works deal with the biography of a learned man in connection either with the history of a town – Ibn Sīda and Dénia (Epalza 1981), al-Suhaylī and Fuengirola (Arias 2008) – or with a historical period – Ibn al-Sīd al-Baṭṭalaywsī and the period from the mulūk al-ṭawā’if until the Almoravids (Serrano 2002), al-Šalawbīn and the Almohad epoch (Rodríguez Gómez 1992).

A second tendency concerns the sociologic analysis of Andalusian grammarians—another approach very much exploited during the 1980s and the 1990s.12 Four studies adopt this perspective and analyse the scientific journeys and migrations, the cultural centres in al-Andalus, the grammarians’ social status and professions, as well as their production. The first work (Peña Martín 1991) covers the period of the 5th/11th and the first half of the 6th/12th centuries, that is to say the period of the mulūk al-ṭawā’if and the Almoravid epoch. This is followed by a second article (Arias 1995a) covering the second half of the 6th/12th and the 7th/13th centuries, that is the Almohad period. Two other studies (Peña Martín and Arias 1993 and 2009) focus more precisely on Arabic grammarians in the city of Malaga: beside a sociological analysis, they also offer a periodisation of the evolution of language-related studies and an analysis of the cultural role played by Malaga within al-Andalus.

Scholars’ interest also aims at the study of the relationship between language and philosophy (including, notably, logic). The key figure in this respect is Ibn al-Sīd al-Baṭṭalaywsī, first known and studied as a philosopher before the regard is also turned towards his literary and grammatical activity. Publications focus on his life (Serrano 2008) and, within his writings, on logic (Elamrani-Jamal 1979 and 1983), on dialectics (Elamrani-Jamal 1985), on the influence of al-Fārābī (d. 339/950-951) on his thought (Ramón Guerrero 1995 and Elamrani-Jamal 1996), and on the relationship between ʿadab and falsafa (Urvoy 2005). In the field of logic and grammar, two book chapters are also dedicated to Ibn Ruṣd (Averroes, d. 595/1198) (Elamrani-Jamal 1990 and Hamzé 2002).

Concerning the history of the Arabic grammatical tradition, some works deal with the transmission of grammatical knowledge and of grammatical texts. Humbert (1994 and 1995), through the analysis of the manuscripts of Sībawayhi’s

12 In the more general field of the Arabic grammatical tradition, it is possible to mention, for example, an analysis of the grammarians’ professions (Versteegh 1989).
Kitāb, underlines the role played by Andalusian grammarians in the preservation and continuation of the Kitāb’s textual tradition. Peña Martín (2005a) and Grand’Henry (2010) investigate the figure of ʿAbū ʿAlī al-Qālī (d. 356/967) as transmitter, in Cordoba, of the grammatical method developed in Baghdad. In this group, one could also mention Larcher’s (1996) review of the edition of Ibn Mālik’s Tashil, where the nature and the textual history of this treatise is briefly sketched.

As it was mentioned earlier, the peculiarity of Ibn Maḏāʾ’s grammatical theories have raised particular interest because they quite clearly stand out from the Arabic grammatical tradition. In the same way, the Arabic grammars of Turkic languages have attracted the attention because of their originality. The most important among them is certainly the Kitāb al-Idrāk li-lisān al-ʿAtrāk of ʿAbū Ḥāyyān al-Ǧarnāṭī (Ermers 1990, 1995 and 1999; Lancioni 1996).13

A more philological approach is deployed in studies on the oeuvre of Ibn al-Sīd al-Baṭālyawsī (Peña Martín 1987 and 2007), on the grammatical method applied in the analysis of the questions of synonymy by al-Suhaylī and al-Ṣarīṇī (d. 619/1223) (Arias 1995b) and of proper names by al-Suhaylī (Arias 1996), on the lexicographical project of Ibn Sīda (Serrano Niza 1999), as well as on the question of probative quotations (ṣawāḥid) in Ibn Ḥarūf’s (d. 609/1212) works (Peña Martín 2005b).

