

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

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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 xx^e 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 *Buġyat al-wu‘āt fī ṭabaqāt al-luġawiyyīn 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’an, 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.³ 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.⁴ 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

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 2nd/8th century up to the mid 5th/11th century (*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 *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 20th century and presents the grammar of “the language of Turks”, the *Kitāb al-ʿIdrāk li-lisān al-ʿAtrāk*, of ʿAbū Ḥayyān al-Ġarnāṭī (d. 745/1344) (Bouvat 1907).

In the 1940s, Sydney Glazer’s attention focuses on the ʿ*Alfiyya* of Ibn Mālik (d. 672/1274) (Glazer 1941a) and on its commentaries, notably the one by ʿAbū Ḥayyān al-Ġarnāṭī (Glazer 1941b and 1942); Glazer’s interest for this latter text, *al-Manhağ al-sālik*, leads to the publication of its critical edition (ʿAbū Ḥayyān, *Manhağ*).

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 Portugal⁷ – presents the life and the writings of the three most prominent of them: al-ʿAʿlam al-Šantamarī (d. 476/1083), Ibn al-Sīd al-Baṭalyawsī (d. 521/1127) and Ibn al-Sarrāğ al-Šantarīnī (d. 549/1154-5?) (Domingues 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 *al-Muḥaṣṣaš* (Talbi 1956 and Cabanelas Rodríguez 1961).

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 *Ṭabaqāt al-naḥwiyyīn wa-l-luğawiyyīn* of al-Zubaydī (d. 379/989)?

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

7 The region called *Ġarb al-ʿAndalus* by medieval Arabic geographers and historians; cf. *El*², art. “Gharb al-Andalus”.

While Arabists, during this first period, seem to be more concerned with individual grammarians or grammatical texts, Arab scholars⁸ 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 Kūfa (Ṭanṭāwī 1938; ‘Afgānī 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 Ḍayf (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 (Muṭlaq 1967). Mutlak’s work is later somehow continued by Ṭayyār (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 ‘Amīn ‘Alī 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 Hayfī (1975), who presents the grammatical theories of the main Andalusian authors of the 6th-7th/12th-13th centuries.

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-Ġarnāṭī (Ḥadīṭī 1966), 'Abū Ġa'far al-Lablī (d. 691/1291) (Māğid 1969), 'Abū Bakr al-Zubaydī (d. 379/989) ('Azzāwī 1975a), Ibn al-Sīd al-Baṭalyawī ('Abū Ġanāḥ 1977), and Ibn al-Ṭarāwa (d. 526/1132 or 528/1134) (Bannā 1980). This same approach is adopted in Spain by Cabanelas Rodríguez (1966) in his study on Ibn Sīda.

Some works also deal with a grammarian through the analysis of one of his treatises: Ibn Hišām al-Laḥmī (d. 577/1182) and his commentary on the probative quotations (*šawāhid*) of Sībawayhi's (d. 180/796?) *Kitāb* (Maṭar 1974); 'Abū Bakr al-Zubaydī and his *Istidrāk 'alā Sībawayhi*, a critical commentary of the *Kitāb* ('Azzāwī 1975b); 'Abū al-Faḍl al-Šaffār (d. after 630/1233) and his commentary of Sībawayhi's *Kitāb* (Sayyid, 'Aḥmad 1979); Ibn al-Ṭarāwa and his commentary of al-Fārisī's (d. 377/987) *ʾIdāḥ* (Ṭubayṭī 1983); al-'A'lam al-Šantamarī and his *Nukat fi taḥsīn 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 Ša'bān (1972) and Shareef (1972) which present the critical edition of, respectively, the *Šarḥ 'abyāt al-Ġumal* of al-'A'lam al-Šantamarī and *al-Kāfiya al-šāfiya* 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 Hağğī (1974).

As a matter of fact, only a few Andalusian Arabic grammatical treatises had been edited before Ša'bān's and Shareef's dissertations, that is to say until the 1960s. These are: the *Kitāb al-'Aḫḫār* of Ibn al-Qūṭīyya (d. 367/977); the *Kitāb al-Wāḍiḥ fi al-naḥw* and the *Kitāb al-Istidrāk 'alā Sībawayhi fi kitāb al-'Abniya wa-l-ziyādāt* of 'Abū Bakr al-Zubaydī; the *'Amālī* of al-Suhaylī (d. 581/1185); the *Kitāb al-Radd 'alā al-nuḥāt* of Ibn Maḍā' (d. 592/1196); the *'Alfiyya* of Ibn Mu'ṭī (d. 628/1231); the *'Alfiyya* and the *Lāmiyyat al-'aḫḫār* of Ibn Mālik; the commentaries to these two latter treatises by Ibn Mālik's son Badr al-dīn Ibn al-Nāzim (d. 686/1287); the *Taḥḫīl* also by Ibn Mālik; the *Manḥağ al-sālik* (commentary of Ibn Mālik's *'Alfiyya*, as mentioned earlier) and the *Kitāb al-'Idrāk li-lisān al-'Atrāk* of 'Abū Ḥayyān al-Ġarnāṭī (known until then as al-'Andalusī). 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 'Abū Ḥayyān's writings, we witness, since the 1960s, a growth in interest for the work of Ibn Maḍā', 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

