vacuum in the project of making the ideational contents of the Qur'an comprehensible to speakers and readers of the German language. At the risk of being a praise singer of the past (*laudator temporis*) in regard to Rudi Paret's (1901–83) classic German translation, it is fair to say that this work by Bobzin has come out as a useful complementary effort, if not a worthy successor, to Paret's, and bodes well to remain a standard translation for some time to come. It is to be hoped that the translator's promised larger German commentary on the Qur'an will not take time to come to fruition as a necessary *aide mémoire* to the message and mission of the Holy Book of Islam.

AMIDU OLALEKAN SANNI
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NOTES

1 H. Bobzin, art. 'Translations of the Qurʾān' in the *Encyclopaedia of the Qurʾān*. A recent and useful study on the subject is Nazih Kasibi, '*Qiṣṣat awwal tarjama li'l-Qurʾān wa-tibāʿatihā bi'l-Lātiniyya* ('The Story of the First Translation of the Meanings of the Qur'an and its Printing in Latin Characters'), *Majallat majmaʿ al-lugha al-ʿArabiyya bi-Dimashq* 86:2 (2011), pp. 571–82.

2 See 'Islam and Identity in Germany', International Crisis Group, Europe Report No 181, Issued 14 March 2007. Available from http://www.crisisgroup.org.

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The Early Islamic Grammatical Tradition. Edited by Ramzi Baalbaki. The Formation of the Classical Islamic World Series. Aldershot: Ashgate, Variorum, 2007. Pp. 365. £100.00.

Consisting of edited collections of previously published articles, 'The Formation of the Classical Islamic World' is a reference series which features materials on the religious, social, cultural, political and historical institutions of the Islamic world. Each volume includes a critical selection of articles, an in-depth introduction written by its editor, and an extensive bibliography of further readings. The volume under review, *The Early Islamic Grammatical Tradition*, comprises sixteen chapters and is edited by Ramzi Baalbaki, one of the foremost experts in the field of medieval Arabic linguistic thought, whose work has been hugely influential in the analysis of critical phases in the development of early and classical Arabic grammatical theory.[1] Although the scholarship associated with lexicography and philology is briefly discussed in the editor's introduction, the principal focus of the volume is the discipline of grammar in terms of the analysis and description of the syntactic structure of Arabic, its morphology, morphophonology and aspects of phonetics. The introduction offers a veritable mine of information: it includes not only an erudite

survey of the history of the Arabic tradition, outlining the general significance of the articles selected for this collection, but it also presents a synopsis of the literary texts and luminaries whose contribution to grammatical and philological thought provided the framework for centuries of prolific linguistic scholarship.[2] Baalbaki takes the view that since their beginnings, the linguistic sciences have always enjoyed a central position within Arabic culture due to the fact that they were so closely entwined with the literary disciplines which defined classical Islamic learning, adding that the legacy of the early tradition remains so influential in the Arab world.