Some scholars also present linguistic studies of the theories expressed by Andalusian grammarians. Ditters (1985) analyses ʿAbū Ḥāyyān’s conception of the maṣdar noun phrase. The thought of Ibn al-Sīd al-Baṭālyawsī is once more abundantly studied by Peña Martín: he analyses his conception of sentence (Peña Martín 1993-1994), of linguistic sign (Peña Martín 2004), and of time and tenses (Peña Martín 2006). Baalbaki shows the importance given by al-Suhaylī to maʾnā within the theory of ʿamal, a theory underlying the conceptual organisation of Arabic grammar, whose modification or different implementation would result in important implications for the grammatical analysis (Baalbaki 1999; reviewed and completed in Baalbaki 2008, p. 290-297). Larcher investigates the categories of ḥabar and ʿinšāʾ as they are employed in Ibn Mālik’s Tashil (Larcher 2011).

Finally, reference should also be made to the German commented translation of two chapters (ʾinna wa-ʾaḥāwātu-hā and al-mawṣūl) of the Manḥağ al-sālik of ʿAbū Ḥāyyān al-Ǧarnāṭī (respectively in Bergter 1988 and Gille 1995).

While Arabists mainly work, as we have just seen, on specific topics, Arab scholars from this period adopt a larger view. Hence, a good number of studies, notably monographs, try to embrace both the presentation of a grammarian and the analysis of his grammatical ideas and method; however, some of these studies

13 On the two original works of Ibn Maḏāʾ and ʿAbū Ḥāyyān, see also ch. 11 and 13 in Versteegh (1997).

Another major approach of Arab research in this period is the study of a treatise and/or of its commentaries. That is mainly the case of Ibn Mālik’s ʿAlfiyya: a monograph is dedicated to the contrastive analysis of this didactic poem with the ʿAlfiyya of Ibn Muʿṭī (Ǧubūrī 1991), whereas three other books discuss the commentaries of Ibn Mālik’s ʿAlfiyya (Rāǧīḥī 1980, Mursī 1987, and Naǧīb 2000). It is also possible to include in this category: an article on al-Suhaylī’s grammatical approach in his ʿAmālī (Ǧanābī 1984) and a research into language-focused remarks in his al-Rawd al-ʿunuf, a commentary of the Prophet’s biography (Ṣābān, Ḥāmid 1984); a study on the grammatical approach to the analysis of the Qurʾan in ʿAbū Ḥayyān al-Ǧarnāṭī’s tafsīr (Ṣayyīd, Ṣabrī 1989); a PhD dissertation on Ibn Sīda’s commentary of the ʿawāhid in al-Zaǧgāḥī’s Ǧumal, which includes the edition of the text (ʿĀmūdī 1990); a study on Ibn Malikūn (d. between 580/1184 and 584/1188) and his methodology through the analysis of the manuscript of his ʿīdāḥ al-minḥāf al-ġamʿ bayna kitāb ay al-Tanbih wa-l-Mubḥaq (Ǧirī 2002); and an anthology of some passages of three Andalusian commentaries – those of al-Zubaydī, Ibn Ġandāl (d. 401/1011) and al-ʿAʿlam al-Šamāṭarī – on Sībawayhi’s Kitāb (Dannā 2003).

Other publications deal with a specific aspect of the grammatical activity of a grammarian, such as al-Rabāḥī and the importance of his journey to Egypt for the establishment of linguistic studies in al-Andalus (Ḥiḡāzī 1995), and Ibn ʿUṣfūr and his contribution to Arabic morphophonological studies (Qabāwa 1999).

Finally, beside three studies on the cultural life in al-Andalus in which the grammatical activity is also presented (Biṣrī 1997, Biṣrī 1993, and ʿArīnī 1995), two works focus more closely on the history of Arabic grammatical studies in al-Andalus. The first one sketches out the development of grammatical studies during the 5th/11th century and presents the main grammarians and their most significant treatises (Ṭubayṭī 1996). The second one does the same for the 6th-7th/12th-13th centuries, but also includes a presentation of some aspects of the grammatical thinking from these two centuries (Yaḫyāwī 2011).

