THE INNOVATIVE APPROACH OF BISHOP GABRIEL HERMAN FARHĀT IN THE GRAMMATICAL ESSAY *BAḤṮ AL-MAṬĀLIB WA ḤASS AL-ṬĀLIB*: ISSUES OF MORPHOLOGY FROM THE PERSPECTIVE OF CLASSICAL ARABIC SOURCES

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INTRODUCTION

Arabic morphology (علم الصرف) is a branch of Arabic grammar that studies the forms and patterns of words. It is extremely important for Arabic learners, where understanding word patterns is of paramount importance when learning it. The well-known Arab grammarian Ahmad 'Ali bin Mas'ud, speaking about the importance of morphology in Arabic, wrote in his book:

Know that the morphology (الصرف) is the mother of science (أم العلوم), and the syntax (النحو)
is their father (أبوها).[1]

These were the words of the Muslim author, but this is what the Christian author of the work on the grammar of the Arabic language *Baḥṯ al-maṭālib wa ḥass al-ṭālib*[2] ("Study of questions and encouragement of the student [to

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[1] Ahmad bin ʿAli bin Masʿud. *Kitāb al-Marāḥ.* Hand. Princeton University Library (USA). Int. No. 369H. L. 1b.
[2] We used the manuscript in the Foundation of the National Library of Israel in Jerusalem, Inc. No. 397. L. 1b-150a. Available at: https://www.nli.org.il/ar/manuscripts/NNL_ALEPH003366587/

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study Arabic]",[3] hereinafter *Baḥt al-maṭālib*), the scientist, religious figure German Gabriel Farhāt[4] (hereinafter Ibn Farhāt) says about it:

> [...] [morphology] precedes (له التقدم) the syntax (النحو), because who does not know the *maṣdar*[5] and what is formed on its basis (ما يشتق منه) does not understand the [rules] of the flexion (الإعراب), which means change at ends (تغيير فى أواخره).[6]

The following statement in the preface to his book also deserves attention:

> [...] And I gathered the principles of Arabic morphology and syntax, which were scattered across books. I highlighted what we needed and removed what was strange to us [...] I overlooked exhausting interpretations and damaging counterarguments. When I saw that Ibn al-Ḥājib was hiding understanding with his detailed narratives, and Ibn Hisham was destroying [any] illusions [of language mastery] with his intentions, while Ibn Malik subdued his minds with his excesses [I realized] that it was only exaggerated investigation and carefully thought-out investigation. Or [maybe] that they pursue a goal that is not our concern, and we do not need it. So, they're in one valley and we are in another.[7]

So, what did Ibn Farhāt not like in classical sources? What prompted him to compose a grammatical essay at his discretion and how did he cope with the above tasks in terms of morphology and syntax? What is the difference between *Baḥt al-maṭālib* and earlier works like *al-Mufaṣṣal fi al-naḥw* Zamakhshari (hereinafter *al-Mufaṣṣal*)[8] and *al-Kāfiya fi al-naḥw* Ibn al-Ḥājib (hereinafter *al-Kāfiya*)[9] in terms of the presentation of grammatical material? Has Ibn Farhāt's work gained recognition among Muslim linguists? These and other questions determined the purpose of our article, which is to consider the issue of Ibn Farhāt's method in covering morphology, in particular the name (الاسم) of the Arabic language in *Baḥt al-maṭālib.*

MATERIALS AND METHODS

The solution to the tasks set in this article was carried out based on the use of general scientific research methods within the framework of scientific description, comparative typological, structural semantic and comparative historical analysis.

RESULT AND DISCUSSION

The bright forerunner of the Arab literary renaissance (the so-called *Nahda*) Butrus al-Bustani[10] called this work one of the simplest, most accessible and useful, noted its beautifully structured. The study of *Baḥt al-maṭālib* proves the truth of his words. If the first part of the book deals with the question of the verb, then the second book is devoted to the morphology of names (تصريف الاسم). And this is how it starts:

> The morphology of the name is its multiplication (جمعه), its rebate (نسبته), its reduction (تصغيره), and its addition (الاعلال) as in verbs. Types of names that cross three: 1) own names (العلم), like Zeid (زيد), Umar (عمر); 2) nicknames (اسم الجنس), male (رجل), boy (غلام); 3) derivative words (الاسم المشتق), like beating (ضارب), bold (شجاع). These three types of [names] are variable (المتمكنة).[11]

Subsequently, the author talks about names (أوزان الاسم) and names are divided into three groups: primary three-letter (الثلاثي المجرد); primary four-letter (الرباعي المجرد); primary five-lettering (الخماسي المجرد).[12]

