



THE ROLE AND ENDEAVOR OF IMAM AL-SUYŪṬĪ IN THE REFORMULATION OF NAḤW RULES IN EGYPTIAN MADRASAH

PERAN DAN UPAYA IMAM AL-SUYŪṬĪ DALAM PERUMUSAN ULANG ATURAN NAḤW DI MADRASAH MESIR

Ahmad Sirfi Fatoni

Universitas Negeri Makasar, Email: ahmad.sirfi.fatoni@unm.ac.id

*email koresponden: ahmad.sirfi.fatoni@unm.ac.id

DOI: <https://doi.org/10.62567/micjo.v3i3.3407>

Abstract

This article examines the role of Jalāl al-Dīn ‘Abd al-Raḥmān al-Suyūṭī (d. 911 AH/1505 CE) in reformulating the rules of Arabic grammar (naḥw) within Egypt's Mamluk-era madrasah tradition. Naḥw historiography has largely centred on early figures such as Sībawayh and al-Mubarrad, positioning post-classical scholars like al-Suyūṭī merely as compilers lacking methodological originality. Using library research with a historical-philological approach to al-Suyūṭī's grammatical works, particularly *Ham‘ al-Hawāmi‘*, *al-Iqtirāḥ fī ‘Ilm Uṣūl al-Naḥw*, and *al-Muzhir*, this study finds that al-Suyūṭī undertook three key methodological steps: codifying and systematizing rules across the Baṣrah, Kūfah, and Baghdad schools; strengthening naḥw's epistemological foundation through *uṣūl al-naḥw*; and popularizing grammatical rules for madrasah pedagogy through concise, graded writing. These steps established al-Suyūṭī's works as standard references in Egypt's naḥw curriculum and beyond. The article concludes that al-Suyūṭī's endeavor was a form of methodological *ijtihād* bridging classical grammatical tradition with post-classical pedagogical needs, showing that post-classical scholarship reflected consolidation and pedagogical innovation rather than stagnation.

Keywords : Al-Suyūṭī, Naḥw, Egypt Madrasah, Uṣūl Al-Naḥw, Reformulation of Theory.

Abstrak

Artikel ini mengkaji peran Jalāl al-Dīn ‘Abd al-Raḥmān al-Suyūṭī (wafat 911 H/1505 M) dalam merumuskan kembali aturan tata bahasa Arab (naḥw) dalam tradisi madrasah era Mamluk di Mesir. Historiografi naḥw sebagian besar berpusat pada tokoh-tokoh awal seperti Sībawayh dan al-Mubarrad, menempatkan para sarjana pasca-klasik seperti al-Suyūṭī hanya sebagai penyusun yang kurang memiliki orisinalitas metodologis. Dengan menggunakan riset pustaka dengan pendekatan historis-filologis terhadap karya-karya tata bahasa al-Suyūṭī, khususnya *Ham‘ al-Hawāmi‘*, *al-Iqtirāḥ fī ‘Ilm Uṣūl al-Naḥw*, dan *al-Muzhir*, studi ini menemukan bahwa al-Suyūṭī melakukan tiga langkah metodologis utama: mengkodifikasi dan mensistematisasikan aturan-aturan di seluruh mazhab Baṣrah, Kūfah, dan Baghdad; memperkuat landasan epistemologis naḥw melalui *uṣūl al-naḥw*; dan



mempopulerkan aturan-aturan tata bahasa untuk pedagogi madrasah melalui tulisan yang ringkas dan bertingkat. Langkah-langkah ini menjadikan karya-karya al-Suyūṭī sebagai referensi standar dalam kurikulum naḥw Mesir dan di luar negeri. Artikel ini menyimpulkan bahwa upaya al-Suyūṭī merupakan bentuk ijtihad metodologis yang menjembatani tradisi tata bahasa klasik dengan kebutuhan pedagogis pasca-klasik, menunjukkan bahwa kajian pasca-klasik mencerminkan konsolidasi dan inovasi pedagogis, bukan stagnasi.

Kata Kunci : Al-Suyūṭī, Naḥw, Madrasah Mesir, Uṣūl Al-Naḥw, Reformulasi Teori.