14 In the chronological order of the periods they cover: the Umayyad caliphate of Cordoba (Biṣrī 1997), the period of the mulūk al-ṭawārif (Biṣrī 1993), and the Almohad period ( ʿArīnī 1995).
A peculiarity of the interest for the Andalusian grammatical tradition in the Arab world is that it finds a fertile ground among Master and PhD students, and hence results in a good number of dissertations from which are issued some of the titles mentioned earlier. These dissertations often consist, also, in the edition of grammatical texts. This is particularly important since a dozen of treatises that had not been edited earlier are now available in an edited form: the Šarḥ ʿabyāt al-Ǧumal of Ibn Sīda; the Šarḥ risālat Ibn Ḥarīq fī šarḥ ʿabyāt al-Ǧumal of al-Bayyāšī (d. 653/1255); the al-Mabāḥīḥ al-kāmilīyya fī šarḥ al-Muqaddima al-Ǧazūliyya of Ibn al-Muważfaq al-Lurqī (d. 661/1263); the Šarḥ al-Ǧumal of Ibn al-Ḍāʿī (d. 680/1281); the Šarḥ al-Ǧazūliyya of al-ʿUbbādī; the al-Muntaḥab al-ʾakmal ʿalā kitāb al-Ǧumal of al-Ḥaffāl al-ʿAnṣārī (d. second half of the 7th/13th century); the Šarḥ Ǧumal al-Zaḡḡāḵī of al-Ǧāfiqī (d. 716/1317); the Šarḥ ʿAlfiyyat Ibn Muʿtī and the Šarḥ ʿAlfiyyat Ibn Mālik of Ibn Gābir al-Hawwārī (d. 780/1378); the Taqyīd ʿalā bāʿd Ǧumal al-Zaḡḡāḵī of Ibn Lubb al-Ǧarnāṭī (d. 782/1381); the al-ʿAḡwība al-murdiyya ʿan al-ʿasʿīla al-nahwiyya and the ʿUmwān al-ʿifāda li-ʾīḥwān al-ʾistifāda (a commentary of the ʿAḡurrūmiyya) of al-Rāʾī (d. 853/1450).

As already stated in the introduction, I have only presented here those works which deal, in an extensive way,17 with Arabic grammarians either of Andalusian origin or having played a role in the evolution of grammatical studies in al-Andalus. However, these references cannot be exhaustive, as some grammarians are also often cited in other works as corollary or supporting references.18

5 LATEST DEVELOPMENTS (2011 ONWARD)

Almost all of the works cited so far could be summed up in two main groups: those that approach Andalusian grammarians as part of the Andalusian cultural milieu, thus not analysing linguistic theories in detail; and those that, on the contrary, analyse grammatical theories as part of the Arabic grammatical tradition, but not giving due account of the specificity of the Andalusian cultural milieu.

15 The editor of the Šarḥ ʿAlfiyyat Ibn Muʿtī actually attributes the treatise to ʿAbū Ǧaʿfar ʿAḥmad b. Yūṭīb b. Mālik al-Ruʿaynī (d. 779/1378), while Ibn Gābir, his travelling companion, seems to be the true author.

16 Most of these texts are now available online in a scanned form. I have not included in this list the dissertations presenting the edition of a text which had already been edited earlier.

17 The only exception being Baalbaki (2008), dedicated to the legacy of Sībawayhi’s Kitāb, which has been mentioned because some pages continue and complete a previous work on the Andalusian al-Suhayli (Baalbaki 1999).