The collection is arranged under three main sections which are listed as follows: 'The Beginnings of Arabic Grammar'; 'Analytical Methods of the Grammarians'; and 'Major Themes in Grammatical Study'.[3] The first section includes six articles, opening with Michael Carter's study of 'The Origins of Arabic Grammar' (1972, chapter 1). In this piece Carter sets out to dismiss the widely trumpeted hypothesis that Arabic grammatical theory was originally based on Greek models which were derived through the intermediary of Syriac translations.[4] Highlighting inconsistencies in the arguments used to defend the thesis of foreign influence, Carter explains that grammar as a fully-fledged science emerged only through the ingenuity of Sībawayhi (d. 177/ 793), who, in his *Kitāb*, developed a conceptual and methodological framework for the analysis of language. He believes that the *Kitāb* shows no Greek or Syriac influences, insisting its framework was constellated around the creative use of Islamic legal and ethical constructs; and that over consecutive centuries, the framework devised by Sībawayhi served as the foundation of Arabic grammatical scholarship.[5] Carter does acknowledge that early grammatical thought was initially based on the study of the text of the Qur'an and promoted by readers (*qurrāʾ*), but that the influence of these individuals is negligible when placed within the context of the theoretical concepts presented in the *Kitāb*. Similar conclusions vis-à-vis the thesis of foreign influence are reached in Gérard Troupeau's article on 'The Logic of Ibn al-Muqaffaʿ and the Origins of Arabic Grammar' (1981, chapter 2), which includes a translated section of Ibn Muqaffaʿ's epitome of the second book of the *Organon*, the *Hermeneutics*.[6] Troupeau considers the claim that Sībawayhi may have been aware of and influenced by the logical definitions of language introduced in Aristotle's works, a number of which had been translated by Ibn al-Muqaffaʿ (d. 139/757); indeed, this latter figure compiled epitomes of the *Categories*, the *Hermeneutics* and the *Prior Analytics*. Yet, following a comparison of the grammatical terminology employed in the *Hermeneutics* with material in Sībawayhi's *Kitāb*, Troupeau concludes that there exists 'no conformity between primitive Arabic grammatical terminology and the terminology of Greek logic', adding that the tripartite division of speech established by the Arabic grammarians 'owes nothing to Aristotelian logic'. Isḥāq b. Ḥunayn (d. 289/910) and Mattā b. Yūnus (d. *c.* 328/940) had produced respective translations of the *Hermeneutics* and the *Poetics*, but as Troupeau notes, a comparison of the

grammatical terminologies featured in these works and in Sībawayhi's *Kitāb* reveals clear distinctions which militate against the notion that the author of the *Kitāb* was influenced by these translations. Switching to the subject of early Qur'anic commentaries, in the next chapter entitled 'Grammar and Exegesis: The Origins of Kūfan Grammar and the *Tafsīr Muqātil*' (1990, chapter 3), Kees Versteegh's article argues that a rich repertoire of grammatical terminology and concepts was already in use in these early treatises, although he was previously a keen advocate of the view that Greek linguistic models had provided a critical basis for the development of Arabic linguistic concepts. However, his analysis of the linguistic materials found in these texts led him to conclude that they ostensibly provided antecedents in the form of grammatical concepts and terminologies which were evolved by later Kufan and Basran scholars; this argument would certainly undermine the view that foreign grammatical models were used by grammarians, although the historical provenance of the treatises used by Versteegh has been questioned and this is something to which he himself draws attention.[7] Significantly, Versteegh did conclude that his findings intimate the existence of grammatical schools and that the technical terminology invented by the Basrans went on to supersede earlier phraseology, adding that the links between al-Farrāʾ's *Maʿānī* work and the terminology which features in early *tafsīr* literature makes it 'unnecessary to look for foreign influence in the technical vocabulary of the early grammarians' (p. 69). A diametrically opposed perspective vis-à-vis the question of influence is presented in the contribution by Frithiof Rundgren, the renowned Arabist. In an article entitled 'On the Greek Influence on Arabic Grammar' (1976, chapter 4), Rundgren alleges that the tripartite division of speech as defined in the opening chapter of Sībawayhi's *Kitāb*, along with a number of basic grammatical definitions mentioned therein, does have a Greek origin. He was convinced that its author would have been aware of 'the classification of words into parts of speech' when devising his own schema of Arabic and that such an understanding could not have been arrived at without some sort of Greek philosophical influence, a point originally made by Merx.[8] Taking the discussions in an unrelated direction, in his article entitled 'Schacht's Theory in the Light of Recent Discoveries Concerning the Origins of Arabic Grammar' (1987, chapter 5), Rafael Talmon used the theory of historical projection, as developed by Joseph Schacht, to assess the traditional historical narratives of the development of Arabic linguistic thought; he concluded that the Basrans deliberately rewrote the history of linguistic thought, insidiously enhancing their role in its inception, while suppressing the contribution of other regions.[9] Such findings were important for they indicated to Talmon that thriving traditions of learning were already *in situ* in the early Islamic world and these had recourse to Syriac and Pahlavi translations of Greek treatises on logic. Talmon maintained that the context of the genesis of Arabic grammatical thought had to be sought in the Late Antique traditions of learning; much of Talmon's work on Arabic grammar has focused on tracing this 'aspect of influence'. While a