1. INTRODUCTION

Arabic grammar (‘ilm al-naḥw) occupies a foundational position in the history of Arabic linguistic thought because it provides the conceptual and analytical instruments through which the structure of Arabic can be described and interpreted. From the earliest attempts to regulate linguistic usage to the sophisticated grammatical system associated with Sībawayh and subsequent scholars, naḥw developed through continuous interaction between linguistic evidence, rational explanation, pedagogical practice, and the intellectual institutions in which knowledge was transmitted. The discipline therefore cannot be understood solely as a collection of grammatical rules. It is also an intellectual tradition whose categories, methods of argumentation, and modes of presentation changed in response to the needs of different scholarly communities. The early formation of naḥw is commonly associated with Abū al-Aswad al-Du‘alī and the later systematic achievement of Sībawayh in al-Kitāb. Thereafter, Baṣran and Kūfan scholars developed competing analyses of numerous grammatical phenomena, while scholars in Baghdad and later centres inherited, criticized, reconciled, and reorganized these positions. Figures such as al-Mubarrad, Ibn al-Sarrāj, and Ibn Jinnī contributed to a tradition in which grammatical description was increasingly accompanied by discussions of analogy, causation, transmitted evidence, and methodological principles (Owens, 1988; Versteegh, 1997a).

The conventional periodization of Arabic grammatical history, however, can create an imbalance in the way intellectual creativity is assessed. The second through fifth centuries AH are frequently presented as the principal period of theoretical innovation, while later centuries are sometimes characterized as a period dominated by summaries, commentaries, and supercommentaries. Such a characterization may be useful as a broad historiographical observation, but it becomes problematic when it is used to imply that post-classical scholars merely repeated inherited knowledge. The Mamluk period in Egypt, extending from 648 to 923 AH (1250–1517 CE), provides an important case for reassessing this assumption. During this period, Cairo developed into a major centre of scholarship, and madrasahs became important institutions for organizing, transmitting, and reproducing learned knowledge. The accumulation of grammatical writings from previous centuries created a different intellectual problem from that faced by the earliest grammarians: the central challenge was no longer simply to establish a grammatical system, but also to manage an enormous inherited corpus, compare divergent positions, establish reliable principles for evaluating evidence, and make complex material teachable. In this context, the work of Jalāl al-Dīn ‘Abd al-Raḥmān al-Suyūṭī (849–911 AH/1445–1505 CE) deserves to be examined as an intellectual response to the conditions of mature grammatical scholarship rather than as a secondary reflection of an earlier golden age (Sartain, 1975).

Al-Suyūṭī's importance is particularly visible in the range and function of his linguistic writings. His *Ham‘ al-Hawāmī‘ Syarḥ Jam‘ al-Jawāmī‘* gathers grammatical positions from different schools and presents them within an organized thematic structure. *Al-Iqtirāḥ fī ‘Ilm Uṣūl al-Naḥw* addresses the principles underlying the production and validation of grammatical knowledge, including *samā‘*, *qiyās*, *ijmā‘*, and *istiṣḥāb*. *Al-Ashbāh wa al-Naẓā‘ir fī al-Naḥw* reorganizes grammatical cases through shared principles and analogical relationships, while *al-Muzhir fī ‘Ulūm al-Lughah wa Anwā‘ihā* reflects a broader concern with the collection, evaluation, and classification of linguistic evidence. His biographical writings, especially *Bughyat al-Wu‘āh* and *Ḥusn al-Muḥāḍarah*, additionally reveal his



awareness of scholarly transmission and the historical development of linguistic knowledge (al-Suyūṭī, 1964, 1976, 1998a, 1998b). Considered together, these works suggest that his contribution was not simply quantitative. Their different genres reveal an intellectual strategy that moved between compilation, methodological clarification, classification, comparison, and pedagogical adaptation.

The concept of reformulation employed in this study therefore refers to a particular form of scholarly intervention. Reformulation does not necessarily mean the invention of grammatical rules that had never existed before. Rather, it involves reorganizing inherited rules, clarifying their evidentiary foundations, comparing alternative positions, grouping particular cases under broader principles, and presenting the resulting body of knowledge in forms appropriate to the educational context. This distinction is important because the originality of a post-classical scholar should not be measured exclusively by the number of completely new grammatical rules he creates. A mature intellectual tradition also requires scholars who can preserve its accumulated knowledge while making it coherent, retrievable, teachable, and methodologically intelligible. Baalbaki (2008) has emphasized the dual historiographical and pedagogical functions of post-classical encyclopedic works, while Suleiman (1999) demonstrates the importance of debates concerning *taʿlīl* and the epistemological foundations of grammar. From this perspective, al-Suyūṭī's reformulation can be interpreted as an intervention in the organization of knowledge: he transformed a dispersed and internally diverse grammatical inheritance into interconnected structures of rules, evidence, principles, and instructional forms.

