

period, the Lebanese poet Rashīd Nakhlā (1873-1939), who in 1932 received the title of *amīr al-zadjal*, is said to have combined a political career with the writing of 18,000 lines in vernacular Arabic, mostly in the sphere of traditional love poetry but with a new vitality that contributed, as did the poetry of al-Tūnisī and al-Karkhī in their countries, to the rise of the new trends in vernacular poetry. The transition to this new stage is particularly visible in the work of Mīshāl Trād (1912-98) in Lebanon, Fu'ād Ḥaddād (1927-85) and Ṣalāḥ Dījhān (1930-86) in Egypt, and Muẓaffar al-Nawwāb (b. 1934 in 'Irāq). Their poetry moves from local to universal issues, from the concerns of the collectivity to those of the individual, from traditional forms towards a colloquial "free verse" or *shī'r hurr* [see *shūr*], and is couched in a new language with sophisticated imagery. There is a notable shift, for instance, from Dījhān's early nationalistic *zadjals* to his volumes *Rubā'īyyāt* ("Quatrains") and *Kasākīs warak* ("Confetti"). This trend is continued by Sayyid Ḥidjāb in his *Sayyād wi-djinniyya* and is present in the work of a poet like 'Abd al-Rahmān al-Abnūdī (b. 1938). There is now a growing awareness with a wider public that the vernacular is as suitable a vehicle for the highest literary creation as any other language, as long as it is used poetically. It has even been suggested that the new colloquial poetry stands some chance of becoming the true successor of an obsolete and exhausted traditional *fushā* poetry (Semah, *op. cit.*, 91).

The appreciation of modern *fushā* and modern colloquial verse as equal partners had already surfaced with Luwīs 'Awaḍ (1914-90) in his *Plutoland* (*Pulūtūlānd wa-kaṣā'id ukhrā*, Cairo 1947), and in the work of Sa'īd 'Akl (b. 1912) who, by using his adapted Latin script for the vernacular poems in his collection *Yāra* (1961), has distanced himself from tradition more than anyone before him.

The new perception of the role of the vernacular has not, however, put an end to the more traditional Egyptian *zadjal*, for the cultivation of which organisations such as the *Rabī'at al-zadjjālīn*, founded in Cairo in 1932 by Muḥammad 'Abd al-Mun'im Abū Buḥayna (1905-80), and the *Djām'īyyat udabā' al-sha'b* of Alexandria have continued to provide a framework with conferences and collective publications, notably of a nationalistic strain. The Egyptian crossing of the Suez canal into occupied Sinai in 1973, for example, produced a collection of seventy poems and *zadjals* under the title *Malḥamat al-'ubūr* "the epic crossing" (ed. 'Abd al-Fattāḥ Shalabī, Cairo 1975).

Political and social events all over the Arab world have sparked off the writing of *zadjals* throughout the modern period, written to a limited degree by workers (their short-lived poetic-social movement is discussed by Beinīn), but more often by leftist intellectuals. The most popular and explicitly political representative in the second half of 20th-century Egypt is Aḥmad Fu'ād Nadjīm (conventionally: Nigm) (b. 1929), who became famous for his partnership with the blind singer al-Shaykh Imām (1918-95). His poems are an indictment of the policies of the Nasser and Sādāt régimes.

Zadjal has a long-standing relationship with the popular song and the operetta (*masrah ghina'i*), with famous poets writing for famous singers: Badī' Kḥayrī for Sayyid Darwīsh (1892-1923), Aḥmad Rāmī (1892-1981) and Bayram al-Tūnisī for Umm Kulthūm [q.v.], and the Raḥbānī brothers and Sa'īd 'Akl for Fayrūz (b. 1936).

Zadjal has also provided all sorts of humorous enter-

tainment (early examples in F. Kern, *Neuere ägyptische Humoristen und Satiriker*, in *MSOS As.*, ix [1906], 47-9); special forms are the *fazzūra* or riddle (a favourite item during Ramaḍān) and *al-shī'r al-halamanūshī*, burlesque poems in a mixture of standard and vernacular Arabic parodying famous classical examples (W. Stöetzer, *Classical poetry parodied: the case of Ḥusayn Ṣafīq al-Miṣrī (1882-1948)*, in *The Arabist* (Budapest Studies in Arabic), xv-xvi [1995], 229-38).

See also MALḤŪN, NABAṬĪ and the passage on "Writing dialects; dialectal literature" in AL-SHĀM, 3., at Vol. IX, 280.