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[3] In the works of researchers who mentioned this work of Ibn Farhat in passing, they translated Baḥt al-maṭalib in different ways. So, A.E. Krymsky, and after him A.M. Khanafeeva noted it as "Explanatory Grammar" (see: A.E. Krymsky. History of new Arabic literature (XIX - early XX centuries) in 2 parts. Part 1. 2nd ed. - M.: Yurayt, 2022. P. 136-137., A.M.Khanafeeva. Arabic linguistic tradition. https://cyberleninka.ru/article/n/arabskaya-yazykovedcheskaya-traditsiya). A.V. Saravyev did not consider it necessary to translate the title of the work to the end and limited himself to only translating the first part of the title of the book, and then added an ellipsis: "Research of problems ..." (see: A.V. Saravyev. German Farhat. https://www.pravenc.ru/ text/164823.html). Another researcher Anthony Edwards translated this source as Issues Desired by Students Required, while studying in his dissertation The Role of the Arabic Language in the Learned Societies of Beirut 1846-1869. (Performing Arabic at the Learned Societies of Beirut, 1846–1869) mentions Baḥt al-maṭalib twice and both times in different ways: Baḥth al-Maṭalib wa-Ḥaththt al-Ṭalib (p. 42, which corresponds to the original) and Baḥth al- Maṭalib fī Ḥathth al-Ṭalib (p. 178) For more on this see: Anthony Edwards. Performing Arabic at the Learned Societies of Beirut, 1846–1869. The University of Texas at Austin, 2015. 238 p.

4 For more information about this, see: Galimetdinova O. V. (2022). *German Farhat (1670–1732), maronitskiy arhiepiskop: jizn i izbranniyi trudi.* // Vestnik Pravoslavnogo Sviato-Tikhonovskogo gumanitarnogo universiteta. Seriia III: Filologiia. Vol. 73. - P. 9–28.

[5] Ibn Farhat, following the teachings of the Basiric school of Arabic grammar, takes *masdar* as the basis of vocabulary, unlike the Kufi school of grammar which believes that the basis is the form of the past-time verb. See *Baḥt al-maṭālib*, L. 10ᵃ.

[6] *Ibid.*, L. 10ᵃ.

[7] *Ibid.*, L. 2ᵃ.

[8] الزمخشري. المفصل في النحو. تحت التحرير جونس بيتر بروج https://archive.org/details/almofassal.zz/page/n39/mode/2up

[9] كافية في علم النحو والشافية في علمي التصريف والخط. تأليف ابن الحاجب. القاهرة. 2014 م.

[10] For more details about it, see: Fruma Zachs, Yehudit Dror. *Al-Bustāni 's Approach to the Arabic Language: From Theory to Practice.* University of Haifa. P. 21.

[11] *Baḥt al-maṭālib*, L. 41ᵇ.

[12] *Ibid.*, L. 41ᵇ.

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In the next chapter, Ibn Farhāt refers to the transposition of two consonants (القلب المكاني) in the word. This is expressed in the following five words:

جَاهٌ، حَادِي، قَاسِي، أَشْيَاءٌ، عِيسَى

Afterward, the author talks about the adding letters (الحروف الزائدة) joined together in the sentence سَأَلْتُمُونِيهَا, speaks of the rules of the hamza (أحكام الهمزة الواحدة), and the rules for the joining of the two *hamzes*. It also stops at the transformation of weak letters (الإعلال).[13] Ibn Farhāt then explains the rules for replacing weak letters (إبدال حروف العلة). Here's what he writes about it:

> *A replacement (الإبدال) is a change in the weakness of the letters of one of these ten letters, combined into a phrase whose name is* اصطدته يوما*. Where replaces and in empty (الأجوف), inadequate (الناقص) verbs.*[14]

He further explains about the rules of pause (الوقف), *ism maqsur,* and *mamdud* (الاسم المقصور والممدود), about the double number of names ending on *alif maqsura and alif mamduda*, about the difference between the names of masculine and feminine. Here's what he writes about it:

> *The female genus is divided into "verbal" (اللفظي) and "meaning" ("المعنوي). A "verbal" female genus is those words that have the following three characteristics: 1) pausal ta (التاء الموقوف), for instance:* حبلى، عذرى*;3) added alif maqsura (الألف المقصورة الزائدة), 2) added* رحمة*; for example alif mamduda (الألف الممدودة الزائدة), as* حمراء*. As far as the "meaningful" female genus is concerned, it contains words that do not include the above-mentioned characteristics, and it is legalized by practice (سماعي), as* الأرض، العين، القوس، الكأس، الحرب، الريح *etc. The male genus is all words that do not include the female genus and indicate (دل) the male gender. The female genus, in turn, is divided into "true" (حقيقي) and "not true" (غير حقيقي). "True" female genus means female sex and female animals, as,* الشمس, النار, الظلمة, البشرى, الصحراء *"not true" other words as*.