The Egyptian madrasah environment is essential to understanding why such reformulation mattered. Madrasahs did not teach Arabic grammar in isolation. Grammar functioned as an instrumental discipline within a broader curriculum that included Qurʾanic studies, Hadith, jurisprudence, *uṣūl al-fiqh*, and other sciences. Competence in Arabic was consequently connected to the ability to read, interpret, transmit, and explain authoritative religious texts. The educational system developed graded pathways in which students could move from concise primers to intermediate works and eventually to advanced texts and commentaries. Such a structure generated a continuing demand for works that could bridge levels of learning. It also encouraged the production of commentaries, abridgements, poems, and supercommentaries. Berkey (1992) and Chamberlain (1994) show that medieval Islamic education must be understood as a social practice involving teachers, students, institutions, texts, and networks of authority. Al-Suyūṭī's writings should therefore be read in relation to this ecology of learning. His reformulation addressed not only abstract grammatical problems but also the practical question of how a large and contested body of linguistic knowledge could be transmitted efficiently without abandoning its scholarly foundations.

This study addresses three interrelated questions. First, what socio-historical conditions shaped the teaching of *naḥw* in Egyptian madrasahs during the Mamluk period? Second, what methodological procedures did al-Suyūṭī employ when reorganizing and explaining inherited grammatical rules? Third, how did those procedures contribute to the curriculum and transmission of Arabic grammatical knowledge in Egypt and beyond? The study aims to answer these questions through qualitative library research using a historical-philological approach. The primary sources are al-Suyūṭī's major grammatical and linguistic works, especially *Hamʿ al-Hawāmiʿ*, *al-Iqtirāḥ*, *al-Ashbāḥ wa al-Nazāʾir*, and *al-Muzhir*, supplemented by his biographical writings. The analysis identifies patterns in the organization of rules, the treatment of competing schools, the use of linguistic evidence, the formulation of general principles, and the adaptation of texts to different levels of learners. Earlier scholarship on al-Suyūṭī, including Sartain (1975), Versteegh (1997a, 1997b), Baalbaki (2008), and Bernards (1997), provides an important foundation. Nevertheless, studies that specifically connect his methodological reformulation with the pedagogical requirements of Egyptian madrasahs remain comparatively limited, particularly in Indonesian scholarship. The present study consequently proposes that al-Suyūṭī's importance lies in the intersection of grammatical scholarship, epistemology, and pedagogy.



The principal argument developed here is that al-Suyūṭī should be understood as a consolidator and reformulator whose work represents a historically meaningful form of methodological *ijtihād*. His originality appears not primarily in replacing the classical grammatical system, but in changing how that system was organized, justified, compared, and transmitted. Four dimensions are especially significant: cross-school codification and systematization; reinforcement of grammatical epistemology through *uṣūl al-naḥw*; adaptation of general legal-maxim structures to grammatical reasoning; and graded pedagogical presentation. These dimensions are mutually reinforcing. Comparative compilation makes dispersed opinions accessible; methodological principles explain why certain opinions can be accepted; general maxims reduce the burden of memorizing isolated cases; and graded presentation translates scholarly complexity into educational practice. The article thus contributes to the historiography of Arabic linguistics by shifting attention from the binary opposition between “innovation” and “stagnation” toward a broader conception of intellectual productivity. Within a mature tradition, preservation, classification, methodological clarification, and pedagogical redesign can themselves constitute significant forms of scholarly innovation.

Another reason for examining al-Suyūṭī is the relationship between textual abundance and intellectual authority. By the ninth century AH, grammatical knowledge had become distributed across numerous foundational texts, commentaries, refutations, and regional traditions. For a teacher or student, access to knowledge did not automatically mean access to an integrated understanding of the discipline. A scholar could know a particular rule yet remain unfamiliar with its competing explanations, evidentiary basis, or relationship to other rules. Compilation consequently had an epistemic function. It allowed previously separated materials to be placed in relation to one another. In *Ham' al-Hawāmi'*, the juxtaposition of Baṣran, Kūfan, Baghdadi, Andalusian, and Egyptian positions can be read as an attempt to construct a navigable map of the grammatical tradition. This does not eliminate disagreement; instead, it makes disagreement visible within a single scholarly framework. Such a method is especially relevant to *madrasah* instruction because students encounter grammar as an ordered curriculum rather than as a random collection of historical debates. Al-Suyūṭī's work thus mediates between the plurality of the tradition and the sequential logic of classroom learning.