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AL-ZADJDJĀDJ, ABŪ IṢḤĀK IBRĀHĪM B. AL-SARĪ, Arabic grammarian who worked most of his life in Baghdād; he was born ca. 230/844 and died in 311/923. He was the main teacher of al-Zadjdjādī [q.v.], who took his *nisba* from him. Among his other pupils are al-Fārīsī, Ibn Wallād and al-Rummānī [q.v.]. Al-Zadjdjādī himself had learnt grammar from both Ṭha'lab and al-Mubarrad [q.v.], combining in his own teachings what he had learnt from these representatives of both the Baṣran and the Kūfan schools. He may be regarded as the link between the old generations

of Kūfan and Baṣran grammarians and the new grammar that was developed in Baghdad in the 4th/10th century under the influence of Greek logic.

Among his writings are a number of lexicographical treatises (e.g. his treatises on the *khalk al-insān* and his book on the differences between *fa'altu* and *af'altu*), and an important treatise on diptote and triptote nouns (*K. mā yansarif wa-mā lā yansarif*, ed. by H.M. Qarā'a, Cairo 1971), which was the first to present a comprehensive theory of the phenomenon of incomplete declinability. His main work dealt with Qur'anic philology, the *Ma'āni 'l-Kur'ān* (preserved in several manuscripts; the edition by I. al-Abyārī, 3 vols., Beirut 1986 of a work *I'rab al-Kur'ān* attributed to al-Zadjdjādī probably contains another, later book; cf. Sezgin, *GAS*, viii, 100, and al-Abyārī's conclusions in his edition, iii, 1095-1100).

Al-Zadjdjādī remained an authority in the history of the Arabic grammatical tradition. His opinions are quoted for instance frequently by al-Rāzī in his *Kur'ān* commentary (more than 500 times, cf. Lagarde's index *s.v.*, Leiden 1996, 82-3); rather surprisingly, his favourite pupil al-Zadjdjādī does mention him as his teacher, but when he quotes his opinion on complete and incomplete declinability from the *K. mā yansarif wa-mā lā yansarif* he does so without mentioning his name (cf. Versteegh, 1995, 164, 172, 174).

Bibliography: Brockelmann, P, 111-12, S I, 170; Sezgin, *GAS*, viii, 99-101, ix, 81-2; Ibn al-Anbārī, *Nuzha*, ed. Amer, Stockholm 1963, 147; Suyūfī, *Bughya*, i, 411; Sīrāfī, *Akhbār*, 108; Zubaydī, *Ṭabaḳāt al-naḥwīyyin wa 'l-lughawīyyin*, ed. M.A. Ibrāhīm, Cairo 1984, 111-12; Flügel, *Die grammatischen Schulen der Araber*, Leipzig 1862, 98; Shawkī Dayf, *al-Madāris al-naḥwīyya*, Cairo 1968, 135; C. Versteegh, *The explanation of linguistic causes. Az-Zaḡḡāḡī's theory of grammar, introduction, translation, commentary*, Amsterdam 1995. (C.H.M. VERSTEEGH)

AL-ZADJDJĀDJĪ, ABU 'L-KĀSİM 'ABD AL-RAḤMĀN b. Ishāk, famed Arabic grammarian. He was born in Nihāwand in western Persia in the second half of the 3rd century A.H. (i.e. around 860-70), received his training as a grammarian in Baghdad, and was active in Damascus and Aleppo. He probably died in Ṭabariyya (Tiberias), either in 337/948 or 339-40/949-50. Almost nothing is known about his life except for a few anecdotes. It is clear from his grammatical writings that he was a Mu'tazilī (he mentions with approval such typically Mu'tazilī tenets as *al-kalām fi 'l-'al-mutakallim* and the non-identity of *ism* and *musammā*; cf. Versteegh, 1995, 36 n. 20, 37 n. 21) and there is one report that mentions his Shī'ī leanings (al-Dhahabī, *Siyar*, xv, 476 ll. 7-8).

