The Grammatical Treatise Al-Mufaṣṣal ḵi ṣanʿat al-iʿrāb of Abū al-Qāsim az-Zamaḥšarī (Died 1144 A.D.) – a Masterpiece of Arab Grammar

Abstract

Abū al-Qāsim a z - Z a m a ḥ š a rī’ s (1075–1144) grammatical treatise Al-Mufaṣṣal ḵi ṣanʿat al-iʿrāb is one of the main and most acknowledged philological masterpieces of the classical Arabic. The aim of this article is to shed some light on its origin, cultural and philological background, main goals and assumptions of the author, its position in the history of studies on Arabic grammar, hitherto prevailing research output of European orientalist dealing with Al-Mufaṣṣal. It also comprises a short presentation of the figure of A z - Z a m a ḥ š a rī himself. The article quotes references to Arabic, English, German, Russian and Polish source literature.

The renowned Persian-Arab philologist and polyhistor Abū al-Qāsim a z - Z a m a ḥ š a rī (1075–1144 A.D.) is the author of 10 philological works on the classical Arabic language. The most valuable and best known of these is without doubt the grammatical treatise Al-Mufaṣṣal ḵi ṣanʿat al-iʿrāb (short form: Al-Mufaṣṣal), recognized as one of the best linguistic works of the Arab world. It was written in the years 1119–1120 (in one year and four months) in the spirit of the Baghdad grammatical school (which the Russian Orientalist N.K. E f e n d i y e v a described as eclectic and rationalist-philological¹). Before setting out to present the book itself, I would first like to briefly outline the figure of its author.

¹ Н.К. Эфендиева, Исследование некоторых трудов аз-Замахшири „Язык и литература” 2001, No. 3-4 (32).
Abū al-Qāsim a z - Z a m a h š a r ī is one of the most outstanding representatives of the Arab-Islamic human sciences of the 12th century. His creative output and achievements outperform many famous Arab scholars. A z - Z a m a h š a r ī wrote in the Persian, Arabic and Turkish (Turkmen) languages. His preserved literary legacy includes 20 works, most of which have already been published (in Arabic). In addition, some biographical dictionaries and other sources mention 30 more of his writings that have been lost. A z - Z a m a h š a r ī’s output is dominated by works on grammar, lexicography and moralizing theology. He was a philologist, commentator of the Qur’an in the spirit of Shi’ite theology, and a poet. While in the Arab world he is very well known and appreciated, the name of A z - Z a m a h š a r ī is almost completely unknown in the West.

The Russian Arabist Ignatiy K r a c k o w s k i y (1883–1951) summarized the literary merits of A z - Z a m a h š a r ī stating that “he is remembered as an eminent exegete (philologist, author of commentaries of the Holy Scripts – in this case – of the Qur’an) in the spirit of the Mu’tazili, as well as a grammarian, lexicographer and author of several fine works of literature”.

We can risk to say that all books of A z - Z a m a h š a r ī, even those classified in the field of theology, are connected to a greater or lesser extent with studies on the Arabic language. The Muslim scholar regarded the Arabic language as an indispensable primary tool for exploring dogmas of the Muslim faith. As a philologist, he considered it the queen of all languages, although his native tongue was Persian.

Abū al-Qāsim a z - Z a m a h š a r ī was born on March 8th 1075 A.D. (17 rağab 467 H.) in the village of Zamaḥšar, the land of Khwarizm. Today, the town said to be associated with Zamaḥšar is located in the Daşguz Province in northern Turkmenistan, near the Uzbeki border. This version of his birthdate is mentioned by old Arabic biographical dictionaries: Nuzhat al-alibbā ‘fi ṭabaqāt al-udabā’ (“Wise men’s stroll through generations of renown scholars”) by Abū al-Barakāt Ibn a l - A n b a r ī (d.577 H./1181 A.D.), Wafāyāt a l-a’yān (“Lifes of Eminent men”) by I b n Ḥ a l i k ā n (d.681/1282) and Irşād al-ārīb ilā mā’rifat al-ādīb (“Guidebook to knowledge”) by Yāqūt al-Ḥamawī (d.626/1228), as well as Ǧamāl ad-Dīn a l- Q i f tī (d.646/1248) in his biographical dictionary Inbāḥ ar-ruwāt ‘alā anbāh an-nuḥāt (“Informing writers of news about grammarians”) referring to A z - Z a m a h š a r ī’s nephew – ‘Umar ‘Āmir ibn al-Ḥasan a s - S a m s ā r ī who in turn relied on the work of Muḥammad Ibn Muḥammad I b n Ḥ ā m ā dī.