Next, we are talking about the word-formation forms of diminutives, where the author defines reduction (التصغير), as adding the letter ya (الياء) for derogation (التقليل) exclusively to names changing by case (المعرب), which can consist of three (الثلاثي), four (الرباعي) and five letters (الخماسي). At the same time, he notes that reduced names (المصغر) can be of two types: formed according to the rules (قياسي) and formed not according to the rules (غير قياسي). Speaking about the reduction of regular names (تصغير الاسم السالم), he gives the following forms:

№	Word type	Fopmul	Example
1.	Three-letter	فُعَيْلٌ	رَجُلٌ - رُجَيْلٌ
2.	Four-letter	فُعَيْلِلٌ	دِرْهَمٌ - دُرَيْهِمٌ
3.	Word of female genus	فُعَيْلَةٌ، فُعَيْلَاء	فَرْحَةٌ – فُرَيْحَةٌ، حَمْرَاءُ - حُمَيْرَاءُ
4.	Five-letter	فُعَيْلِلٌ، فُعَيْلَانٌ	قِنْطَارٌ – قُنَيْطِرٌ، سَلْمَانُ - سُلَيْمَانُ

Then he explains the forms of the diminution of irregular names (تصغير الاسم المعتل), and notes that when the letters are replaced with the other letters (القلب), the weak letter (حرف العلة) returns to its original form (أصله). For instance, بَابٌ - بُوَيْبٌ . As for the reduction of incorrect names by leaving the letter (حذف), these include words such as: يَدٌ، دَمٌ، اِسْمٌ، اِبْنٌ، أَبٌ، حَمَلٌ، وَعْدٌ.[15]

Furthermore, the author, continuing this topic, writes that if after the letter of reduction (ياء التصغير) follows the root weak letter, then in the reductive form they are assimilated (يدغم). For instance,[16] مَرْيَمُ – مُرَيْمُ، كِتَابٌ - كُتَيِّبٌ.

Ibn Farhāt also pays attention to the diminishing form of names with an addition (تصغير الاسم المزيد), where he specifies that additions (الزيادة) are of four kinds:

1. Addition to the end of the word of female characteristics (التأنيث);
2. Adding vocal (حرف المد);
3. Additions other than long vowels (غير حرف المد), i.e. four letters, five letters (see above);
4. Additions in the form of isofet (الإضافة).[17]

A female word decrease, if it is "verbal" (اللفظي), is formed in the form of فِعْلَةٌ، فَعْلاء (see above). If a female word (المعنوي) is composed of three letters (الثلاثي), then it is formed in the form of فُعَيْلَةٌ, as for example, شُمْسَسٌ. دُوَيْرَةٌ. The exception is عُرَيْسٌ from عِرْسٌ in the meaning of "little bride". If the word is not three-letter (غير الثلاثي), then the word *ta matbuta* (التاء المربوطة) is not added at the end. For example, the name is derived from the female name أَزَيْبِلٌ Isabella.[18]

As writes the author of the book when decreasing (التصغير) names, to which long vocals are added, they are replaced with another letter depending on their location within the word. So, if the long vocabulary is the second letter of the word, it becomes the letter w when decreased. For instance: "That's what you're talking about." If it is the third letter of the word, it becomes the letter y and doubles. For example: كُتَيِّبٌ from كِتَابٌ.[19]

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[13] *Baḫt al-maṭālib*, L. 43ᵃ-45ᵃ.

[14] *Ibid.*, L. 45ᵃ.

[15] *Baḫt al-maṭālib*, L. 47ᴮ-48ᵃ.

[16] *Ibid.*, L. 48ᵃ.

[17] *Ibid.*, L. 48ᵃ.

[18] *Ibid.*, L. 48ᵇ.

[19] *Ibid.*, L. 48ᵇ.

The author further notes that in the case of a decrease in names with additions in the form of i*saphet*, only the first part (الجزء الأول) of the *isaphet* takes a decreasing form. For example: عُبَيْدُ الله from عَبْدُ الله [20].