The relationship between *naḥw* and *uṣūl al-fiqh* also deserves particular attention. The analogy is not merely a formal borrowing of terminology. Both disciplines deal with the problem of deriving general judgments from evidence while regulating the authority of transmitted and rational sources. By articulating *uṣūl al-naḥw*, al-Suyūṭī made explicit questions that had often remained embedded within individual grammatical arguments: What counts as linguistic evidence? How is analogy justified? What is the role of consensus? How should established usage be treated when it appears to conflict with an analogy? Such questions turn grammar into a discipline capable of reflecting upon its own procedures. *Al-Iqtirāḥ* is therefore important not only because it records grammatical principles but because it contributes to the metatheoretical dimension of Arabic linguistic scholarship. The emergence of this metatheoretical orientation is consistent with the broader development of post-classical Islamic sciences, in which scholars increasingly organized inherited practices into explicit methodological frameworks (Suleiman, 1999; Hallaq, 2001).

The pedagogical dimension also changes the way al-Suyūṭī's writings should be evaluated. A work may be intellectually valuable even when it is too dense for elementary students, provided that it functions as a reference for teachers and advanced learners. Conversely, a concise work may have substantial educational value precisely because it reduces complexity without claiming to reproduce every detail of the scholarly tradition. Al-Suyūṭī produced texts of different levels and genres, indicating an awareness of differentiated readership. His use of verse, concise commentary, thematic classification, and encyclopedic compilation reflects different modes of learning and retrieval. The presence of such variation suggests that “pedagogical innovation” should not be reduced to simplification alone. It includes the design of textual forms that support memorization, consultation, comparison, explanation, and progression. In this sense, al-Suyūṭī's reformulation was simultaneously



textual and institutional: the shape of the text was related to the social conditions under which knowledge was taught and learned.

Finally, the study situates al-Suyūṭī within a longer history of transmission rather than treating the Egyptian Mamluk period as an isolated endpoint. The continued circulation of his works in later Islamic educational environments, including traditional institutions in Southeast Asia, indicates that his reformulation possessed a portability that exceeded its original setting. The significance of this transmission does not mean that every later community interpreted his works identically. Rather, it demonstrates that texts designed around systematic organization and graded access can travel across institutional and geographical boundaries. In the Indonesian context, the continued presence of classical Arabic grammatical texts in pesantren and university programs provides a relevant context for considering how post-classical works remain part of modern Arabic studies. The present research therefore connects the history of Arabic grammar with the history of educational transmission, emphasizing that the endurance of a grammatical tradition depends not only on theoretical validity but also on the capacity of texts and teachers to make inherited knowledge usable for new generations.

2. RESEARCH METHOD

This study uses a qualitative approach with library research and historical-textual analysis methods. Primary data are sourced from al-Suyūṭī's works, particularly *Ham' al-Hawāmi' fī Sharḥ Jam' al-Jawāmi*, *al-Iqtirāḥ fī Uṣūl al-Naḥw*, *al-Ashbāḥ wa al-Nazā'ir fī al-Naḥw*, and *Bughyat al-Wu'āḥ*, while secondary data are obtained from studies on the history of nahwu and al-Suyūṭī's thoughts, including Owens (1988), Bernards (1997), Berkey (1992), Versteegh (1997b), and Baalbaki (2008). Data were collected through searching, reading, and recording information related to cross-school codification, *uṣūl al-naḥw*, general rules, and pedagogical presentation forms. Analysis was conducted by classifying and comparing data historically and textually using the concept of reformulation, namely the process of selecting, organizing, comparing, and restructuring inherited nahwu knowledge. The analysis also used the case of *mubtada' nakirah* and the concept of *fā'idah* to see how al-Suyūṭī transformed a collection of scattered rules and cases into more systematic and easily transmitted knowledge in an educational context.