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3 “Он оставил важный след как крупный экзегет (филолог, занимающийся толкованием и объяснением библейских текстов, в данном случае – коранических) му’тазилитского толка, как грамматик, лексикограф и автор ряда произведений высокого стиля в художественной прозе” (Н.Ю. Крачковский, Избранные сочинения. Исуф ал-Маршиби и его словарь 1957 vol. 1 p. 313).
4 See: Enzyklopädie des Islām, Leiden 1913–1934 pp. 1305–1307. The encyclopedia appears to contain a typographical error stating the birth date to be 27.7.467 instead of 17.7.467, but already the conversion to the Gregorian calendar is correct .08. 03. 1075.
In some sources, with less frequency though, one can find Az-Zamaḥšarī’s the birth to be the year 1074 or even 1070. They may result from erroneous calculations between the Muslim and the Gregorian calendar.

Az-Zamaḥšarī died on January 13th 1144 (9 ḍū al-ḥiḡga 538 H.)⁶ in the town of Al-Ġurğaniyya – the medieval capital of Khwarizm⁷. The ruins of what was then Al-Ġurğaniyya, situated at the crossroads of caravan routes and demolished by successive Mongol invasions in the 13th and 14th centuries, are located in the south of the city Konye-Urgench in today’s Turkmenistan.

Az-Zamaḥšarī’s flagship grammatical work – Al-Muḥaṣṣal fī ṣan’at al-i’rāb – is an outstanding achievement of the Arab compilatory grammatical movement which was developing in the Middle East from the 11th century. It was committed primarily to didactic purposes: teaching of the Arabic grammar (and not, as in the case of the so-called Al-Baṣra philological school, teaching the proper use of correct grammar norms imposed on the language)⁸. The compilation movement did not create new scientific theories describing the structure of the language, nor did it set any new norms for it, but it took up organizing and systemizing the formerly composed Arab philological writings for educational purposes.

Hence, Al-Muḥaṣṣal has been written with a didactic target, next to other well-known dissertations on Arabic grammar, such as Al-Alfiyya [“The book of thousand verses”] by ʿIbn Mālik (d. 673/1274), Ṣuḏūr ad-ḏahab fī mu’rifat kalām al-ʿArab [“Gold particles or the knowledge on Arab’s speech”] by ʿIbn Ḥišām (d. 761/1359), the monography on Arabic morphology (Aš-Ṣaḥāfiyya) and syntax (Al-Kaḥfiyya) by ʿIbn al-Ḥāġib (d. 646/1248) commented on by Aṣṭarābādī (d. 688/1289). The compilatory movement in the history of the Arabic grammar is crowned by the Egyptian polymath Aṣ-Sūyūṭī (d. 911/1505) with at least a dozen writings devoted to grammar. All of these books, including the Al-Muḥaṣṣal fī ṣan’at al-i’rāb, can be regarded as an attempt to put together all preceding contemporary grammatical achievements.

There are many possible translations of the book’s title according to different meanings of the Arabic word muḥaṣṣal: A detailed dissertation on inflexions or Book in chapters on inflexions. The Arabic word muḥaṣṣal may also mean ‘refined in detail, elaborate, systematic, tailored to suit something’. It seems that only together, all these terms appear to give the full meaning of the Arabic title meant by the author, taking into account the circumstances and character of the book. It may be assumed that the author (as a distinguished scholar of the Arabic language) gave an ambiguous title for his book intentionally, since playing word-games in books’ titles was a widely practiced habit by then.

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⁶ Some modern sources claim here the year 1143 (eg. www.1911encyclopedia.org) which may also be a matter of date conversion.


Quite often bibliographic lists mention Aż-Żamaḥšarī’s treatise also under two other titles: *Al-Mufaṣṣal fī an-nahw*⁹ [“The book on grammar”], *Al-Mufaṣṣal fī ʿilm al-arabiyya* [“The book on knowledge of the Arabic language”], or simply *Al-Mufaṣṣal*. The abbreviated title appears e.g. on the manuscript from 1739 held in the Yusuf Ağa Library in Konya, Turkey.

On the one hand, Aż-Żamaḥšarī’s grammatical dissertation reveals many similarities to the monumental grammatical treatise *Al-Kitāb* [“The Book”] of Sībawayhi (d. 180/796) which is regarded as the cornerstone of Arab philology. On the other hand, as claims the Russian Arabist B.Z. Khalidov (and also W. Diem of the University of Cologne), the grammatical material in *Al-Mufaṣṣal* is presented in a more systematic and consistent manner which makes the treatise more accessible to its readers¹⁰.