Ibn Farhāt then explains how a decreasing form of words in a plural is formed. If a word is a collective name (اسم الجمع), it is formed by the formula فُعَيْلٌ. For example, قُوَيْمٌ from قَوْمٌ. If the word of a correct plural number, then the decreasing form takes its single number. For instance, ضُوَيْرِبُونَ from ضُوَيْرِبٌ. If the word is a broken plural, then the decreasing form has the following form: from the word شِعْرٌ form the forms أشَاعِرُونَ and شُوَيْعِرُونَ [21].

Ibn Farhāt devotes the next chapter to the correct plural of the male genus. Here's what he writes about it:

>Regular plural is when a word in it retains its structure of a single number. Like القائمون. t is of two kinds (نوعان): primary (جامد) and derivative (مشتق). The condition for a pepper-like species is that the word should be its own name (العلم). For example, بُطْرُسُ – بُطْرُسُونَ. The condition of a derivative species requires that the word signify the quality of a man (صفة لمذكر عاقل) and be formed by form of فَاعِلٌ or by form أَفْعَلُ. [...] [22]

Then he explains how the regular plural of the female genus is formed. Ibn Farhāt continues the topic by explaining the formation of the "broken" multiple with the following words:

>A "broken" plural is when a word in a single number is broken (تكسير). The methods of forming a plural are three: 1. Adding a letter to the root of a word. Like, رَجُلٌ – رِجَالٌ. 2. Lowering with a root letter. As, رَسُولٌ – رُسُلٌ. 3. Changing the vowels of a word in the singular. For example, أَسَدٌ – أُسْدٌ. Most "broken" plurals are legitimized by practice (سِمَاعِيًّا) [23].

He further clarifies that the "broken" plural is of two types: the first is the plural of small quantity (جمع القلة), which is so called because it indicates a quantity of no more than ten and is expressed in the following forms: أَفْعِلَةٌ، أَفْعَالٌ، فِعْلَةٌ، أَفْعُلٌ [24]. And the second, the plural of greater quantity (جمع الكثرة), expressing a quantity greater than ten, is formed in other forms besides these above. [25]

Next, the author continues this topic in more detail, explaining how the plural of a regular three-letter word is formed. Here's what he writes about it:

>If the word is regular three-letter (الثلاثي السالم), where the second root consonant is voweled by sukun, and the first by fatḥa, then most often the plural is formed in the form أَفْعُلٌ. For example, فَلْسٌ – أَفْلُسٌ. If the first root consonant of a word is voiced by damma or kasra, then the plural is often formed in the form أَفْعَالٌ. For example, قُفْلٌ – أَقْفَالٌ، حِمْلٌ – أَحْمَالٌ. If the word is أَفْعَالٌ. How, ثَوْبٌ – أَثْوَابٌ، يَوْمٌ (أجوف) "empty", then more often the plural is formed [also] in the form أَيَّامٌ. Or it is formed in the form فِعَالٌ. For example, ثَوْبٌ – ثِيَابٌ، سَوْطٌ – سِيَاطٌ [26].

Next, Ibn Farhāt explains in the following way how the plural of a regular three-letter word is formed, where the second root vowel is voweled by *fatḥa*:

>If a regular three-letter word has the first and second root consonants voweled by fatḥa, then the plural is often formed using the forms أَفْعَالٌ or فِعَالٌ. For example, جَمَلٌ – جِمَالٌ، أَجْمَالٌ. If the first root consonant is voiced by damma, then most often the plural is formed in the form فُعْلَانٌ. For example, جُعَلٌ – جِعْلَانٌ. If it is vocalized by kasra, then it is usually formed in the form أَفْعَالٌ. Like عِنَبٌ – أَعْنَابٌ. If the second root consonant is voiced by kasra, and the first root consonant by fatḥa or kasra, then the plural is often formed in the form أَفْعَالٌ. For example, كَتِفٌ – أَكْتَافٌ، إِبِلٌ - آبَالٌ. If the second root consonant is voiced by damma, then the plural is usually formed in the form أَفْعَالٌ. Like عَجُزٌ – أَعْجَازٌ، عُنُقٌ – أَعْنَاقٌ. In cases where the word is "empty" (الأجوف), most often the plural is formed in the form أَفْعَالٌ. As, بَابٌ – أَبْوَابٌ، نَابٌ – أَنْيَابٌ [27].

