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Pedagogical Strategies for Simplifying Arabic Grammar in al-Andalus: A Critical Analysis of al-Shaloubīn's Methodology in al-Tawṭiʾa and Its Contribution to the Development of the Andalusian Grammatical Tradition

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Abstract

After their conversion to Islam, the people of al-Andalus needed to learn the Arabic language and began seeking instructors who could teach them its grammatical rules. Students travelled to the East in pursuit of this knowledge and returned to their homeland, carrying the diverse approaches to grammar that were prevalent there. When Sībawayh's Kitāb reached al-Andalus, scholars devoted themselves to studying and memorizing it, taking responsibility for its teaching and explanation. However, during the process of instruction, grammarians perceived the difficulty of its rules, as well as its prolixity and complexity. Influenced by the idea of concise works in the East, they began to compose writings modelled on them. A succession of such abridged grammatical works followed, all aiming to facilitate and simplify grammar for learners, but these did not achieve wide acclaim. This continued until the appearance of al-Shaloubīn's al-Tawṭiʾa, whose title indicates its methodology of making grammar more accessible and easier to comprehend. The study seeks to analyze the pedagogical and methodological strategies employed by al-Shaloubīn in al-Tawṭiʾa, examining the extent to which they succeeded in reducing the complexity of Arabic grammar, and evaluating its contribution to the grammatical tradition of al-Andalus.

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Features of Simplification in *al-Tawṭiʾa*:

1. **Introduction to the Book:**

2. **For his work,** Al-Shaloubīn chose a title that suggests simplicity and captures attention. The word *Tawṭiʾa* conveys the sense of an introduction, a prelude, or a preparation for those who wish to study Arabic in greater detail. It is as if he is hinting to the learners that this composition is merely an introduction to the vast science of grammar, encouraging them to approach it. Should they wish to advance further, they must turn to more voluminous works. The verb *waṭṭaʾa* means "to prepare" or "to pave the way." In *Lisān al-ʿArab*, it is stated that "*al-tawṭiʾa* means preparation and facilitation."[1]

3. It is well known that authors usually provide introductions to their works before delving into the subject matter to acquaint the reader with the contents of their compositions. In truth, the choice of a book's title is an art that not every author masters because it influences the reader's perception, draws attention to the work, and leaves a sense of ease that facilitates its perusal. It also stimulates curiosity about what the book contains. This is precisely what Abū ʿAlī intended in naming his composition thus, as he aimed to encourage young learners in the study of grammar after observing their reluctance toward it. This, indeed, falls within the scope of simplification.

4. **Method of Citing the Qurʾān, Hadith, Poetry, and Proverbs:**

5. Abū ʿAlī al-Shaloubīn employed the well-known categories of exemplification. He cited Qurʾānic verses, Prophetic traditions, Arabic poetry, and proverbs. However, he handled such exemplars with a degree of wisdom so as not to allow them to become a source of grammatical complexity, as was the case in specific works where the exemplars themselves necessitated lengthy explanations. Instead, his citations served the purpose he aimed to achieve, as will be illustrated in the following points.

A – Citing Texts from the Qurʾān and Its Recitations:

The Qurʾān is considered one of the most important sources relied upon by grammarians in formulating the rules of Arabic grammar. Owing to the variety of its canonical and noncanonical (rare) recitations, grammarians found in it fertile ground to express their grammatical disagreements, particularly between the Basran and Kūfan schools. Kūfan grammarians exploited rare recitations and constructed grammatical rulings on the basis of them. In response, basran grammarians rejected these rulings by offering alternative interpretations of the recitations.[2]

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The grammarians of al-Andalus paid great attention to the Qurʾān. It is not reported by any Andalusian grammarians that he rejected any of the rare Qurʾānic readings, hesitated to accept them, or dismissed them as authoritative evidence for establishing the rules of grammar, morphology, or phonetics. Indeed, a considerable number of seventh-century Andalusian grammarians cited rare readings extensively.[3] Abū ʿAlī al-Shaloubīn was one of those grammarians who cited the Qurʾān and its recitations, following the path of his teacher al-Suhailī, who "cited the established recitations, whether they were mutawātir (widely transmitted) or rare. "[4]