Al-Zadjdjādī's teachers are well known, since he himself gives a list of them in his *Idāh* (78-9); among them are not only grammarians belonging to the Baṣran school such as al-Zadjdjādī, al-Akhfash al-Ṣaghīr, and Ibn al-Sarrādj, but also those belonging to the Kūfan school, such as Ibn Kaysān, Ibn Shukayr and Abū Bakr Ibn al-Anbārī [q.v.]. As a matter of fact, al-Zadjdjādī is proud to present himself as an intermediary between the two schools of grammar, stating that he reformulated the arguments of the Kūfan grammarians in Baṣran terms. His main teacher was al-Zadjdjādī [q.v.], from whom he received his *nisba* because of his long association with him. Among his own students are a few grammarians known as such from other sources (e.g. Ahmad b. Muḥammad b. Salama Ibn Sarrām, cf. al-Suyūfī, *Bughya*, i, 357, and al-Hasan b. 'Alī al-Ṣikīlī, cf. *ibid.*, i, 515).

Al-Zadjdjādī's chief fame rests on his *K. al-Djūmal*

"Book of summaries" (rather than "sentences", the usual meaning of this term in grammar), a didactic introduction to Arabic grammar (ed. M. Ben Cheneb, Paris 1957) of the kind that became popular in the 3rd-4th centuries; similar books were written by Ibn al-Sarrādj, al-Fārisī and Ibn Djinī. In the *K. al-Djūmal*, he simply lists the rules of Arabic grammar without going into explanations or controversies. This book became one of the most popular textbooks in the Arab world, especially in North Africa, where at one time more than 120 commentaries were current (Ibn al-'Imād, *Shadharāt*, ii, 357); 49 commentaries are preserved in manuscripts, some of which have been published, among them those of al-Baṭalyawṣī (d. 521/1127), ed. H.'A. al-Naṣraṭī, al-Riyāḍ 1979, and Ibn 'Uṣfur (d. 669/1270), ed. S.Dj. Abū Djanāh, 2 vols., Baghdad 1980-2 (cf. Sezgin, *GAS*, ix, 89-94).

More interesting from a theoretical point of view is his *K. al-Idāh fi 'ilal al-naḥw* "Book of the explanation of grammatical causes" (ed. M. al-Mubārak, Cairo 1959), which deals with the 'ilal "causes" [see 'ILLA] of the discipline of linguistics. The term 'illa in the title is essential for the understanding of al-Zadjdjādī's theoretical principles, and at the same time difficult to understand. In the fifth chapter (*Idāh*, 64-6) he states that there are three kinds of linguistic causes: the 'ilal ta'limiyya, the 'ilal kiyāsiyya and the 'ilal nazariyya wa-djadalīyya. These represent the levels of explanation grammarians provide for linguistic phenomena: the first category are the simple rules (such as those presented in the *K. al-Djūmal*), and the second category the explanations of these rules in terms of resemblance and relative force of linguistic elements, but the third category contains extra-linguistic or logical explanations that justify the explanations of the second level. Al-Zadjdjādī claimed that he was the first to write such a book; this assertion may be exaggerated, but nevertheless, his distinction of epistemological levels in linguistic explanations must be regarded as a unique contribution to the Arabic tradition, even though there are connections with other texts, e.g. al-Sīrāfī's commentary on the *Kitāb Sibawayhi*. Unlike the *K. al-Djūmal* and perhaps because of its uniqueness, the *Idāh* does not seem to have had much impact on Arabic grammatical literature. There is only one manuscript and the book is rarely cited by later grammarians, although there are lengthy quotations in later compilations such as al-Suyūfī's *Muzhir*.

Among the other books that have been preserved from his writings are a treatise on particles containing an *l* (*K. al-Lāmāt*, ed. M. al-Mubārak, Damascus 1969), a book on the functions of particles (*K. Ma'āni 'l-hurūf*, ed. Farhūd, 1982), a treatise on the etymology of the names of God (*K. Ishṭikāk asmā' Allāh*, ed. al-Dakḳāk, Damascus 1975), as well as several collections of notes and comments, the most important of which is the *K. al-Maḳāḍil*, one of the most important sources on debates between grammarians (ed. 'A.M. Hārūn, Kuwait 1962). Other books are mentioned by title in the sources, but have not been preserved in manuscript form, e.g. his *Risāla*, a commentary on the introductory chapters of the *Kitāb Sibawayhi*, which he himself mentions in the *Idāh* (41; cf. Versteegh, 1995, 32 n. 8). For a complete list see Sezgin (*GAS*, ix, 88-95) and Versteegh (1995, 3-6).

It is not easy to assess al-Zadjdjādī's value and impact: as *ṣāhib al-Djūmal*, he was celebrated, but the original ideas in his *Idāh* are largely forgotten. This means that his special blend of grammar on a logically epistemological basis never caught on. In fact, later grammarians were more concerned with the