3. RESULT AND DISCUSSION

The research findings indicate that al-Suyūṭī's contribution to the development of Arabic grammar is better understood as a form of reformulation of knowledge rather than a radical replacement of theory. Al-Suyūṭī did not simply repeat the rules formulated by previous scholars, but rather selected, classified, compared, and reorganized various opinions to form a more systematic knowledge structure. This process transformed previously scattered knowledge into a more organized relationship between rules, evidence, differences of opinion, and general principles. This is in line with Owens (1988), who explained the development of Arabic grammar through the stages of formation, explanation, and methodology. In this context, al-Suyūṭī's contribution is evident in his efforts to clarify the internal structure of the Arabic grammar tradition without severing its continuity with the previous heritage.

One form of reformulation is seen in *Ham' al-Hawāmi*, through the codification of opinions from various schools of grammar, including those of Basrah, Kufa, Baghdad, Andalusia, and Egypt. Al-Suyūṭī places various opinions and evidence within the same discussion so that readers can understand the differences in analysis in a more structured manner. This approach not only facilitates information retrieval but also serves a pedagogical function by helping students understand that a rule has a history, a basis for argumentation, and a variety of opinions. Baalbaki (2008) positions post-classical encyclopedic works as an important means of preserving earlier linguistic knowledge. However, as Bernards (1997) points out, the compilation process also has the potential to diminish some of the context and nuance of previous debates. Thus, al-Suyūṭī's codification provides easier access to the nahwu tradition while also demonstrating the consequences of information compression.



Reformulation is also evident in the discussion of *uṣūl al-naḥw*, particularly in *al-Iqtirāḥ*. Al-Suyūṭī not only discusses the final result of a rule, but also the basis used to establish that rule through concepts such as *samāʿ*, *qiyās*, *ijmāʿ*, and *istiṣḥāb*. This demonstrates a concern for the sources and validity of grammatical knowledge. Its connection with the *uṣūl al-fiqh* tradition demonstrates an attempt to build a methodological framework to explain how a rule can be accepted and applied. In line with Versteegh (1997b), this development demonstrates that the Arabic linguistic tradition not only produces rules but also reflects on the methods and epistemological foundations underlying them. Thus, *uṣūl al-naḥw* strengthens the connection between grammatical theory, linguistic evidence, and the process of reasoning.

Further findings indicate that al-Suyūṭī used general rules to connect cases that could previously be understood as isolated exceptions. This is evident in *al-Ashbāḥ wa al-Nazāʾir fī al-Naḥw*, which organizes a number of issues based on broader principles. One notable example is the discussion of *mubtadaʾ nakirah*. While *mubtadaʾ* is generally associated with definite forms, al-Suyūṭī explains the use of the *nakirah* form based on the presence of *fāʾidah*, that is, the presence of benefit or information that can be understood by the interlocutor. With this approach, conditions such as adjectivation, negation, questions, and answers are not seen merely as exceptions to be memorized, but as forms that can be understood through communicative principles. This finding demonstrates a shift from mere enumeration to a more generative understanding, as learners can use these principles to understand new examples.

In addition to its methodological aspects, al-Suyūṭī's reformulations possess a strong pedagogical dimension. His works come in various forms and levels of complexity, ranging from concise texts and nazams to comprehensive works. This structure allows for the gradual delivery of *naḥw* knowledge according to the learner's needs. Berkey (1992) points out that the madrasah education system has a tiered learning structure, allowing texts at varying levels of depth to support the process from memorization to understanding to analysis. In this context, the use of nazams can also serve as a means of memorizing rules, while commentaries and comprehensive works provide more in-depth explanations, evidence, and comparisons. Thus, al-Suyūṭī's reformulations concern not only the content of the knowledge but also the way it is transmitted to the learner. Overall, the research findings indicate that al-Suyūṭī's compilation cannot be understood as a passive activity. Although much of his grammatical material comes from the traditions of Basrah, Kufa, and Baghdad,

4. CONCLUSION

Imam al-Suyūṭī's role in reformulating *naḥw* rules within Egyptian madrasahs was multifaceted. Through *Hamʿ al-Hawāmiʿ*, *al-Iqtirāḥ fī ʿIlm Uṣūl al-Naḥw*, *al-Ashbāḥ wa al-Nazāʾir fī al-Naḥw*, and *al-Muzhir*, he carried out four primary methodological steps: cross-school codification and systematization, strengthening epistemological foundations through *uṣūl al-naḥw*, adapting legal maxim structures to grammar, and developing graded, popular pedagogical formats. These steps established his works as standard curriculum references in Egypt and the wider Islamic world for centuries, including his ongoing influence on traditional *pesantren* and Islamic higher education in Indonesia.