In his book *al-Tawṭiʾa*, Abū ʿAlī al-Shaloubīn cited approximately ninety Qurʾānic references, employing them to serve the intended purpose of facilitation and simplification by using them as foundational support for the rules presented. Examples demonstrating al-Shaloubīn's use of Qurʾānic citations to simplify and ease grammatical understanding, avoiding complicated derivations, include the following:

1. Al-Shaloubīn rejected the interpretation of the preposition *fī* (in) in the verse "*walāṣlabannakum fī judhūʿi an-nakhl*" (And We will crucify you upon the trunks of palm trees)[5] as meaning "on," without directly mentioning or addressing the opposing opinion. He stated, "The correct understanding is that *fī* here is to be taken in its usual sense, since the palm trunks are the place of crucifixion."[6] Similarly, regarding the preposition *ilā* in the verse, "*min anṣārī ilā llāh*" (From my supporters to God),[7] which many grammarians interpreted as meaning "with,"[8] al-Shaloubīn refused to depart from its original meaning. He argued that *ilā* is to be understood in its normal sense here, meaning the supporters are associating themselves "to" God, with the implied deletion indicated by the preposition *ilā*.[9]

Furthermore, he did not mention the opinion attributing a silent suffix *hāʾ* in the verse "*fa-bihudāhum iqtidhī*" (following their guidance).[10] Instead, he analysed the *hāʾ* as an absolute object.[11] In an approach intended to ease comprehension, most grammarians consider the *hāʾ* here to be silent and without a syntactic position.

The examples confirming al-Shaloubīn's rejection of the use of Qurʾānic citations as sources of complexity and disagreement among grammarians are numerous throughout *al-Tawṭiʾa*. His purpose in citing the Qurʾān was solely to facilitate understanding.

2– Limiting His Citations to Mentioning the Qurʾānic Verses without Explaining or Commenting the Them:

Al-Shaloubīn refrained from explaining the Qurʾānic verses, opting instead to simply mention the verse relevant to the grammatical point without presenting any opinions from supporters or opponents. He considered such commentary unhelpful, as it could confuse learners and detract from his primary objective of simplification. This approach is consistent throughout the entire book, except for one verse where he found that explanation would clarify the grammatical issue and facilitate the learner's understanding.[12]

3– Citing only the relevant part of the Verse:

The author of *al-Tawṭiʾa* did not cite all the Qurʾānic verses but limited himself to the specific segments necessary for the grammatical point. This practice aimed to spare the learner the difficulty of locating the full text of the citation, facilitate comprehension of the rule, and avoid overburdening the book with extensive Qurʾānic passages that might weigh down the reader. The purpose was always brevity, which is evident in most of the verses cited in the work. For example, when discussing relative pronouns, he quoted only part of the verse, stating: "The correct reading is that of those who read {*mā baʿūḍa*} in the nominative."[13] Similarly, when referring to the particle *bāʾ* that is superfluous in the subject, he cited the phrase: {*wakafā bi-llāhi ḥasīb ā*}.[14]

In the section on *naʿm* (good) and *biʾs* (bad), he cited part of the verse *n* and said: "What clarifies the implied pronoun in both is *mā*, the indefinite noun without specification, as in {*fa-naʿmman hiya*}, meaning 'indeed, it is something good.'"[15]

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4– Avoiding a detailed discussion of scholars' opinions on the verses cited:

Abū ʿAlī al-Shaloubīn refrained from presenting the opinions of grammarians regarding the Qurʾānic verses he cited in *al-Tawṭiʾa*. However, he did not adhere to this principle in some of his other works. For example, here, he limited himself to the citation by stating: "Among these is {*faʾṭallaʿa ilā ʾilāh mūsā*}, with *ilā* as a preposition governing the accusative, and there is no need to interpret (layyat) as equivalent to (laʿalla)."[16] In contrast, in his *Sharḥ al-Muqaddima al-Jazūliyya al-Kabīr*, he discussed al-Jazūlī's opinion on the matter and refuted it.[17]

5– Avoiding Citation of Rare Recitations:

Al-Shaloubīn was keen to avoid citing rare (shādhdh) Qurʾānic recitations, limiting himself to the mutawātir (widely transmitted) readings in his book *al-Tawṭiʾa*. He did not consistently apply this principle in his *Sharḥ al-Kabīr*. This approach forms part of his overall aim to facilitate learning for beginners. However, there are a few exceptions, such as the verse {*mā baʿūḍa*},[18] which he cited in the nominative case without mentioning that it is a rare reading.[19] This variant is attributed to al-Ḍaḥḥāk, Ibrāhīm ibn Abī ʿUbla, and Qaṭrab.[20]

If we consider his effort to exclude rare recitations from *al-Tawṭiʾa*, we find that in his *Sharḥ al-Kabīr*, he cited the verse {*qul rabb ḥukkim bil-ḥaqq*} with the reading that includes the *bāʾ* pronounced as a *dammah* (u).[21] Similarly, he cited the verse {*inna l-baqara tashābahat ʿalaynā*}[22] pronouncing the *hāʾ* in *tashābahat* with a *dammah*, stating: "*tashābahat ʿalaynā* is pronounced with *fatḥah* when masculine, and with *dammah* when feminine."[23] However, he omitted both verses in *al-Tawṭiʾa* to avoid mentioning disputed readings and confusing beginners. Thus, he effectively excluded rare Qurʾānic citations from complicating grammatical rules, instead using them as a means to facilitate grammar for novices.

B – Argumentation by Prophetic Hadith:

The use of prophetic hadith as supporting evidence differs among grammarians. Early grammarians rejected citing hadith, whereas later scholars—especially those of the Andalusian school—permitted it to the extent that it became one of their defining features.[24] Al-Shaloubīn was among the grammarians of this school; however, in *al-Tawṭiʾa*, he approached the matter with a cautious attitude. He did not reject citing hadith but limited its use, citing only three hadiths throughout the book. The first appeared in his discussion on the attachment of pronouns, where he said: "It is attached as in *ʾannaka*, *ʾannah*, and *kāna*, as in the hadith: 'Be Abū Khuthaymah, and be like him,' and its sisters."[25]

The second hadith was cited when discussing the subject and predicate, where he said: "As in the saying: 'The best words said by me and the prophets before me: There is no god but Allāh.'"[26] The third appeared in his treatment of the feminine, where he stated: "Or its description, as in: 'In every living being there is a reward.'"[27]

This indicates that al-Shaloubīn aimed in this book to avoid disputes among grammarians that tend to complicate grammatical rules for beginners.

C – Emphasis on Citing Arabic Poetry:

A reader of *al-Tawṭiʾa* will notice that its author frequently cited Arabic poetry, referencing ninety-eight complete verses and ten half-verses. When considered solely as citations of poetry by grammarians, al-Shaloubīn's use is moderate compared with others; for instance, Ibn Hishām's *Sharḥ Shudhūr al-Dhahab* contains two hundred and sixty verses. Even if we accept that the number of poetic citations in *al-Tawṭiʾa* is considerable, they all serve the purpose of simplification. Al-Shaloubīn employed these poetic examples solely as illustrations, never presenting a poetic citation before offering several easy syntactic examples. For example, he stated, "The conjunction *fa* (then) is invariably required with a nominal sentence whether it involves demand, as in 'If Zayd rises, then God forgives him,' or as in 'If

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Zayd rises, then is ʿAmr standing?' or its negation, as in 'If Zayd rises, then ʿAmr is standing,' except when necessary, as in the verse:

Whoever does good deeds, God rewards them,

Moreover, evil for evil, with God, is equivalent.[28]

Elsewhere, he says: "A nominal or verbal sentence containing a pronoun referring back to the antecedent occurs, as in: 'Zayd came, he was laughing,' 'Zayd came laughing,' and 'Zayd came having laughed.' He emphasizes the connection in this construction with the conjunction *wāw*, as in 'Zayd came while he was laughing,' 'Zayd came laughing,' and the verse:

Who wielded swords without gentleness in their hands,

However, there were few slains when they were drawn.[29]

He did not cite the couplet except after illustrating simple, commonly used expressions among Arabs. Moreover, he only took from the couplet what was necessary, often limiting himself to half a line or part of a half-line, so as not to burden the reader with the entire verse, as in his citation of:

إمّا عرضت فبلّغا[30]