18 For example, Deheidel (2003) discusses the principle of grammatical justifications (ʾilal) and presents its history since the beginnings of Arabic grammar until its reception in the 20th century. In the article, the author also mentions the conception of ʾilal among some Andalusian learned men: Ibn Ḥazm, Ibn Maḏāʾ, Ibn Ḥarīf and ʿAbū Ḥayyān al-Ǧarnāṭī (p. 100-101). Because of the small place accorded to these authors, however, this article has not been included in the bibliographical overview.
In 2011, Michael Carter publishes an article whose title is very evocative: “The Andalusian Grammarians, are they different?” The author gathers some particular elements of this subtradition of Arabic grammatical studies: deviant personal attitudes and features of the grammarians themselves; different working and learning methodologies; and especially innovative or alternative analysis of some grammatical points. At the end, he asks the question whether all of these peculiarities are the result of a specificity of the cultural environment which influenced the development of grammatical studies as compared to the Islamic East. Hence, he is the first one who strongly argues for the need for a different approach in the study of the Andalusian Arabic grammatical tradition.

A few years later, two PhD dissertation are completed. In 2015, Binaghi presents a study on the history and the diffusion of the Kitāb al-Ǧumal fī al-nahw of Abū al-Qāsim al-Zaḡḡaǧī. This originally eastern book, yet largely neglected in the Islamic East, quickly becomes the most popular textbook of Arabic grammar in al-Andalus and, from there, it spreads to North Africa through Andalusian networks and migrations. As the Ǧumal almost becomes a symbol of Andalusian identity, the study of its commentaries contributes to our appreciation of the Andalusian grammatical approach.

In 2016, Campanelli submits a study on – and including an Italian translation of – the Kitāb al-Radd ‘alā al-nuḥāt of Ibn Maḍā’. Almost three decades after Wolfe’s work, which contributed to a better understanding of the textual history of the Radd, Campanelli proposes a reinterpretation of some aspects of Ibn Maḍā’’s thinking which show an influence of previous grammarians (especially Kufān) on this author. The results of her investigation highlight a less revolutionary method than previously thought.19

Other publications having appeared in the last few years deal with different topics. In relation to the Zāḥirī theological thought on Ibn Maḍā’’s grammatical views, whereas Peña Martín (2013) analyses Ibn Hazm’s attitude towards the grammatical theory and practice. Al-Suhaylī is studied by Şäwiş (2013), who provides an in-depth investigation of his treatise Natā’iğ al-fikr; and by Kasher (2016), who highlights the importance of iconicity (i.e. the correspondence between form and meaning) in al-Suhaylī’s works and shows to what extent this concept underpins his grammatical theory. Ibn Sīda is also the subject of two articles: Buendía (2015) examines the vocabulary relating to sex within al-Muḥṣasas and reconstructs Ibn Sīda’s discourse about sexuality, whereas Grande (2017) discusses Ibn Sīda’s notion of bāb and draws a parallelism between his theory and the contemporary notion of semantic field. Finally, Yāsīn’s book (2015) studies 6th-8th/12th-14th

19 See also Campanelli’s articles (2015 and 2018).
century Andalusian grammatical thinking with reference to the influence of the Ḥādīth theological thought, the relationship with Qur’anic exegesis, and the approach to some central principles of the grammatical theory.

For long decades, studies on the Arabic grammatical thought in al-Andalus have been marginal within the main fields of both the Arabic grammatical tradition and al-Andalus. Nevertheless, recent research – which, it should not be forgotten, is the result of a long tradition of studies dating back to the beginning of the 20th century – has shown that this area of studies can be very fruitful and can largely contribute to our knowledge and understanding of the history of linguistic and theoretics understanding in the Arab world on the one hand, and of the cultural and intellectual history of al-Andalus on the other hand. Accordingly, it could open new paths for research, and some projects, as the one presented by Cassarino and Ghersetti (2017), are seeing the light of day.20 It is only to be hoped that they will be followed by researchers.

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20 Afted the panel at the 28th Conference of the Union Européenne des Arabisants et Islamisants (Palermo, 12-15 September 2016) mentioned in the article, other scientifif meetings have been organized: two study days in Catania (4-5 April 2017), a workshop at the Fourteenth International Conference on the History of The Language Sciences (Paris, 28 August-1 September 2017), a symposium in Venice (15-16 November 2017), and a panel at the Fifth World Congress for Middle Eastern Studies (Seville, 16-20 July 2018).


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