The high esteem in which *Al-Mufaṣṣal* is held among Arab philologists is comparable to that enjoyed among Qur’anic exegetes by Aż-Żamaḥšarī’s best known work – his commentary of the *Qur’an*: *Al-Kaḍḍāf*. This importance of *Al-Mufaṣṣal* is underlined by the Turkish historiographer Ḥāǧǧī Ḥa[līf]a (d. 1067/1656) in his book *Kašf az-żumnūn ‘an asāmī al-kutub wa-al-funūn* [“Discernment of knowledge on types of books and other arts”] in the section devoted to *Al-Mufaṣṣal*¹¹. For many centuries Aż-Żamaḥšarī’s masterpiece has served in the Arab world as a standard university textbook, as well as a research base for working on new manuals. This important role of *Al-Mufaṣṣal* has not been lost by it to a great extent till today – Arabic is taught by simplified and modified rules once drawn up in the philological centers of Al-Baṣra, Al-Kūfa and Baghdad. The modern Arabic grammar sticks to the old patterns¹².

*Al-Mufaṣṣal* is therefore one of the last large-format writings of grammar, combining the wealth of interpretations concerning the classical Arabic language accumulated over centuries by scholars from Al-‘Irāq, and seen through the eyes of the great linguists – Aż-Żamaḥšarī. *Al-Mufaṣṣal*’s author is happy to make frequent, if somewhat critical, references to the opinions of his philological predecessors. He does not limit himself to sheer compiling of the accumulated knowledge, but also responds to it leaning toward the views of different grammarians from the Al-Baṣra and Al-Kūfa schools or criticising them. He would as well suggest his own individual understanding of the issues under discussion. Hence, some researchers do not consider Aż-Zamaḥšarī to represent the compilatory movement, but more likely the late Baghdad philological period¹³. His grammatical treatise is a good starting point to acquaint oneself with the rules of the classical Arabic grammar from the perspective of various philologists. It

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⁹ This title is e.g. given by Джирджи Зейдан in: *Тарих адаб аль-луға аль-арабийїа (на арабском языке)*, Бейрут 1967, vol. II, p. 47.


is therefore a suitable (and equally typical) material for undertaking, e.g. an analytical-comparative research on differences in perception of the Arabic grammatical structures seen through the eyes of Arabs and European Orientalists. It seems that chronologically after Az-Zamaẖšarī’s dissertation there was no other integrated grammar book more suitable (except of As-Suyūṭī’s philological treatises) for this goal.

It is also worth noting that Al-Mufaṣṣal was written for a special linguistic purpose. In order to understand it, we must take a brief look at the contemporary linguistic situation in the Arab-Muslim world of the 12th century. At its time, Al-Mufaṣṣal was an extremely urgent and up-to-date work from the perspective of the would-be fate of the Arabic language. The political disintegration of the Arab caliphate in the 10th century led to a fragmentation of culture, including the language. The result was a decline of the Arab culture, including a gradual disappearance of the command of the classical language among people. In various provinces of the disintegrated caliphate local cultural traditions became more important than the Arab one. In the east of the Arab-Muslim world, in Az-Zamaẖšarī’s native province of Khwarizm, ground was gradually won by the Persian language and Persian-Tadjik literature represented by great Persian poets such as Rūdakī (860?–941?) Fi r d a w s i (between 932 and 942–1020 or 1025) and ’Omar Ἡ a y y ā m (1048–1131). The 12th century also witnessed the literary output of the great Azerbaijani poet Nezāmī (1141–1209), writing in Persian. At the same time, the milieu of high-ranking Persian dignitaries gave birth to a new intellectual and social movement called šu‘ābiyya14 which was directed against the political and social domination of the Arabs in the multiethnic society of the Arab-Muslim caliphate. This trend spread to ordinary people in whose veins flowed the Persian blood. For their purposes, usually political ones, they would invoke the Sunni belief that people should be differentiated only in terms of religion, and not origin.

All of these tendencies limited the scope for the use of the classical Arabic language, not only in Khwarizm, but also in other areas of the non-Arab Muslim world. Nevertheless, scholars and theologians, non-Arabs, did not cease to use the Arabic as the sole language of science and religion – Islam. The classical Arabic language also enjoyed wide application in poetry.