number of the preceding contributions has focused on identifying Near Eastern traces in the development of Arabic grammatical models, the final chapter in this section, which is entitled 'Indian Influence on Early Arab Phonetics – or Coincidence?' (1990, chapter 6), weighs up the arguments for and against influence.[10] Law does stress the fact that he has broached the issue from the standpoint of a historian of linguistics, attaching particular significance to comparative and typological considerations.[11] Referring specifically to the theories found in the *Kitāb al-ᶜayn*, which is attributed to al-Khalīl b. Aḥmad (d. 160/777 or 175/791), and phonetic concepts outlined in Sībawayhi's *Kitāb*, Law suggests that there is no need to posit the existence of Indian influences on Arabic phonetics for the simple reason that the 'relatively few features' they share is a direct consequence 'of making articulation the basis of classification', adding that it is gratuitous to refer to foreign influences to explain such similarities. It is fascinating to observe that in this section the juxtaposition of articles for and against the thesis of foreign influence shows that in more recent years scholarship appears to be less persuaded by the arguments advocating the thesis of influence.

The second section of articles deals with 'Analytical Methods of the Grammarians' and begins with Muhsin Mahdi's seminal study on 'Language and Logic in Classical Islam' (1970, chapter 7). The article offers an appraisal of the historical significance of the celebrated debate between the Arabic grammarian al-Sirāfī (d. 368/979) and the logician Mattā b. Yūnus on the merits of language and logic, a debate which took place in Baghdad in 320/932 and is preserved in the work of the ethicist Abū Ḥayyān al-Tawḥīdī, *al-Imtāᶜ wa'l-muᶜānasa*.[12] Mahdi places the debate within the context of the emergence of the new philosophical tradition in Baghdad and the importance it attached to the Aristotelian corpus in the study of philosophy. Central to the proponents of the new tradition is the idea that the study of language as advanced by jurists, dialectical theologians and philologists, was superficial and inherently subordinate to logic-based approaches: the suggestion is that language exists as a universal phenomenon which transcends national and indigenous boundaries.[13] In Mahdi's view the debate, together with the issues it discusses, encapsulates the conceptual clash between the Islamic dialectical theology and the new Aristotelian inspired approach to philosophy along with the methods which it promoted.[14] Dealing with an entirely different subject, Georges Bohas' chapter on 'Aspects of Debate and Explanation Among Arab Grammarians' (1981, chapter 8), proffers some thought provoking discussions on the subject of the epistemological bases of the methods of the classical grammarians and the manner by which these bases governed their study of language and grammar. Bohas argues that it is critical to consider not only the design of grammar in terms of what it proposes to explain, but also the intricate processes by which it attempts to circumscribe and define the language of the Arabs. His paper pursues this line of enquiry through reference to the following

