

(pp. 29–66 present edited versions of Ibn Faraj's poems); Hussain Monès, Ibn Faradj al-Djāyṣānī, Abū 'Umar Aḥmad b. Muḥammad, *EI2*; Charles Pellat, Ibn Ḥazm, bibliographe et apologiste de l'Espagne musulmane, *Al-Andalus* 19 (1954), 53–102 (61–94, translation of Ibn Ḥazm's *Risāla fī faḍl al-Andalus*. Arabic text in al-Maqqarī, *Naḥḥ al-ḥib*, 3:156–79); F. J. Aguirre Sádaba, Ibn Farāy al-Ŷayyānī, Aḥmad, *Enciclopedia de la Cultura Andalusí 1/3. Biblioteca de al-Andalus 3* (Almería 2004), 135–40; 'Abd al-'Azīz al-Sāwirī, Istidrāk 'alā shi'r Ibn Faraj al-Jayyānī, *Majallat Ma'had al-Makhtūṭāt al-'Arabīyya* 37 (Kuwait 1410/1990), 91–105; Elías Terés, Ibn Farāy de Jaén y su Kitāb al-ḥadā'iq. Las primeras antologías arábigo-andaluzas, *Al-Andalus* 11 (1946), 131–57.

TERESA GARULO

Ibn Mu'ūṭī al-Zawāwī

Zayn al-Dīn Abū l-Ḥusayn Yahyā b. 'Abd al-Nūr **Ibn Mu'ūṭī** (alternatively Mu'ūṭīn or 'Abd al-Mu'ūṭī) **al-Zawāwī** (564–628/1168–1231) was a grammarian, philologist, and poet. He was born in the Maghrib, probably in Béjaïa (Fr. Bougie, Ar. Bijāya), in present-day Algeria, into the African Berber Zawāwa tribe, hence his *nisba* al-Zawāwī. Not much is known about his youth in the Maghrib, except that he started his education there with the grammarian Abū Mūsā l-Juzūlī (d. c.610/1213).

At a young age, Ibn Mu'ūṭī went to Damascus to continue his grammatical studies with Abū l-Yūmna al-Kindī (d. 613/1216). He seems to have been rather poor, trying to make a living by teaching grammar and philology (*adab*) while writing a pedagogical tool for students of Arabic—*al-Alfīyya*, an Arabic grammar in one thousand poetic verses. Ibn Mu'ūṭī then met the Ayyūbid ruler of Damascus al-Malik al-Mu'azzam (r. 615–24/1218–27),

who appointed him as caretaker of the mosque (*wallāhu fī maṣāliḥ al-jāmi'*).

After the sultan's death, Ibn Mu'ūṭī was introduced into the intellectual circle of the poet, philologist, and Ayyūbid ruler of Cairo al-Malik al-Kāmil (r. 615–35/1218–38). The sultan, impressed by Ibn Mu'ūṭī's expertise, invited him to accompany him back to Cairo, which he did. Ibn Mu'ūṭī spent his last years teaching grammar and philology in al-Jāmi' al-'Aṭīq ("the Ancient Mosque," the mosque of 'Amr b. al-'Ās, a contemporary of the prophet Muḥammad, one of the earliest converts to Islam, and the conqueror of Egypt, d. c.42/663) in Cairo. He was buried near the mausoleum of Imām al-Shāfi'ī, the founder of the *madhhab* (Islamic school of law) that bears his name.

Ibn Mu'ūṭī wrote books on grammar, lexicography, and poetry, many in verse. Only three are extant. The first, *al-Alfīyya*, brings together Ibn Mu'ūṭī's poetical skills and grammatical expertise in what is probably the first grammar of Arabic composed in verse. Ibn Mu'ūṭī wrote it in Damascus, reportedly finishing it in 595/1199. Praised for its smooth style and succinct content, it was commented upon by many later generations. It was used as a model by the grammarian Ibn Mālik (d. 672/1274) for his famous *alfīyya*, *al-Khulāṣa al-alfīyya*, which eventually exceeded Ibn Mu'ūṭī's original in popularity.

Al-Fuṣūl al-khamsūn ("Fifty chapters"), a student's handbook of Arabic grammar, is a work in prose. The book is divided into five parts, each consisting of ten chapters, hence its title. It fits the context of the later grammatical tradition in that Ibn Mu'ūṭī systematically classifies grammatical issues and simplifies syntactical rules for pedagogical reasons. However, the outcome is not an easy introduction