The emergence of a new multifunctional compendium of the Arab grammatical thought in the form of Al-Mufaṣṣal was in its author’s intention designed to contribute to and support the functioning of the Arabic language and renew people’s interest in it. Even though there already existed a large number of grammatical treatises at that time, apparently there was still a need for an enhanced compilation of philological achievements, a need to develop a systemized and easily accessible grammar manual that would serve as an aid for adepts studying the classical Arabic language. The scientific community of that

14 The šuʿābiyya movement had a significant impact on the development of Arabic literature (in such a way that supporters of increasing the role of non-Arab nations such as Abū Nuwās were squaring off in written discussions and literary disputes, often in a rough manner, against proponents of the Bedouin movement such as Ibn Qutayba (M.M. Dziekan, ed., Arabowie, Słownik encyklopedyczny, Warszawa 2001 p. 341).
times asked their foremost philological authority – A z - Z a m a h š a r ū (although not an Arab, but an expert in the Arabic language) to create such a unique grammar manual.

The author writes in Al-Mufassal foreword: “I was asked to create a universal and orderly manual on i’rāb covering all the chapters, a book which the Muslims lack to learn Arabic. And since my brothers – the servants of literature – are close to my heart, I wrote such a book giving it the title Al-Mufassal fi ṣan’at al-i’rāb”. Then the Muslim scholar thanks God for keeping him away from “deviations from the right path of admirers of this language, and joining the ranks of preachers of the disastrous šu‘ābiyya movement. God saved me from their biased ideas that are nothing but curses and undermining the truth”15. The whole treatise is thus an attempt to respond to the contemporary socio-cultural situation of the eastern borderlands of the caliphate16.

In the foreword A z - Z a m a h š a r ū also indirectly indicates the importance of his work: “Al-I’rāb is a ladder leading to the explanation of reality, thus giving the opportunity to explore the mysteries of the Qur’an. It guarantees that you will be able to mind its (the Qur’an’s) beautiful countenances and to reach its most precious gifts. Anyone condemning al-i’rāb is like a man who denies others going the right ways, not wishing them luck.” It is clear that in A z - Z a m a h š a r ū’s understanding, getting to know the principles governing the Arabic grammar is a necessary starting point for studying the Qur’an and understanding it properly.

Next, the author presents the methodology guiding him in the course of his work on the grammatical material: “I divided it (the book) into four chapters. The first deals with nouns, the second with verbs, the third with particles (ḥurūf), and the fourth one joins them altogether (al-muštarak)”. It is a typical division into grammatical categories as used by other Arab philologists. The fourth chapter is devoted to phonetic issues. It includes such phonetic categories as al-imāla (imala), al-waaf (pause), al-qasam (oath), tahff al-hamza (losing the hamza), iltiqā’ as-sākinayn (meeting of two sukāns), ḥukm awā’il al-kalam (the principle of beginning the speech), ziyādat al-ḥurūf (adding particles), ʿibdāl al-ḥurūf (exchanging particles), al-i’tilāl (weak consonants), al-īdghām (strong consonants). The author is one of the first philologists who noticed that sounds are a linguistic phenomenon requiring separate detailed studies17. Famous European scholars of the Arabic – H. Fleisch, J. Cantineau, M. Bravmann, C. Brockelmann and D. Grünert paid great attention in their works to the phonetic concepts presented in Al-Mufassal. As explained by the Russian Orientalist N.K. Efendiyeva, it is a proof of the philologists’ unremitting interest in their works to the grammatical concepts put forward by the 12th-century Persian linguist, and proof of the constant topicality and timeliness of his linguistic ideas.

16 A z - Z a m a h š a r ū’s treatise was once valued so highly that the ruler of the Ayyubid dynasty ‘Īsā al-Ayyūbī (13th century) has appointed a prize from his own vault worth 100 dinars plus an expensive robe for anyone who owned a copy of Al-Mufassal.
17 Н.К. Эфендиева, оп. cit.
The original Arabic text contains no division into chapters or sections. *Al-Mufaṣṣal* is written at one stretch and counts several hundred pages in today’s Arabic editions of this book. The first several dozen pages of the treatise, together with my own translation into the Polish language and a grammatical commentary were published in 2009.

The *Al-Mufaṣṣal*’s text contains numerous quotations from Arabic poetry, often referred to by the author. The poetic *bayts* of A. Z. A. M. H. S. A. R. I’s book and their extensive commentary are the main subjects of the broad dissertation by Muhammad Abū Firās al-Ḥāmath al-Ḥalabī under the title *Al-Mufaṣṣal fī šarḥ aḥyāt Al-Mufaṣṣal*18.