Very often, he rejected poetic citations, attributing them to irregularity or poetic necessity. Regarding irregular cases that are not subject to analogy, he stated, "If it is apparent, it occurs only in the general case with the generic definite article *al* or when annexed to what it is part of, as in 'naʿm al-rajul Zayd' (Zayd is a good man) and 'naʿm ṣāḥib al-qawm ʿAmr' (ʿAmr is a good companion of the people), and the verse:

فلنعم صاحب قوم لا سلاح لهم وصاحب الرّكب عثمان بن عفّانا

which is memorized but not subject to analogy. "[31]

Poetic necessity, on the other hand, he employed frequently, such as when citing it in his discussion of the light ʾan (an). He said, "As for necessity, it is permissible not to elaborate on the place of possibility, as in the verse:

"فلمّا رأى أن ثمّر الله ماله وأثّل موجودا وسدّ مفاقره"[32]

When he discussed numbers and their annexation, he said, "They are annexed to *māʾa* (hundred), *miʾatayn* (two hundred), *alf* (thousand), and *alfayn* (two thousand), except in cases of necessity, as in the verse:

"إذا عاش الفتى مائتين عاما فقد ذهب المسرّة والفتاء"[33]

At times, he called for the omission of irregular forms and their rejection, as he did with the expression "ʾakalūnī al-barāghīth" ("the fleas ate me"). He said, "The markers of the dual and the plural may be retained in irregular forms, as in the verse:

يلومونني في اشتراء النّخيــــل اهلي فكلهم ألوم

and in the verse:

ألفيتا عيناك عند القفا أولى فأولى لك ذا واقيــه

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which is the language of ''akalūnī al-barāghīth.' Its omission is more eloquent because the pronouns shift from their nominal origin to the prepositional."[34]

Despite the number of poetic citations, poetry is absent from many pages of the book, especially at the beginning, where no poetic examples appear from page 116 to page 136. It is also absent in several chapters, such as the chapter on knowledge, the chapter on emphasis, the chapter on substitution, and others. All of this is for the sake of facilitation and brevity.

D – Citing Arabic Proverbs:

Abū ʿAlī al-Shaloubīn cited only nine Arabic proverbs in his book al-Tawṭiʾa, and his consistent goal was brevity and facilitation. Therefore, he introduced each proverb only after the grammatical issue was illustrated with syntactic examples, as he did with the Qurʾānic and poetic citations. For example, when discussing the conditions for beginning with an indefinite noun, he said: "Among these is generality in wording and meaning, as in 'كلّ أحد يفعل هذا' (everyone does this), and his statement: 'ثمرة خير من جرادة' (a fruit is better than a locust)."[35]

He clarified the proverb if he found it difficult for the learner, saying: "Among these is when the expression has the meaning of another expression that does not affect its meaning, the noun being indefinite in it, as in: ناب ذا أهرّ شرّand شيء ما جاء بك إلى مخّ عرقوب, meaning: 'Nothing but evil gnawed this tooth,' and 'Nothing but something came to the sole of ʿUrqūb's foot.'"[36]

Sometimes, he mentioned the proverb without commenting on it, as in his discussion of tarikhm (emphatic pronunciation), where he said: "When you pause, the hāʾ is usually pronounced lightly, but it is emphatically pronounced in the murakhkham (feminine emphatic), when it is open and connected, as in ʾaṭraqa Karā."[37] He did not frequently cite proverbs in al-Tawṭiʾa, aiming instead for ease and simplification.

1– Arrangement of Grammatical Topics

Al-Shaloubīn arranged the topics in his book following a method suited to the educational goal of the work. He began with the parts of speech and their components and then moved to distinguish between inflected (muʿrab) and uninflected (mabnī) forms since Arabic is a language of inflexion. He proceeded with other grammatical chapters, ensuring coherence between connected topics. For example, the chapter on the subject and predicate is followed by the chapter on kāna and its sisters, and the chapter on ʾin and its sisters is followed by the chapter on opening and breaking the hamzah of ʾin. In contrast, the verb chapter with triliteral verbal nouns is followed by the mīnī verbal noun chapter—which resembles the approach of modern textbooks.

2– Style and Distinctiveness in Presenting the Material and Language of the Book:

The author presented the grammatical material in al-Tawṭiʾa in a straightforward style, resembling that of an expert teacher. This is unsurprising given his over fifty years of experience teaching Arabic. He gives a clear title to each chapter and then defines, if needed, followed by an easy explanation supported by clear syntactic examples. Occasionally, he includes various linguistic evidence, avoiding overly technical grammatical language mixed with logic. As a result, the language of the book is straightforward and requires little further explanation or clarification; those wishing for confirmation can consult the book directly.