tradition. Such a “revolutionary” and “anticonformist” attitude made him a prestigious ancestor and a legitimation basis for all those who advocate, especially nowadays, a simplification of Arabic grammar.⁹ In only two decades, eight studies are published on Ibn Maḏā’: ‘Umar (1967), ‘Īd (1973), Nakamura (1974), Ramón Guerrero (1984), Wolfe (1984), Molina Rueda (1987), Sarṭāwī (1988), and again Wolfe (1990).

It is also in the 1970s and 1980s, starting with Ša‘bān’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:¹⁰ the two commentaries of al-’A‘lam al-Šantamarī on Sībawayhi’s *Kitāb*; the works of Ibn al-Sīd al-Baṭalyawsī, notably his two commentaries on the *Ġumal* of al-Zaġġāġī (d. 337/949); the *Natā’iġ al-fikr fī al-naḥw* and the *Masā’il fī al-naḥw wa-l-luġa wa-l-ḥadīṭ wa-l-fiqh* of al-Suhaylī; the *Muqaddima* of al-Ġazūlī (d. 607/1210 or 610/1213 or 616/1219); the *Tawṭī’a fī al-naḥw* of ‘Abū ‘Alī al-Šalawbīn (d. 645/1247); the works of Ibn ‘Uṣfūr (*al-Muqarrib*, *Muṭul al-Muqarrib*, *al-Mumti‘ fī al-taṣriḥ*, and *Šarḥ Ġumal al-Zaġġāġī*); other treatises by Ibn Mālik and ‘Abū Ḥayyān; and *al-Mulaḥḥaṣ fī dabt qawānīn al-‘arabiyya* and the *Šarḥ al-Ġumal*, called *al-Basīṭ*, of Ibn ‘Abī al-Rabī‘ (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.

4 THE ESTABLISHMENT OF THE FIELD (1980-2010)

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

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 Maḏā’ 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) (Vélazquez Basanta 1987-1988), Ibn Mu‘ī (Demir 2002) and al-Rabāhī (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-Baṭalyawsī and the period from the *mulūk al-tawāʾif* 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-tawāʾif* 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-Baṭalyawsī, 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 Rušd (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 'Abū 'Alī 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 *Tashīl*, where the nature and the textual history of this treatise is briefly sketched.

As it was mentioned earlier, the peculiarity of Ibn Maḍā' '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-'Atrāk* of 'Abū Ḥayyān al-Ġarnāṭī (Ermers 1990, 1995 and 1999; Lancioni 1996).¹³

A more philological approach is deployed in studies on the oeuvre of Ibn al-Sīd al-Baṭalyawsī (Peña Martín 1987 and 2007), on the grammatical method applied in the analysis of the questions of synonymy by al-Suhaylī and al-Šarīfī (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 (*šawāhid*) 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 'Abū Ḥayyān's conception of the *mašdar* noun phrase. The thought of Ibn al-Sīd al-Baṭalyawsī 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 *ma'nā* within the theory of *'amal*, 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 *'inšā'* as they are employed in Ibn Mālik's *Tashīl* (Larcher 2011).

Finally, reference should also be made to the German commented translation of two chapters (*'inna wa-'aḥawātu-hā* and *al-mawṣūl*) of the *Manḥağ al-sālik* of 'Abū Ḥayyān al-Ġarnāṭī (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 Maḍā' and 'Abū Ḥayyān, see also ch. 11 and 13 in Versteegh (1997).

persevere in a rather bio-bibliographical approach. Many grammarians are investigated: 'Abū 'Alī al-Qālī (Rašīd 1982-1986; Wadgīrī 1978 and 1983), al-Ġazūlī (Zawāwī 1984), Ibn Sīda (Nu' aymī 1984), al-Suhaylī (Bannā 1985), Ḥaṭṭāb al-Māridī (d. after 450/1059) (Šā'ir 1988), 'Abū al-Ḥasan al-'Ubbadī (d. 680/1281) ('Abd al-Ġawwād 1991), Ibn Ḥarīq al-Balansī (d. 622/1125) (Ibn Šarīfa 1996), Ibn Ṭalḥa (d. 618/1221) (Tubaytī 1998), 'Abū Ḥayyān al-Ġarnāṭī (Ḥaṭṭāb 1999), Ibn al-Sīd al-Baṭalyawsī (Muḥyī al-dīn 2001), Mālik b. al-Muraḥḥal (d. 699/1300) (Ġubrān 2005), Ibn Mālik (Naḡīb 2005), 'Abū 'Alī al-Qālī (Yāḡī 2008), and Ibn al-'Aḥḍar al-'Išbīlī (d. 514/1120) (Naḡḡār 2009).