*Al-Mufaṣṣal* must have enjoyed a success shortly after its release by the author, because later in his life A. Z. A. M. H. S. A. R. I wrote a summary of *Al-Mufaṣṣal* calling it *Al-Unmūdāq* (“The book of reference”), which is mentioned by Ḥāṯī Ḥalīfā (d. 1067/1656)19. *Al-Unmūdāq* is a kind of a specific compendium of grammatical knowledge for beginners – a handy help in acquainting the rules of grammar. It was printed in Constantinople in 1880 and Egypt in 1872.

Among A. Z. A. M. H. S. A. R. I’s unpreserved writings closely connected with *Al-Mufaṣṣal* was Ṣarḥ al-Mufaṣṣal [“Commentary on Al-Mufaṣṣal”] and Ḥāṣiyā ‘alā Al-Mufaṣṣal [“References to Al-Mufaṣṣal”]. Both are mentioned in Kaṭf az-ẓunūn20.

The characteristic feature of *al-Mufaṣṣal* as well as of other grammatical and lexicographical writings of his author, is certainly the maximised substantial brevity and condensation of the discussed material, dense with terse descriptions. This allows the reader to get acquainted with many pieces of valuable information on what is roughly equivalent to a few pages. However it equally hinders proper assimilation of the reader’s ideas difficult to grasp, e.g. when translating the Arabic text into a foreign language21.

Besides Sībawayhi’s *Al-Kitāb*, *Al-Mufaṣṣal* is the most commented on classical work of grammar22 among the Arabs. There are hundreds of commentaries to *Al-Mufaṣṣal*, written by different authors (C. Brockelmann estimates there are 29123 of them). Already in the 17th century Ḥāṯī Ḥalīfā listed in his bibliographical dictionary *Kaṭf az-ẓunūn*24 a few dozen such works. Most Arabic commentaries of *Al-Mufaṣṣal* appeared in the first three centuries after A. Z. A. M. H. S. A. R. I’s death. Their great number indicates the degree of interest attracted by his book among Arab philologists. The most widespread

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21 In turn, A. Z. A. M. H. S. A. R. I wrote his other pieces of fine literature in the spirit of that time – intricate style, rhymed prose, embellished language and stylistic means of expression upon the templates of Arabic poetry, skillfully weaving in a number of synonyms and rare linguistic phrases.
22 El-ʾAmir writes that the most often commented classical grammar works of Arab authors are: Sībawayhi’s *Al-Kitāb*, A. Z. Zaḡgaḏ’s *Al-Ǧumal*, Abū ʿAlī al-Fāris’s *Al-Īdāb*, A. Z. A. M. H. S. A. R. I’s *Al-Mufaṣṣal*, Ibn al-Ḥāǧib’s *Al-Kāḥiyya*, Ibn Mālik’s *Al-Alfiyya* and Ibn Ḥišām’s *Al-Muqānaṭ* A. El-ʾAmir. op. cit.
Arabic commentary is Ibn Ya’īš’s (d. 643/1245) Šarḥ al-Mufaṣṣal (“Explaining Al-Mufaṣṣal”). Over centuries Arab scholars have managed to explore comprehensively the secrets of Al-Mufaṣṣal, not only in terms of linguistics and historiography of Arab philology, but also from the point of view of studies on literature and research on the history of culture. It is worth mentioning here a commentary of poetical verses (Arab. šawāḥid) quoted in Al-Mufaṣṣal under the title Al-Mufaqḍal fi šarḥ aḥyāt Al-Mufaṣṣal by Muhammad Badr ad-Dīn Abū Firās a-n-Nāṣī’a n-Ḥalabī, published in 1323/1905 in Cairo. The Al-Mufaṣṣal itself (and its most known commentaries) reappeared repeatedly in the Arab countries where it is treated as basic linguistic literature. Nowadays one can find commentaries of commentaries of Al-Mufaṣṣal, sometimes issued as books, such as a recent M.A. thesis from the Faculty of the Arabic Language at the University of El-Menia in Egypt written by an Arab student, Ahmed El-Amir, under the title: Šarḥ aḥyāt al-Mufaṣṣal li-aš-šarīf al-Ǧūrgānī. A study and Verification from year 1998.