3– Abundance of clear, simple syntactic examples:

A striking feature of al-Tawṭiʾa is the abundance of simple, clear examples resembling a modern school textbook. This exemplification serves to establish grammatical rules for learners firmly. These examples often precede linguistic citations such as Qurʾānic verses and Arabic poetry. For example, when discussing the pronoun referring back to a noun, he said, "If a noun is mentioned followed by a verb or a noun acting as a verb, and its pronoun or pronoun

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substitutes are raised, whether directly or indirectly, the first noun must be nominative at the start, as in: *Zaydun qāma, Zaydun kufiya bihi, Zaydun qāma bihi abhūhu, Zaydun kufiya bi-abīhi*, as well as *Zaydun ḍuriba, Zaydun dhahaba bihi, Zaydun ḍuriba ʾakhūhu, Zaydun dhahaba bi-abīhi.*"[38]

1– Concise Without Deficiency, Avoidance of Redundancy:

Brevity is the primary feature reflecting facilitation in *al-Tawṭiʾa*. The book is concise without compromising grammatical rules, including most of the topics needed by beginner learners. This characteristic appears in several aspects outlined in the following points:

A – Book Length:

The various grammatical chapters are presented in a small volume of no more than two hundred and thirty (230) pages and are easily and concisely delivered. This compact size is encouraging for students of grammar, as it offers material that is easy to approach and memorize, unlike larger books that may intimidate learners and discourage their interest.

B – Concise Presentation of Topics:

Al-Shaloubīn worked to present various grammatical topics succinctly. Most chapters do not exceed two or three pages, such as the chapters on adjectives, emphasis, substitution, *naʿm* and *biʾs*, and others. Some topics are treated in just a few lines, unlike in other books, where they cover many pages. For example, the subject with the object is presented in *al-Tawṭiʾa* in five pages,[39] whereas it is covered alone in ten pages in his *Sharḥ al-Muqaddima al-Jazūliyya*.[40] The chapter on the subject and predicate is about five pages in *al-Tawṭiʾa*[41] However, it extends to eighteen pages in the *Sharḥ al-Kabīr*.[42] This conciseness in grammatical topics serves the purpose of ease and facilitation.

C – Omission of Nonessential Matters in the Grammatical Chapter:

Al-Shaloubīn omitted topics that are not important for beginners—those that learners can do without at the early stages. He focused on the most essential aspects of each topic and left out what he deemed unnecessary for novices. For example, when discussing the subject (*fāʿil*), he did not address its omission, whether permissible or obligatory, nor did he discuss its placement before or after other elements. He also avoided explaining the reason (*ʿillah*) for the subject's nominative case, although he covered all of these in *Sharḥ al-Kabīr*. As for the chapter on dispute (*tanāzuʿ*), which involved many disagreements between Basran and Kūfan grammarians, Abū ʿAlī discussed it simply and easily on just one page.[43] without mentioning any grammarians' opinions.

7– Avoidance of forced interpretation:

The author of *al-Tawṭiʾa* avoided forced or strained interpretations in his book, approaching the Qurʾānic and poetic evidence with a literalist mindset rather than engaging in the grammarians' interpretive disputes. For example, he rejected the Basran grammarians' interpretation of the accusative case of the word فأطّلع in the verses:

لعلّي أبلغ الأسباب أسباب السماوات فأطّلع إلى إله موسى

وإني لأظنّه كاذبا وكذلك زيّن لفرعون سوء عمله وصدّ عن السّبيل وما كيد فرعون إلا في تباب.[44]

He stated that "*faʾṭallaʿa* is in the accusative case, and it does not need to be understood in the sense of 'layta' (would that)," a simplification aimed at making grammar easier for learners.