themes: perception in grammatical debate; the construct of sonority; causality; grammar and reality; and, finally, explanation and simplification. Turning his attention to the subject of rhetoric, Ramzi Baalbaki's contribution to this volume deals with the subject of 'The Relation Between *naḥw* and *balāġa*: A Comparative Study of the Methods of Sībawayhi and Gurgānī' (1983, chapter 9). The article explores the underlying conceptual parameters and structures of grammar and rhetoric as gleaned through the works of Sībawayhi and ʿAbd al-Qāhir al-Jurjānī (d. 471/1078). Baalbaki's aim is to review the question of the influence of grammar upon the study of rhetoric while also underscoring some of the drawbacks inherent in the grammarians' seemingly pedantic obsession with form over meaning and the historical context of the related discussions. Significantly, al-Jurjānī drew attention to the negative aspects of the grammarians' methodological preoccupation with 'form' for in his two seminal works on rhetoric, namely, the *Asrār al-balāgha fī ʿilm al-bayān* and the *Dalāʾil al-iʿjāz*, he perceptively departed from the traditional methods of the grammarians, advocating an approach to language which brings to the fore the importance of meaning and its interplay with grammatical change. Baalbaki insisted certain modern scholars who often exaggerate the influence of grammar on rhetoric 'misrepresent the special relationship between the two subjects'. Moreover, he believes that the adoption of a *balāghī* approach to the study of language would be highly constructive (p. 190). Incidentally, al-Jurjānī was of course the author of the important *al-ʿAwāmil al-miʾa al-naḥwiyya fī uṣūl ʿilm al-ʿArabiyya* and it is the subject of declension which is explored in Aryeh Levin's detailed historical survey on the 'The Fundamental Principles of the Arab Grammarians' Theory of ʿAmal' (1995, chapter 10).[15] The paper is devoted to providing a synopsis of the categories and features of the ʿawāmil (agents of declension), reviewing the historical development of the theories which were conceived by the early grammarians in order to explain the phenomena of iʿrāb. It should be mentioned that Levin has published a related paper which looks at the concept of grammatical suppletion entitled 'The Theory of *Al-Taqdīr* and its Terminology'.[16] The two studies serve as lucid and cogent treatments of these interrelated grammatical theories. In the final article of this second section, entitled 'The Notion ʿilla in Arabic Linguistic Thinking' (1988, chapter 11), Yasir Suleiman provides an investigation of the grammarians' synthesis of the concept of ʿilla (grammatical causation) through reference to two influential texts: *al-Īḍāḥ fī ʿilal al-naḥw* and *al-Khaṣāʾiṣ*, respectively authored by al-Zajjājī (d. 337/984–5) and Ibn Jinnī (d. 392/1002).[17] He also deals with the critique of the concept of ʿilal as defined in the grammatical apologia composed by Ibn Maḍāʾ al-Qurṭubī (d. 586/1196) which questioned the existence of the so-called ʿilal jadaliyya naẓariyya. As Baalbaki observes, the 'increased complexity of grammatical argumentation, as well as the excessive use of the speculative notions of *taqdīr* and *taʿlīl*', underscored their preoccupation with form over meaning, provoking the responses of figures such as Ibn Maḍāʾ and al-Jurjānī (p. xxxix of the introduction).

The third and final section of chapters is devoted to 'Major Themes in Grammatical Study', and begins with Jonathan Owens' article, which looks at 'The Syntactic Basis of Arabic Word Classification' (1989, chapter 12'). Noting that classical grammarians divided words into classes of verbs, nouns and particles, Owens argues that syntactic analysis was intrinsic to the grammarians' overall theory of classification; he concluded that this was further reflected in the fact that 'coherent syntactic characterisation of the category *ẓarf* correlates directly with a finer lexical sub-classification of locative nouns'. There are a number of contributions in this section which do have their reference point in the *Kitāb* of Sībawayhi and they include Jean-Patrick Guillaume's contribution entitled ' "Speech Consists Entirely of Noun, Verb and Particle": Elaboration and Discussion of the Theory and Parts of Speech in the Arabic Grammatical Tradition' (1988, chapter 13). It tackles the subject of this theory's origins and explication in Sībawayhi's *Kitāb*, outlining further developments with regards to its treatment in Ibn al-Sarrāj's *Uṣūl fī'l-naḥw* and al-Zajjājī's *Īḍāḥ*. Guillaume does aver that the framework of the parts of speech presented in the *Kitāb* had elements which appear to be in 'direct opposition to the Aristotelian approach and to the Hellenic logico-grammatical tradition in general', although he recognises that Aristotelian traces in grammatical circles towards the end of the third/ninth century are reflected in the grammarians' discussion of the 'universal character of the noun-verb particle tripartation (p. 265 and p. 268).[18] The parts of speech with reference to Sībawayhi's *Kitāb* are likewise the subject of Werner Diem's article on the topic of 'Noun, Substantive and Adjective According to Arab Grammarians' (1974, chapter 14). In this piece Diem is mostly concerned with the issue of Sībawayhi's understanding of the term *ism* in terms of whether it was specifically restricted to nouns or whether it had in the estimation of its author a broader semantic compass. He reaches the conclusion that because *ism* was based on the notion that words referring to things are names, adjectives and abstract nouns inevitably fell outside the boundaries of its technical compass; however, morphological and syntactic definitions of *ism*, which feature in the *Kitāb*, did allow these forms of nouns to be encompassed in given definitions. The concept of subject and predicate together with the charge that the Arabic grammarians were unable to systematise fully their understanding of this concept forms the focus of a study by Gideon Goldenberg entitled 'Subject and Predicate in Arab Grammatical Tradition' (1988, chapter 15), which is dedicated to Frithiof Rundgren.[19] Through the analysis of topics such as the terminology of the predicative relationship; the functional definition of the parts of speech; *kalām* and *jumla*; the verb as a nexus-complex; and the syntactical exercises of *ikhbār*, Goldenberg sheds considerable light on the complexities and subtleties which underpin the predicative structures and concepts employed by classical grammarians; the article is a masterful treatment of the topic. The chapter with which the volume concludes is Pierre Larcher's study of 'Relationships Between Linguistics and the Other Sciences in Arabo-Islamic Society' (2000, chapter 16). In this survey