Several centuries later, Al-Mufaṣṣal’s role started to be appreciated by Arabists from Europe and other continents. In Europe, it was first printed in Arabic alphabet only in 1859 (and again in 1879) in Christiania (now Oslo), by J.P. Br o c h’s effort. With glosses and footnotes by Mawlawi Muḥammad Ya’qūb Rās būrī it was also published in Delhi in 1891. In 1882, F.H.G. Jah n printed in Leipzig in two volumes the most famous Al-Mufaṣṣal’s commentary of Ibn Ya’īš’s (d. 643/1245) – Šarḥ al-Mufaṣṣal25, based on the texts of the Arabic manuscripts from Leipzig, Oxford, Constantinople and Cairo.

Al-Mufaṣṣal was repeatedly the point of bibliographical reference for the famous British Orientalist W. Wright (1830–1889) in his English masterpiece Grammar of the Arabic Language. First published in 1859–1862, it is still considered the best English grammar edition of the classical Arabic language. In the preface to the second edition (1874), Wright mentions Al-Mufaṣṣal among three Old Arabic grammar writings on which he depended when reviewing the first edition of his Grammar of the Arabic Language (the other two are books of Ibn Mālik: Al-Alfiyya and Lāmiyat al-af‘āl)26.

An equally interesting innovative elaboration was put forward by a German Protestant theologian and Orientalist E. Tr um p p (1828–1885). Between 1878 and 1884 he published in Munich Beitrag zur Übersetzung und Erklärung des Mufassal. According to my knowledge, this publication has never been renewed, and the few available copies can be found in library resources of e.g. Staatsbibliothek in Berlin and Centre for Middle Eastern and Islamic studies at the University of Bergen.

A big contribution to the research on Al-Mufaṣṣal must also be attributed to the 20th-century Russian/Soviet Orientalists. Especially two of them came to the forefront of

25 Earlier, in 1873 Jah n published in Halle a part of this commentary concerning the grammatical category of ḥāl: Abul-Bakā ibn Ja’īš Commentar zu dem Abschnitt über das [حلة] aus Zamachsarī’s Mufassal nach der Leipziger und Oxforder Handschrift printed by Buchhandlung des Waisenhauses.

26 W. Wright, A Grammar of the Arabic Language 1874. It is worth adding here that Wright’s grammar is an English translation of the original German version of the Lutheran theologian and Orientalist of Jewish origin Karl Paul Caspari (1814–1892) who published his book in Latin in 1848 with the title: Grammatica Arabica, and later – in 1859 – in German. However Caspari’s versions of grammar have been consigned to oblivion.
these studies: B.Z. Khalidov (1905–1968) and his son A.B. Khalidov (1929–2001) who were primarily interested in Az-Zamaḥšārī’s life and writings. Their case studies contain valuable information on Al-Mufaṣṣal and its importance for the development of Arabic linguistics, but they cannot be treated in any way as philological monographies. Similar scientific works have been written contemporarily by two Russian Orientalists N.K. Efiendiyeva (2001) and S.M. Prozorova (1999) who investigated one of the manuscripts related to Az-Zamaḥšārī’s life (currently in the collection of the Russian Academy of Science).

Another inspiring contribution to the studies on Al-Mufaṣṣal were lectures given in the 90’s by W. Diem at the University of Cologne. The linguistic seminar called Das grammatische System von az-Zamakhshari was an introduction into the mysteries of the traditional description of Arabic grammar, based on the example of Al-Mufaṣṣal. As the German scholar explains, he has chosen Az-Zamaḥšārī’s book and not Sībawayhi’s Al-Kitāb for the seminar because Al-Mufaṣṣal is (in contrast to Al-Kitāb) a very orderly and concise work, which – because of its high intellectual level – poses at the same time particular difficulties for interpretation. The seminar included inter alia a presentation of Al-Mufaṣṣal’s preface and the middle chapters, their commentary and explanation. The reference book for Diem is the above mentioned commentary of Ibn Ya‘īš entitled Șarḥ al-Mufaṣṣal.

The fact remains that Al-Mufaṣṣal as a valuable historical source of early Arabic grammatical studies has so far been used by European Orientalist in a very small extent. According to my knowledge, in Poland there have been no books or dissertations devoted to Az-Zamaḥšārī and his Al-Mufaṣṣal, except the above mentioned doctoral thesis (2007). Scientific publications occasionally mention the great Persian scholar in the context of his contribution to the development of the descriptive theory of the Arabic grammar, but they are usually short notes, e.g. an article of J. Danecki The notion of taṣarruf in Arabic grammatical theory published in “Studia Arabistyczne i Islamistyczne” 1, 1993 (Warsaw).

27 www.uni-koeln.de.