He further talks about the plurality of non-three-letter names (الاسم الغير الثلاثي), which he divides into the following derivative names: 1) derivatives by adding a long vowel; 2) derivatives by adding *hamza* at the beginning of the word; 3) derivatives with the addition of *alif* and *nun* to the end of the word; 4) derivatives by adding the letter *ya* with the *sukun*. He then gives the following plural forms of derived words by adding a long vowel to the first root consonant: [28]

№	Plural form	Singular form	Example of plural	Example of singular
1.	فَوَاعِلُ	فَاعِلٌ (موصوف)	ضَوَارِبُ	ضَارِبٌ
2.	فُعْلَةٌ	فَاعِلٌ (ناقص)	قُضَاةٌ	قَاضٍ
3.	فُعَّالٌ، فُعَّلٌ	فَاعِلٌ (صفة)	جُهَّالٌ، جُهَّلٌ	جَاهِلٌ
4.	فُعَلَةٌ	فَاعِلٌ (صفة)	فُسَقَةٌ	فَاسِقٌ
5.	فُعَلَاء	فَاعِلٌ (صفة)	شُعَرَاءُ	شَاعِرٌ

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[20] *Ibid.*, L. 48b.

[21] *Baḥt al-maṭālib*, L. 48b-49a.

[22] *Ibid.*, L. 49.

[23] *Ibid.*, L. 49b.

[24] *Ibid.*, L. 50a.

[25] *Ibid.*, L. 50a.

[26] *Baḥt al-maṭālib*, L. 50a.

[27] *Ibid.*, L. 50b.

[28] *Ibid.*, L. 51.

6.	فُعْلَانٌ	فَاعِلٌ (صفة)	رُهْبَانٌ	رَاهِبٌ
7.	فُعُولٌ	فَاعِلٌ (صفة)	قُعُودٌ	قَاعِدٌ
8.	فَوَاعِلُ	فَاعِلَةٌ (صفة)	قَوَائِمُ	قَائِمَةٌ

He then gives the following plural forms of derivative words by adding a long vowel to the second root consonant:[29]

№	Plural form	Singular form	Example of plural	Example of singular
1.	أَفْعِلَةٌ	فَعَالٌ (موصوف)	أَزْمِنَةٌ	زَمَانٌ
2.	فِعْلَانٌ	فَعَالٌ (موصوف)	غِزْلَانٌ	غَزَالٌ
3.	فَعَائِلُ	فَعَالَةٌ (موصوف)	حَمَائِمُ	حَمَامَةٌ
4.	أَفْعِلَةٌ، فُعُلٌ	فِعَالٌ (موصوف)	أَحْمِرَةٌ، كُتُبٌ	حِمَارٌ، كِتَابٌ
5.	فِعْلَانٌ	فُعَالٌ (موصوف)	غِلْمَانٌ	غُلَامٌ
6.	فُعَلَاءُ	فَعَالٌ (صفة)	جُبَنَاءُ	جَبَانٌ
7.	فَعْلَانٌ	فَعَالٌ (صفة)	هَيَجَانٌ	هِيَاجٌ
8.	فَعَلَاءُ، فُعْلَانٌ	فُعَالٌ (صفة)	شُجَعَاءُ، شُجْعَانٌ	شُجَاعٌ

The author talks about the plural of nouns, where the long vowel occupies the 4th and 5th place in the word, i.e. words that end in alif mamdudu and maqṣura, for example, أُنْثَى، خُبَارَى.[30] He continues his topic by explaining the formation of the plural of nouns derived by adding *hamza* (إِصْبَعٌ),[31] as well as adjectives of the form (أَحْمَرُ) أَفْعَلُ,[32] nouns ending in *alif* and *nun* (سلطان).[33]

Ibn Farhāt also explains the plural of four-letter words of the form (كوكب) فَعْلَلَ and relative names (دمشقي، مصري).[34] Ibn Farhāt concludes the topic of the plural by explaining the "plural of the plural" (جمع الجمع) and the difference between it and the "plural of the singular" (جمع المفرد) with the following words:

> *[…] If you want to form the plural of the plural (جمع الجمع), then add the regular plural endings ا and ت to the end of the word and say جِمَالَتٌ – جِمَالٌ. Note (تنبيه): The plural of the plural indicates the quantity starting from 9, and the plural of the singular is used for the quantity starting from 3.*

The last thing the author draws attention to in this topic is the "semi-plural" (شبه الجمع), defining it as a common noun, which differs from the singular form by the presence of *tā' marbuṭa* (تاء المربوطة) at the end of the word. As, شَجَرٌ – شَجَرَةٌ.[35]

The next topic that Ibn Farhāt considers is the relative name (الاسم المنسوب) and he begins it with a definition (التعريف), where he notes that the relative name is formed by adding the double letter ya (الياء المشددة) to the end of the name and indicates the origin nia (نسبة) from a certain country, city or from the material from which it is made (صناعة). For example,

جَاءَ بِطْرُسُ الحَلِبِيُّ السَّاعَاتِيُّ. – The watchmaker Peter came from Aleppo.[36]

The author further notes that the relative name is formed from 5 types of nouns:[37]

1. Nouns ending in *tā' marbuṭa* (تاء المربوطة), as well as those expressed in the dual and plural;
2. Nouns with the *kasra* vowel as part of the root;
3. Nouns ending in a weak letter (حرف العلة);
4. Nouns ending in *hamza*;
5. Nouns consisting of two letters.