Larcher offers an overview of the relationship between the disciplines of grammar and rhetoric, which he argues both form the 'hard core of Arabic linguistics', but also their connection with the other non-linguistic sciences, especially *uṣūl al-fiqh*, *fiqh* and logic.[20] For example, he notes that while one might justifiably mention the influence of the judicial sciences on the linguistic disciplines, it must be borne in mind that such influences were by no means strictly 'unilateral' nor were they confined to distinct historical periods but rather this state of affairs was sustained over a long period of time. Indeed, it is worth noting that this telling observation would apply to so many of the traditions of learning associated with expressions of classical Islam.

One of the aims of this collection is to provide a broad conspectus of the themes and areas in classical grammatical scholarship which have specifically attracted the attention of recent research.[21] The panoply of materials included in this volume admirably achieves this aim, although perhaps the inclusion of articles on philology would have helped the reader gain a greater sense of the wider historical scope and context of the activities and enterprise of the early linguists.[22] Nonetheless, the editor has made it very clear in the introduction that the collection is principally concerned with classical grammatical scholarship; moreover, the selected articles, many of which have been translated into English for the first time, furnish critical contributions to the study of this scholarship. Furthermore, Baalbaki's introduction to the collection offers one of the best overviews of the historical development of the early Arabic linguistic tradition and the scholarship it inspired. Bearing all this in mind, it is without question that this volume represents an apposite addition to the library of materials dedicated to the exposition of Arabic linguistic thought.

MUSTAFA SHAH
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NOTES

1 His publications in the field include *The Legacy of the Kitāb: Sībawayhi's Analytical Methods within the Context of the Arabic Grammatical Theory* (Leiden: Brill, 2008), a work which draws attention to the methodological and conceptual bases of the *Kitāb*. Many of Baalbaki's articles have been collated in Ramzi Baalbaki, *Grammarians and Grammatical Theory in the Medieval Arabic Tradition* (Aldershot: Ashgate, Variorum, 2004). His PhD, 'A Study of the Analytical Methods of the Arab Grammarians of the 2nd and 3rd Centuries', remains an important point of reference for studies of early grammar. For a different approach to the *Kitāb* see the more recent study by Amal E. Marogy: *Kitāb Sībawayhi: Syntax and Pragmatics* (Leiden: Brill, 2010). Baalbaki also edited Ibn Durayd's renowned lexicon *Jamharat al-lugha* (Abū Bakr Muḥammad b. al-Ḥasan Ibn Durayd, *Jamharat al-lugha*, ed. Ramzi Baalbaki (3 vols. Beirut: Dār al-ʿIlm li'l-Malayīn, 1987).

2 The survey can be read in conjunction with Michael Carter's 'Writing the History of Arabic Grammar', *Historiographia Linguistica* 21:3 (1994), pp. 385–414.

3 Vivien Law (ed.), *History of Linguistic Thought in the Middle Ages* (Amsterdam: John Benjamin, 1993); Giulio Lepschy (ed.), *History of Linguistics: The Eastern Traditions of Linguistics* (5 vols. London, New York: Longman, 1994), vol. 1.