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 *'Alfiyya*: a monograph is dedicated to the contrastive analysis of this didactic poem with the *'Alfiyya* of Ibn Mu'īṭī (Ġubūrī 1991), whereas three other books discuss the commentaries of Ibn Mālik's *'Alfiyya* (Rāḡihī 1980, Mursī 1987, and Naḡīb 2000). It is also possible to include in this category: an article on al-Suhaylī's grammatical approach in his *'Amāli* (Ġanābī 1984) and a research into language-focused remarks in his *al-Rawḍ al-'unuf*, a commentary of the Prophet's biography (Ša'bān, Ḥāmid 1984); a study on the grammatical approach to the analysis of the Qur'an in 'Abū Ḥayyān al-Ġarnāṭī's *tafsīr* (Sayyid, Šabrī 1989); a PhD dissertation on Ibn Sīda's commentary of the *šawāhid* in al-Zaḡḡāḡī's *Ġumal*, which includes the edition of the text ('Āmūdī 1990); a study on Ibn Malkūn (d. between 580/1184 and 584/1188) and his methodology through the analysis of the manuscript of his *'Idāḥ al-minḥaḡfi al-ḡam' bayna kitābay al-Tanbūh wa-l-Mubḥaḡ* (Ġīrī 2002); and an anthology of some passages of three Andalusian commentaries – those of al-Zubaydī, Ibn Ḡandal (d. 401/1011) and al-'A'lam al-Šantamarī – 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 'Uṣfūr 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 (Bišrī 1997, Bišrī 1993, and 'Arīnī 1995),¹⁴ 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 (Tubaytī 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 (Yaḥyāwī 2011).

14 In the chronological order of the periods they cover: the Umayyad caliphate of Cordoba (Bišrī 1997), the period of the *mulūk al-tawā'if* (Bišrī 1993), and the Almohad period ('Arīnī 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-Ġumal* of Ibn Sīda; the *Šarḥ risālat Ibn Ḥarīq fī šarḥ ʿabyāt al-Ġumal* of al-Bayyāsī (d. 653/1255); the *al-Mabāḥiṭ al-kāmiliyya fī šarḥ al-Muqaddima al-Ġazūliyya* of Ibn al-Muwaffaq al-Lurqī (d. 661/1263); the *Šarḥ al-Ġumal* of Ibn al-Ḍāʿi (d. 680/1281); the *Šarḥ al-Ġazūliyya* of al-ʿUbbādī; the *al-Muntaḥab al-ʿakmal ʿalā kitāb al-Ġumal* of al-Ḥaffāf al-ʿAnṣārī (d. second half of the 7th/13th century); the *Šarḥ Ġumal al-Zaġġāġi* of al-Ġāfiqī (d. 716/1317); the *Šarḥ ʿAlfiyyat Ibn Muʿṭi* and the *Šarḥ ʿAlfiyyat Ibn Mālik* of Ibn Ġābir al-Hawwārī¹⁵ (d. 780/1378); the *Taqyid ʿalā baʿd Ġumal al-Zaġġāġi* of Ibn Lubb al-Ġarnāṭī (d. 782/1381); the *al-ʿAġwiba al-murḍiya ʿan al-ʿasʿila al-naḥwiyya* and the *ʿUnwān al-ʿiḥwān li-ʿiḥwān al-istiḥāda* (a commentary of the *ʿĀġurrūmiyya*) of al-Rāʿī (d. 853/1450).¹⁶

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 Muʿṭi* actually attributes the treatise to ʿAbū Ġaʿfar ʿAḥmad b. Yūsuf b. Mālik al-Ruʿaynī (d. 779/1378), while Ibn Ġābir, 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-Suhaylī (Baalbaki 1999).

18 For example, Deheid (2003) discusses the principle of grammatical justifications (*ʿilal*) 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 *ʿilal* among some Andalusian learned men: Ibn Ḥazm, Ibn Maḍāʿ, Ibn Ḥarūf and ʿAbū Ḥayyān al-Ġarnāṭī (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-Ġumal fi al-naḥw* of ‘Abū al-Qāsim al-Zaġġāġī. 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 *Ġumal* 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 Kūfan) 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 *Zāhirī* school, Versteegh (2013) evaluates the influence of the *Zāhirī* theological thought on Ibn Maḍā’’s grammatical views, whereas Peña Martín (2013) analyses Ibn Ḥazm’s attitude towards the grammatical theory and practice. Al-Suhaylī is studied by Šāwiš (2013), who provides an in-depth investigation of his treatise *Natā’iġ 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-Muḥaṣṣaṣ* 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 Zāhirī 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 theories 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 Gherseti \(2017\)](#), are seeing the light of the day.²⁰ It is only to be hoped that they will be followed by researchers.

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20 After the panel at the 28th Conference of the Union Européenne des Arabisants et Islamisants (Palermo, 12-15 September 2016) mentioned in the article, other scientific meetings have been organised: 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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