8– Use of the Dialogue Style:

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Because the purpose of writing *al-Tawṭiʾa* is education and facilitation, its author was required to use a style that attracted learners to the material, especially since they had become discouraged due to books that complicated grammar with logic, excessive explanations, and lengthiness. He chose to rely on a dialogue style, as if teaching without a teacher. Throughout many pages of the book, he imagines someone asking him questions, to which he responds, or he addresses the reader directly. His use of dialogue terms indicates this, such as "*Alā tarā*" (Do you not see?) in: "*Nahu: yaqūmu Zayd in qāma ʿAmr, alā narā anna al-ʿArab innamā taqūlu: ʾanta ẓālim in faʿalta, wa-lā taqūl: in tafʿal.*"[45] Moreover, "*taqūlu*" (you say) directs the address, as in "*wa-taqūlu: man yaqim aqim maʿahu*" (and you say: whoever stands, stand with him).[46] Alternatively, "*qawluka*" (your saying) in "*ka-qawlika: hādhā qāḍin*" (like your saying: This is a judge).[47] In addition, "*fa-kaʾannaka qult: al-khubzah ʾakaltuhā, thumma qult: ʾiyyāhu ʾakaltu, wa-qawluka: thulthu al-khubzah ʾakaltuhā, mumtaniʿ, liʿadam al-ʿāʾid ʿalā al-mubtadāʾ*," meaning:

"It is as if you said: 'I ate the bread,' then said: 'I ate it,' and your saying: 'You ate a third of the bread' is impossible because it does not refer back to the subject. "[48]

Conclusion

al-Tawṭiʾa is among the concise books that contributed to facilitating Arabic grammar and gained popularity among Andalusian scholars. All translators of al-Shaloubīn mentioned this work, noting its distinguished method in citing the Qurʾān, hadith, and poetry; its coherent arrangement of grammatical topics; its clear presentation style; its abundance of simple syntactic examples; its conciseness and avoidance of redundancy; its avoidance of forced interpretation; and its use of the dialogue style.

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Conflict of Interest

The author declares no conflict of interest regarding the publication of this article.

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[1] Ibn Manẓūr, Lisān al-ʿArab, ed. ʿAbdullāh ʿAlī al-Kabīr, Muḥammad Ḥasb Allāh, and Hāshim Muḥammad al-Shādhilī (Cairo: Dār al-Maʿārif, n.d.), under the entries (w-ṭ-ʾ).

[2] ʿAbd al-ʿĀl Sālim Makram, Athar al-Qirāʾāt al-Qurʾāniyya fī al-Dirāsāt al-Naḥwiyya (Kuwait: Muʾassasat Jurāḥ al-Ṣabāḥ, 2nd ed., 1978), 57–63.

[3] ʿAbd al-Qādir Raḥīm al-Haytī, Khaṣāʾiṣ Madhhab al-Andalus al-Naḥwī Khilāl al-Qarn al-Sābiʿ al-Hijrī (Benghazi: Jāmiʿat Qār Yūnus, 1st ed., 1993), 150.

[4] Muḥammad al-Mukhtār Wuld Abāh, Tārīkh al-Naḥw al-ʿArabī fī al-Mashriq wa-al-Maghrib (Beirut: Dār al-Kutub al-ʿIlmiyya, 2nd ed., 1429 AH/2008), 244.

[5] Qurʾān, Sūrah Ṭāhā 20:41, complete verse: ولأصلبنكم في جوع النخل ولتعلمنّ أيّنا أشدّ عذابا وأبقى.

[6] Abū ʿAlī al-Shalūbīn, Al-Tawṭiʾa, ed. Yūsuf Aḥmad al-Muṭawwiʿ (Cairo: al-Maktaba al-Markaziyya, 2nd ed., 1401 AH/1981), 245.

[7] Qurʾān, Sūrah al-Ṣaff 61:14, complete verse: وقال الحواريون نحن أنصار الله فآمنت طائفة من بني إسرائيل وكفرت طائفة فأيدنا الذين آمنوا على عدوهم فأصبحوا ظاهرين.

[8] Abū Ḥayyān al-Andalusī, Irtishāf al-Ḍarb min Lisān al-ʿArab, ed. Muṣṭafā Aḥmad al-Nammās (Cairo: Maṭbaʿat al-Sitr al-Dhahabī, 11th ed., 1404 AH/1984), vol. 3, 1730–31.

[9] Abū ʿAlī al-Shalūbīn, Al-Tawṭiʾa, 244.

[10] Qurʾān, Sūrah al-Anʿām 6:90, complete verse: قل لا أسألكم عليه أجرا إن هو إلا ذكرى للعالمين.