4 Interestingly, the original manuscript of this article appeared in English but was translated into French for *Arabica*, the publication in which it appeared. However, it was subsequently back-translated from the French for this collection because the original English manuscript was actually lost! Carter has also taken the opportunity to edit typos and update some of the references. He accepts that some points of interpretation are factually incorrect, although the central thrust of this piece with regards to his defence of the endogenic origin of Arabic grammatical thought remains incontestable in his view. See the author's notes at the beginning of the article.

5 See also Michael Carter, *Sībawayhi*, Makers of Islamic Civilization Series (London and New York: Oxford University Press and I.B. Tauris, 2004); Michael Carter, 'An Arab Grammarian of the Eighth Century A.D.', *Journal of the American Oriental Society* 93 (1973), pp. 146–57; and Michael Carter, 'A Missing Link between Law and Grammar: The *Intiṣār* of Ibn Wallād', *Arabica* 48:1 (2001), pp. 51–65; Gerard Troupeau, *Lexique-index du kitāb Sībawayhi* (Paris: n.p., 1976).

6 Also of relevance is Rafael Talmon's '*Gāya, Ṣifa* and *al-Kalām al-Wāṣif* in Ibn Muqaffaᶜ's Manual of Logic: New Considerations about the Beginning of Arabic Grammar', *Jerusalem Studies in Arabic and Islam* 30 (2005), pp. 506–20. For more on translations see M.G. Balty–Guesdon, 'Le Bayt al-Hikma', *Arabica* 39 (1992), pp. 131–50. See also Sebastian Brock's 'Syriac Translations of Greek Popular Philosophy' in P. Bruns (ed.), *Von Athen nach Bagdad. Zur Rezeption griechischer Philosophie von der Spätantike bis zum Islam* (Bonn: Borengässer, 2003), pp. 9–28.

7 Versteegh's views were later fleshed out in his book entitled *Arabic Grammar and Qur'anic Exegesis in Early Islam* (Leiden: Brill, 1993). Other related materials appear in Versteegh 'Zayd ibn ᶜAlī's Commentary on the Qur'an' in Yasir Suleiman (ed.), *Arabic Grammar and Linguistics* (Richmond: Curzon, 1999), pp. 9–29. Versteegh still subscribes to the view that a process of *voie diffuse* might help explain how earlier ideas about the study of language influenced Arabic grammarians. See also Andrew Rippin's 'Miszellen: Studying Early *Tafsīr* Texts', *Der Islam* (1995), pp. 310–23. There do exist similar concerns with regards to theological epistles: for more on terminology see the important book on the Kufan grammarians by Mahdi Makhzūmī, *Madrasat al-Kūfa wa-manhajuhā fī dirāsat al-lugha wa'l-naḥw* (Cairo: Maṭbaᶜat Muṣtafā al-Bābī, 1958).

8 Adalbert, Merx, *Historia artis grammaticae apud Syros* (Abhandlungen für die Kunde des Morgenlandes, 1889). He was one of the principal architects of the thesis of foreign influence.

9 Talmon suggested that the *Maᶜānī* work of the Kufan al-Farrāʾ revealed the 'massive influence of logical studies on a prominent scholar from the early period of Arabic grammar'. Rafael Talmon, 'The Philosophising Farrāʾ: An Interpretation of an Obscure Saying Attributed to the Grammarian Thaᶜlab' in Hartmut Bobzin and Kees Versteegh (eds), *Studies in the History of Arabic Grammar II: Proceedings of the Second Symposium on the History of Arabic Grammar* (Wiesbaden: O. Harrassowitz, 1990), pp. 265–79, p. 265. Also see Rafael Talmon, *Eighth-Century Iraqi Grammar: A Critical Exploration of Pre-Khalīlian Arabic Linguistics* (Winona Lake Indiana, Harvard Semitic Publications, 2003). Cf. Sebastian Brock, 'The Syriac Commentary Tradition' in Charles Burnett (ed.) *Glosses and Commentaries on Aristotelian Logical Texts: The Syriac, Arabic and Medieval Latin Traditions*, Warburg Institute Surveys and Texts, 23 (London: Warburg Institute/University of London, 1993), pp. 3–18.