Al-Suyūṭī's intellectual endeavors demonstrate that the post-classical era in *naḥw* historiography—particularly Mamluk-era Egypt—should not be dismissed as a period of mere stagnation. Rather, it represented a vital phase of methodological consolidation and pedagogical innovation crucial to sustaining the transmission of Arabic grammatical knowledge. Further research is recommended to examine the reception of al-Suyūṭī's works across different regions of the Islamic world and to conduct comparative studies with other post-classical grammarians, such as Ibn Hisyām al-Anṣārī and al-Astarābādzī.



5. REFERENCES

- Al-Ghalāyaynī, M. (2005). *Jāmi' al-durūs al-'Arabiyyah*. Al-Maktabah al-'Aşriyyah.
- Al-Suyūṭī, J. A. (1964). *Bughyat al-wu'āh fī ṭabaqāt al-lughawiyyīn wa al-nuḥāh* (M. A. Ibrāhīm, Ed.). Maktabah 'Īsā al-Bābī al-Ḥalabī.
- Al-Suyūṭī, J. A. (1976). *Al-Iqtirāḥ fī 'ilm uşul al-naḥw* (A. Ş. Furāt, Ed.). Edebiyat Fakültesi Basımevi.
- Al-Suyūṭī, J. A. (1982). *Al-Taḥadduts bi ni'mat Allāh* (E. M. Sartain, Ed.). *Al-Hay'ah al-Mişriyyah al-'Āmmah li al-Kitāb*.
- Al-Suyūṭī, J. A. (1998a). *Al-Muzhir fī 'ulūm al-lughah wa anwā' ihā* (F. A. Manşūr, Ed.). *Dār al-Kutub al-'Ilmiyyah*.
- Al-Suyūṭī, J. A. (1998b). *Ḥusn al-muḥāḍarah fī tāriḫ Mişr wa al-Qāhirah* (M. A. Ibrāhīm, Ed.). *Dār Iḥyā' al-Kutub al-'Arabiyyah*.
- Al-Suyūṭī, J. A. (n.d.-a). *Ham' al-hawāmi' syarḥ jam' al-jawāmi' fī 'ilm al-'Arabiyyah*. *Dār al-Kutub al-'Ilmiyyah*.
- Al-Suyūṭī, J. A. (n.d.-b). *Al-Ashbāh wa al-naẓā'ir fī al-naḥw*. *Dār al-Kutub al-'Ilmiyyah*.
- Arsyad, A. (2003). *Bahasa Arab dan metode pengajarannya*. Pustaka Pelajar.
- Baalbaki, R. (2008). *The legacy of the Kitāb: Sībawayhi's analytical methods within the Arabic grammatical tradition*. Brill.
- Berkey, J. P. (1992). *The transmission of knowledge in medieval Cairo: A social history of Islamic education*. Princeton University Press.
- Bernards, M. (1997). *Changing traditions: Al-Mubarrad's refutation of Sībawayh and the subsequent reception of the Kitāb*. Brill.
- Carter, M. G. (2004). *Sibawayhi*. I.B. Tauris.
- Chamberlain, M. (1994). *Knowledge and social practice in medieval Damascus, 1190–1350*. Cambridge University Press.
- Geoffroy, E. (n.d.). *Al-Suyūṭī*. In *Encyclopaedia of Islam* (2nd ed.). Brill.
- Hallaq, W. B. (2001). *Authority, continuity, and change in Islamic law*. Cambridge University Press.
- Owens, J. (1988). *The foundations of grammar: An introduction to medieval Arabic grammatical theory*. John Benjamins.
- Sartain, E. M. (1975). *Jalāl al-Dīn al-Suyūṭī: Biography and background*. Cambridge University Press.
- Suleiman, Y. (1999). *The Arabic grammatical tradition: A study in ta'līl*. Edinburgh University Press.
- Versteegh, K. (1997a). *The Arabic language*. Edinburgh University Press.
- Versteegh, K. (1997b). *Landmarks in linguistic thought III: The Arabic linguistic tradition*. Routledge.