[11] Abū ʿAlī al-Shalūbīn, Al-Tawṭiʾa, 186.

[12] Abū ʿAlī al-Shalūbīn, Al-Tawṭiʾa, 314; commentary on Qurʾān 54:12: وفجّرنا الأرض عيونا فالتقى الماء على أمر قد قدر.

[13] Abū ʿAlī al-Shalūbīn, Al-Tawṭiʾa, 174; Qurʾān 2:26, complete verse: إنّ اله لا يستحي أن يضرب مثلا ما بعوضة فما فوقها فأما الذين آمنوا فيعلمون أنه الحق من ربّهم وأما الذين كفروا فيقولون ماذا أراد الله بهذا مثلا يضلّ به كثيرا ويهدي به كثيرا وما يضل به إلا الفاسقين.

[14] Abū ʿAlī al-Shalūbīn, Al-Tawṭiʾa, 247; Qurʾān 4:6.

[15] Abū ʿAlī al-Shalūbīn, Al-Tawṭiʾa, 274; Qurʾān 2:271, complete verse: إن تبدوا الصدقات فنعمّا هي وإن تخفوها وتؤتوها الفقراء فهو خير لكم ويكفّر عنكم من سيئاتكم والله بما تعملون خبير.

[16] Abū ʿAlī al-Shalūbīn, Al-Tawṭiʾa, 141; Qurʾān 40:37, complete verse: وإنّي لأظنّه كاذبا وكذلك زيّن لفرعون سوء عمله وصدّ عن السبيل وما كيد فرعون إلا في تباب.

[17] Abū ʿAlī al-Shalūbīn, Sharḥ al-Muqaddima al-Jazūliyya al-Kabīr, ed. Turki ibn Suhū ibn Nazzāl al-ʿUtaybī (Beirut: Muʾassasat al-Risāla, 2nd ed., 1414 AH/1994), vol. 2, 466–67.

[18] Qurʾān 2:26, complete verse: فما فوقها فأمّا الذين آمنوا فيعلمون أنه الحق من ربهم وأمّا الذين كفروا فيقولون.

[19] Abū ʿAlī al-Shalūbīn, Sharḥ al-Muqaddima al-Jazūliyya al-Kabīr, vol. 2, 608.

[20] Abū Ḥayyān al-Andalusī, Tafsīr al-Baḥr al-Muḥīṭ, ed. ʿĀdil Aḥmad ʿAbd al-Mawjūd and ʿAlī Muḥammad Muʿawwaḍ (Beirut: Dār al-Kutub al-ʿIlmiyya, 1st ed., 1413 AH/1993), vol. 1, 267.

[21] Sharḥ al-Muqaddima al-Jazūliyya al-Kabīr by al-Shalūbīn, vol. 2, 845; Qurʾān, Sūrah al-Anbiyāʾ 21:112, complete verse: وربّنا الرحمن المستعان على ما تصفون; see also Al-Muntakhab fī Tabyīn Wujūh Shudhudh al-Qirāʾāt wa-al-Iḍāḥ ʿanhā by Ibn Jinnī, ed. ʿAlī al-Najdī and ʿAbd al-Fattāḥ Ismāʿīl Shalabī (Ṭāʾif, Saudi Arabia: Iḥyāʾ al-Turāth, Department of Islamic Studies, College of Education, Umm al-Qurā University, 2nd ed., 1406 AH), vol. 2, 69.

[22] Qurʾān, Sūrah al-Baqarah 2:70, complete verse: وإنا إن شاء الله لمهتدون, a rare recitation attributed to al-Ḥasan ibn Saʿīd al-Muṭawwaʿī; see Tafsīr al-Baḥr al-Muḥīṭ by Abū Ḥayyān al-Andalusī, vol. 1, 69.

[23] Sharḥ al-Muqaddima al-Jazūliyya by al-Shalūbīn, vol. 3, 937.

[24] See ʿAbd al-Qādir al-Haytī, Khaṣāʾiṣ Madhhab al-Andalus al-Naḥwī Khilāl al-Qarn al-Sābiʿ al-Hijrī, 157.