The author continues with an explanation of each of the types in separate chapters (المطالب).[38] In the last chapter on relative names, Ibn Farhāt notes that two forms are similar to relative names: فَعَّالٌ and فَاعِلٌ. For example, خَيَّاط is a tailor and is related (منسوبة) to sewing, and كَاتِبٌ is a writer related to writing.[39]

To study the above tasks, we also chose *al-Mufaṣṣal* Zamahashari and *al-Kāfiya* Ibn al-Ḥājib to determine the difference between the scientific approaches of a Muslim author and a Christian author in the person of Ibn Farhāt when composing a grammatical work.

Let's start with *al-Kāfiya*, since Ibn Farhāt mentions his name first in the preface of his book. A comparison of the two works shows that Ibn Farhāt was very familiar with *al-Kāfiya*, as he notes that he served as his source when compiling *Baḫt al-maṭālib*. Often in his writings, he refers to Ibn al-Ḥājib in such words as Ibn al-Ḥājib says in his *al-Kāfiya* (قال ابن الحاجب فى كافيته). However, in some places you can see that Ibn Farhāt tried to obscure borrowings from *al-Kāfiya*

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[29] *Baḫt al-maṭālib*, L. 51ᵇ-52ᵃ.
[30] *Ibid.*, L. 52ᵇ.
[31] *Ibid.*, L. 52ᵇ.
[32] *Ibid.*, L. 52ᵇ-53ᵃ.
[33] *Ibid.*, L. 53ᵃ.
[34] *Ibid.*, L. 53ᵃ.
[35] *Ibid.*, L. 53ᵇ.
[36] *Baḫt al-maṭālib*, L. 53ᵇ.
[37] *Ibid.*
[38] *Ibid.*, L. 53ᵇ-55ᵃ.
[39] *Ibid.*, L. 55ᵃ.

and, without referring to Ibn al-Hajib, borrowed it almost verbatim, merely paraphrasing it to convey information in a more accessible form. For comparison, here is an example:

Al-Kāfiya:

المعرفة ما وُضع لشيء بعينه وهي: المضمرات، والأعلام، والمبهمات، وما عُرف باللام، وبالنداء، والمضاف إلى أحدها معنىً.[40]

Baḫt al-maṭālib:

المعرفة ما وُضع ليدل على شيء بعينه. وأنواعها سبعة: الضمير واسم الإشارة والإسم الموصول والمعرّف بأل والمضاف إلى معرفة والنكرة المقصودة بالنداء.[41]

However, this does not mean that Ibn Farhāt borrowed completely from *al-Kāfiya*, rather he collected all the necessary information about the grammar of the Arabic language in one book in the order in which he saw fit. For example, if Ibn al-Ḥājib defines a word in a certain state (المعرفة), and then explains the word in an indefinite state (النكرة), then Ibn Farhāt begins the chapter on the name (الاسم) by explaining the word in an indefinite state, and then proceeds by the way, in a certain state. For a complete picture, we provide a table that shows the order in which grammatical material is presented in two sources:

№	Part	Content	List of *Baḫt al-maṭālib*	Page of *al-Kāfiya*
1.	***Second book. Name conjugation.***	About the meaning of name conjugation (في معنى تصريف الاسم)	41ᴮ	-
2.	**First part.** Forms (الوزن) of names and *ilal* (الإعلال)	1. Name forms (أوزان الاسم المجرد)	41ᴮ-42ᵃ	59, 60
		2. Transposition of two consonants in names (القلب المكاني)	42	60
		3. Added consonants (الحروف الزائدة)	42ᴮ-43ᵃ	60, 81-85
		4. Rules for writing one *hamza* (أحكام الهمزة الواحدة)	43ᵃ	87
		5. Rules for writing *two hamza* (أحكام الهمزتين)	43	88
		6. Transformation of weak letters in a name (إعلال الاسم)	43ᴮ-45ᵃ	88-89
		7. Replacing weak letters in names (إبدال حروف العلة)	45ᵃ	88-89
		8. Replacing other letters in names (إبدال الحروف البواقي)	45	88-89
		9. Definition of pause (الوقف) and their types	45ᴮ-46ᵃ	79
		10. Name ending in *alif maqṣura* and *mamduda* (الاسم المصور والممدود)	46	80
		11. The dual number of name ending in *alif maqṣura* and *mamduda* (تثنية المقصور والممدود)	46ᴮ	39
		12. Masculine and feminine (المذكر والمؤنث)	46ᴮ-47ᵃ	38
3.	**Second part.** Name conjugations	1. Definition of a diminutive name (التصغير)	47ᵃ	68
		2. Formation of a diminutive form from correct names (الاسم السالم)	47	68-69
		3. Formation of a diminutive form from names with weak letters (الاسم المعتل)	47ᴮ-48ᵃ	69-70
		4. Formation of a diminutive form from names with an extended base (الاسم المزيد)	48	69
		5. Formation of a diminutive form from names in the plural (الجمع) and from names with a static case-ending. (المبني)	48ᴮ-49ᵃ	69-70
		6. Masculine sound plural (الجمع المذكر السالم)	49	39
		7. Feminine sound plural (الجمع المؤنث السالم)	49ᴮ	40

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[40] *Al-Kāfiya*, P. 37.

[41] *Baḫt al-maṭālib*, L. 141.

		8. Types of "broken" plural (أقسام الجمع المكسور)	49ᴮ-50ᴮ	40, 74-75
		9. Formation of the plural of feminine names (جمع الاسم المؤنث)	50ᴮ-51ᵃ	75, 76
		10. Formation of the plural of names with an extended stem (الاسم المزيد)	51ᴮ-52ᵃ	74-75
		11. Formation of the plural of names in the form فَعِيلٌ، فَعُولٌ	52ᵃ	75
		12. Formation of the plural of adjectives in the form فَعِيلٌ، فَعُولٌ form	52	75
		13. Formation of the plural of names ending in *alif mamduda* and *alif maqsura*	52ᴮ	75-76
		14. Formation of the plural of names ending in *hamza, alif* and *nun*	52ᴮ-53ᵃ	75-76
		15. Formation of the plural of four-letter names (المنسوب) and relative names (الرباعي)	53ᵃ	76-77
		16. Formation of the plural from the plural (جمع الجمع) and similar to the plural (شبه الجمع)	53	77
		17. Definition of relative names (الاسم المنسوب) and their types	53ᴮ	70
		18. Formation of relative names from names ending in feminine ta (تاء التأنيث), names in the dual and plural	53ᴮ-54ᵃ	71
		19. Formation of relative names from names that contain *kasra*	54ᵃ	72
		20. Formation of relative names from names ending in a weak letter (حرف العلة)	54	71-72
		21. Formation of relative names from names ending in *hamza*	54ᴮ	71
		22. Formation of relative names from names consisting of two consonant letters (الحرفين)	54ᵃ-55ᵃ	72
		23. Formation of relative names from the "broken" plural and about the nuna of the relative name (نون النسبة)	55ᵃ	72
		24. Forms of names similar in meaning to the relative name	55ᴮ	72
		25. Definition of writing (الخط) and writing letters (كتابة الأحرف)	55ᴮ	103-106
		26. Writing letters at the end of a word, over which there is a pause (كتابة الحرف الموقوف عليه)	55ᴮ	79-80
		27. Rules for writing hamza	56ᵃ	86
		28. Continuous writing of some letters, ligatures	56ᵃ	103
		29. About some letters that are reflected in the letter, but are not readable	56ᴮ	105
		30. About some letters that are not reflected in writing, but are pronounced orally	56ᴮ-57ᵃ	106
		31. About cases when one letter is written, but another letter is read (إبدال الحرف من الحرف)	57ᵃ	106

From a comparison of the two sources, it is clear that grammatical topics are scattered in *al-Kāfiya*, it is clear that grammatical topics are scattered Ibn Farhāt's work is much more systematic.