10 This was originally published in Kees Versteegh and Michael Carter (eds), *Studies in the History of Arabic Grammar II*, Proceedings of the Second Symposium on the History of Arabic Grammar (Wiesbaden: O. Harrassowitz, 1990), pp. 215–27.

11 See also Karin Ryding (ed.), *Early Medieval Arabic: Studies on al-Khalīl ibn Aḥmad* (Washington: Georgetown University Press, 1998). Also note Wolfgang Reuschel's *Al-alīl Ibn Aḥmad, der Lehrer Sībawaihs, als Grammatiker* (Berlin: Akademie Verlag, 1959); Stefan Wild, *Das Kitāb al-ᶜAyn und die arabische Lexikographie* (Wiesbaden: Otto Harrassowitz, 1965); Carter, *Sībawayhi*; Gerard Troupeau, *Lexique-index du kitāb Sībawayhi* (Paris: Klincksieck, 1976); Rafael Talmon, *Eighth-Century Iraqi Grammar: A Critical Exploration of Pre-Khalīlian Arabic Linguistics* (Winona Lake Indiana: Harvard Semitic Publications, 2003). The debate about the authorship of the work is discussed at length in Gregor Schoeler, *The Oral and the Written in Early Islam*, tr. Uwe Vagelpohl, ed. James E. Montgomery (Abingdon: Routledge, 2006), pp. 144–62. See also the review article of this work in *Journal of Qur'anic Studies* 10:1 (2008) pp. 98–128, at pp. 117–120. The *Kitāb al-ᶜayn* is acknowledged as being one of the most outstanding innovations of Arabic lexicography. It adopts a sophisticated arrangement of its lemmata based on both the permutation of consonants (*taqlībāt al-ṣawtiyya*) and their point of origin (*makhārij al-ḥurūf*). Arabic biographical works did dispute al-Khalīl's authorship of this work, although it is generally accepted that its conceptual framework was actually devised by al-Khalīl. For a study of grammatical concepts in the *Kitāb* see Rafael Talmon, *Arabic Grammar in its Formative Age: Kitāb al-ᶜAyn and its Attribution to Khalīl Ibn Aḥmad* (Leiden: Brill, 1997).

12 For more on this see Gerhard Endress, 'The Debate Between Arabic Grammar and Greek Logic in Classical Islamic Thought', *Journal for the History of Arabic Science* (1977), pp. 339–51 (English summary, pp. 320–2). Also see his ' "Grammatik und Logik. Arabische Philologie und griechische Philosophie im Widerstreit" in *Sprachphilosophie in Antike und Mittelalter*, ed. B. von Mojsisch, (Amsterdam: Verlag B.R. Grüner, 1986), pp. 163–299.

13 Abed Shukri, 'Language' in Hussein Nasr and Oliver Leamen (eds), *History of Islamic Philosophy*, Routledge History of World Philosophies (London and New York: Routledge, 1996), pp. 898–925, especially pp. 902–3.

14 Mahdi points out that for Sīrāfī such 'things as the truth of religion and its fundamental doctrines are meaningful questions, but they cannot be settled by the "power of logic and its proof" ' and indeed much of the debate is about fleshing this point out (p. 166). Interestingly, al-Ghazālī makes a similar point in the *Munqidh* when discussing logic and the logicians by stating that although there is nothing in logic which is relevant to matters of faith by way of 'denial and affirmation', logicians are notoriously inconsistent when applying their logical propositions to matters of faith. Of more concern to him is that students of logic might be led by imitation and respect to subscribe to their views on the rejection of faith. Abū Ḥāmid al-Ghazālī, *al-Munqidh min al-ḍalāl* (Cairo: Maktabat al-Jundī, n.d.), p. 26.

15 Al-Jurjānī's work is essentially a conspectus of the theories associated with declension (*iᶜrāb* of the noun and mood ending of the imperfect verb).

16 See Aryeh Levin, 'The Theory of Al-Taqdīr and its Terminology', *Jerusalem Studies in Arabic and Islam* 21 (1997), pp. 142–65.