[25] Al-Tawṭiʾa by al-Shalūbīn, 185; and the variant narration in Ṣaḥīḥ Muslim regarding the repentance of Kaʿb ibn Mālik, where the Prophet Muhammad (peace be upon him) saw a man with a pale face because of mirage and said, "Be Abū Khuthaymah," who was then Abū Khuthaymah al-Anṣārī (Ṣaḥīḥ Muslim, vol. 17, 89–90).

[26] Al-Tawṭiʾa by al-Shalūbīn, 218; and the ḥadīth in Muwattaʾ Mālik, vol. 1, Book of Hajj, 422, stating: "The best supplication is the supplication on the Day of ʿArafah, and the best words I and the prophets before me have said is: 'There is no god but Allāh alone, with no partner.'"

[27] Same, 338; and ḥadīth in Ṣaḥīḥ Muslim, vol. 14, 242, where the Prophet said: "They asked, 'O Messenger of Allāh, do we have a reward for these animals?' He said: 'There is a reward for every moist liver.'"

[28] Al-Tawṭiʾa by al-Shalūbīn, 152; and the verse by ʿAbd al-Raḥmān ibn Ḥassān ibn Thābit in Khizānat al-ʾAdab by al-Baghdādī, vol. 2, 365.

[29] Al-Tawṭiʾa by al-Shalūbīn, 214; a verse attributed to al-Farazdaq in Al-Inṣāf fī Masāʾil al-Khilāf by al-Anbārī, vol. 2, 196; not found in al-Farazdaq's Dīwān.

[30] Same, 153; and a verse by ʿAbd Yaghūth ibn Waqāṣ in Khizānat al-ʾAdab by al-Baghdādī, vol. 1, 413, complete: فيا راكبا إمّا عرضت فبلّغن نداماي من نجران أن لا تلاقيا.

[31] Al-Tawṭiʾa by al-Shalūbīn, 272; and a poem by Kāthir ibn ʿAbdullāh al-Hashlī in Khizānat al-ʾAdab by al-Baghdādī, vol. 9, 415–18.

[32] Al-Tawṭiʾa by al-Shalūbīn, 235; and a poem by al-Nābigha al-Dhubyānī in his Dīwān, 63.

[33] Same, 281; and a poem by al-Rabīʿ ibn Ḍabʿ al-Fazarī in Khizānat al-ʾAdab by al-Baghdādī, vol. 7, 379–80.

[34] Al-Tawṭiʾa by al-Shalūbīn, 164; the first poem by ʾUmyah ibn Abī al-Ṣalt in his Dīwān, 129; the second by ʿUmar ibn Malqaṭ al-Ṭāʾī in Khizānat al-ʾAdab by al-Baghdādī, vol. 9, 21.

[35] Same, 216; and a proverb of ʿUmar ibn al-Khaṭṭāb in Muwattaʾ Mālik, Book of Hajj, 416.

[36] Al-Tawṭiʾa by al-Shalūbīn, 216–217; the first proverb in Majmaʿ al-Amthāl by al-Maydānī, vol. 2, 172; the second in Jamhara al-Amthāl by Abū Hilāl al-ʿAskarī, vol. 1, 549, with a variant narration: sharr mā ajāk ilā makhat ʿUrqūb.

[37] Same, 294; proverb in Majmaʿ al-Amthāl by al-Maydānī, vol. 2, 285; full proverb: (al-aṭrāf karā yaḥlib laka), used to describe the fool who wishes for falsehood and believes it.

[38] Al-Tawṭiʾa by al-Shalūbīn, 221.

[39] See Al-Tawṭiʾa by al-Shalūbīn, 161–66.

[40] See Sharḥ al-Muqaddima al-Jazūliyya al-Kabīr by al-Shalūbīn, vol. 1, 237–88.

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[41] See Al-Tawṭiʾa by al-Shalūbīn, 216–20.

[42] See Sharḥ al-Muqaddima al-Jazūliyya al-Kabīr by al-Shalūbīn, vol. 2, 741–58.

[43] See Al-Tawṭiʾa by al-Shalūbīn, 276.

[44] Qurʾān, Sūrah Ghāfir 40:36–37.

[45] Al-Tawṭiʾa by al-Shalūbīn, 141.

[46] Al-Tawṭiʾa by al-Shalūbīn, 152.

[47] Same, 154.

[48] Al-Tawṭiʾa by al-Shalūbīn, 202.

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