And now he will proceed to *al-Mufaṣṣal*, where Zamakhshari, in the first part dedicated to the name, examines the following topics:

№	Part	Content		P. of *al-Mufaṣṣal*
1.	**First part** ***names***	1. Name Definition. Common noun (اسم الجنس)		4-5
		2. A proper Noun (العلم)		5
		3. Inflective, declinable (المعرب)		9-10
		4. Nominatives (المرفوعات)		11-16
		5. Subject of Verbal Sentence (الفاعل)		11

If you pay attention, then Ibn Farhāt, from the above topics in *al-Mufaṣṣal* in his book, speaking about names, touched on only a small part of the topic: name ending in alif *maqṣura* and *mamduda* (المقصور والممدود), gender, definiteness, numbers, diminutive names, relative name, compound words, etc. The remaining topics are like *masdar*,

participles, names of tools, etc. he covers topics such as nominatives, genitives, and accusatives in the chapter on verbs, and topics such as nouns in the nominative, genitive, and accusative cases in the chapter on syntax. This, in turn, indicates that Ibn Farhāt, based on primary sources, had his own vision of the presentation of grammatical material, which was quite different in its structure. Undoubtedly, the author had much more information in his hands than his predecessors, since before the 18th century, in the era in which Ibn Farhāt lived, a large number of classical grammatical works were compiled, which he often mentions in _Baḫt al-maṭālib_. According to our calculations, Ibn Farhāt quotes Arabic grammarians, either from works, the total number of which is 17. We assume that the author, when compiling his book, used much more classical works, so he often does not give the name of the source or its author, but limits himself only to general name, like grammarians (النحاة or التصريفيون).[42] The fact that Ibn Farhāt worked meticulously and painstakingly on his book is evidenced by his following words:

> This is the completion (نهاية) of where the pen (ما جال القلم) traveled in the fields (ميدان) of the draft (تسويدة), the white paper (تبييضة) and its editing (تحريره). Praise be to the Lord for giving (أنعم) it to us at the beginning (الابتداء) [of the work] and completing it (ختمه) at the end (الانتهاء) [...][43]

Baḫt al-maṭālib, due to its structure and composition in accessible language, was popular among Christian authors.[44] However, to what extent has this work been recognized in the Muslim world? To answer, let us turn to the statements of some Arab researchers. Thus, 'Isa Fatuḥ in his article about Ibn Farhāt writes the following:

> Herman Farhāt is credited with compiling the work on syntax and morphology. He is the first Christian to write a book on [Arabic] grammar called "Investigation of Questions" («بحث المطالب»), which was published several times and served as a model for grammarians of the time to follow (وكان مثالاً اقتدى به نحاة ذلك العصر).[45]

Another author, Albir al-Khuri figuratively noted that the sun of the Arabic language rose in the hands of Ibn Farhāt during the Age of Darkness (أشرقت علي يديه شمس العربية في عهد الظلمات) , where he further continued with the following words:

> [...] after the Ottoman Turks took over the Arab countries and captured them with an iron grip, the Arabic language faced some problems, the last of which was the Turkification (التتريك) [of the Arabic language]. After those long nights of terror, exhaustion, unrest and revolution that engulfed the entire Arab and Islamic world, after the foreigners had almost engulfed the Arabian Peninsula, Bishop Herman Farhāt appeared. At that time, Arabia found no supporter for itself except the Christians among its sons, especially the monks among them, who made their monasteries and hermitages Arab literary clubs, in which they collected everything valuable and rare from manuscripts, traditions and ancient collections and kept them in their treasury to protect it from loss and damage. Among these monks was Jibril Farhāt (later Bishop Herman), one of the great imams who was passionate about the Arabic language, its literature, its splendor and beauty.[46]

All of the above indicates the recognition of Arab intellectuals for the merits of Ibn Farhāt in the field of Arabic language and grammar.

CONCLUSIONS

In conclusion, we would like to note the following: Ibn Farhāt had enormous resources in the form of classical grammatical works, from which he drew what he needed in his opinion, and provided it in the order in which he considered it necessary, often introducing innovations, but he tried to adhere to the traditions of Arabic linguistics. We would like to emphasize that Ibn Farhāt's skills in teaching Arabic, which he mastered perfectly, were reflected in the compilation of _Baḫt al-maṭālib_, which differs from earlier classical works, like _al-Mufaṣṣal_ and _al-Kāfiya_ in its accessible language and the ability to "weave" grammatical topics with each other. Another in a memorable form for students, which undoubtedly contributed to its popularity between Muslim and Christian linguists and use as a teaching aid in schools in the Arab provinces of the Ottoman Empire for over 200 years, until the middle of the 20th century.

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[42] _Baḫt al-maṭālib. L. 63,113 and etc._

[43] _Ibid., L._ 150ᴮ.

[44] _Baḫt al-maṭālib_ was published 6 times, the first time by the Americans in Malta in 1836, and the sixth edition in Beirut in 1895 under different titles. For more about it, see: Krymskii A. (2022) _Istoriia novoi arabskoi literatury: XIX — nachalo XX veka._ Moscow. P. 137.

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