17 Al-Zajjājī's book was translated by Kees Versteegh under the title *The Explanation of Linguistic Causes: al-Zajjājī's Theory of Grammar* (Amsterdam: J. Benjamins, 1995).

18 It is also worth bearing in mind Guillaume's observation that the erroneous use of the term 'adverb' as a translation of *ẓarf* has its origins in Merx's work, although within the general thrust of his work he was keen to link the term to the Aristotelian notion of 'vessel' or 'angeion'. However, as Guillaume righty explains in the Arabic grammatical tradition *ẓarf* represents 'a functional category' which operates like a verbal complement: it takes the accusative mark and specifies the 'spatial and temporal circumstances of an action' (see his explanation on p. 263). Also see the recent study by Aryeh Levin, 'Sībawayhi's View of Ẓarf as an ᶜĀmil' in Everhard Ditters and Harald Motzki (eds), *Approaches to Arabic Linguistics.*

Presented to Kees Versteegh on the Occasion of His Sixtieth Birthday, Studies in Semitic Languages and Linguistics (Leiden: Brill, 2007), pp. 135–48.

19 In this respect see also Aryeh Levin, 'The Distinction between Nominal and Verbal Sentences According to the Arab Grammarians', *Zeitschrift fuer Arabische Linguistik* 15 (1985), pp. 118–27. Cf. Rafael Talmon, 'A Study in the History of Sentence-Concept and the Sībawayhian Legacy in Arabic Grammar', *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 138:1 (1988), pp. 74–98.

20 It is also worth consulting Pierre Larcher, 'Theology and Philology in Medieval Islam: A Rereading of a Famous Text by Ibn Faris', Theologie et philologie dans l'islam medieval: relecture d'un texte celebre de Ibn Faris (Xe siecle) Cahiers de l' ILSL 17 (2004), pp. 101–14. Cf. with Aryeh Levin's, 'The Status of the Science of Grammar among Islamic Sciences', *Jerusalem Studies in Arabic and Islam* 29 (2004), pp. 1–16.

21 See also the entry on Arabic Language and Islam in the oxfordbibliographiesonline.com

22 The same is true for materials on *qirāʾāt*, which are an importance source employed in the synthesis of early grammatical concepts and constructions. For example Ramzi Baalbaki, 'The Treatment of *qirāʾāt* by the Second and Third Century Grammarians', *Zeitschrift für arabische Linguistik* 15 (1985), pp.11–32, which is included in the Ashgate volume edited by Andrew Rippin on *tafsīr*. Other important studies on the subject include: the influential works of Edmund Beck, 'ᶜArabiyya, Sunna und ᶜĀmma in der Koranlesung des zweiten Jahrhunderts', *Orientalia* 15 (1946), pp. 180–224; 'Studien zur Geschichte der Küfischen Koranlesung in den Beiden Ersten Jahrhunderten', *Orientalia* 17 (1948), pp. 326–55.

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The Rise of Islamic Calligraphy. By Alain George. London: Saqi Books, 2010. Pp. 236. £35.00.

Compared to previous studies on the same topic, such as Sheila Blair's *Islamic Calligraphy* (Edinburgh: Edinburgh University Press, 2006), Alain George's publication marks a new beginning. Rather than focusing principally on the description and taxonomy of calligraphic samples, as has hitherto often been the case, George makes a point of presenting his material in the wider cultural and historical context of its time. He thereby succeeds in producing a coherent and well-argued account of the developmental phases of Qur'anic calligraphy, from its beginnings up to the eleventh century CE.

The book is divided into four chapters. The first aims to examine the genesis of the Ḥijāzī script, in which the earliest surviving Qur'anic manuscripts were produced. The chapter begins with the author seeking to match the scarce evidence of Arabic script samples dating back to pre-Islamic times with accounts on the origin of the Arabic script found in the writings of medieval Arab historians. He concludes that the evidence points to the script having been developed some time in the sixth century CE between Anbār, Ḥīra and the Ḥijāz by Christian Arabs familiar with the Syriac writing system. They seem to have enhanced the Nabatean writing system, which the Arabs had inherited from earlier times, with certain features derived from Syriac models and