



SYNTAX ISSUES IN *BAḤṬ AL-MAṬĀLIB WA ḤASS AL-ṬALIB* BY IBN FARHĀT

Ishanxanova Muxlisabonu Turgunovna

Teacher of the Department of Arabic Language and Literature “al-Azhar” International Islamic Academy of
Uzbekistan, Tashkent city, Uzbekistan

ABSTRACT

The article examines the innovative approach of the prominent scientist and religious figure Bishop Gavriel Herman Farhāt in *Baḥṭ al-maṭālib wa ḥass al-ṭālib* when covering issues of syntax, also the style and language of Ibn Farhāt in compiling his work were analyzed. Moreover, the issue of recognition of *Baḥṭ al-maṭālib wa ḥass al-ṭālib* by Muslim intellectuals is raised here. 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. As a result of the study, the following was revealed: the author of this work, based on the tradition of Arabic linguistics, took an innovative approach in systematizing and presenting grammatical material, which leads to the following conclusions: Gavriel Herman Farhāt, having a huge number of sources at hand, chose from them for his book everything that was necessary in his opinion, while he often commented on intricate quotations from earlier classical sources, presenting them in an accessible form. This contributed to its recognition and fame among Muslim and Christian linguists.

KEY WORDS: *syntax, classical Arabic sources, Arabic linguistics, sentence, grammar*

INTRODUCTION

It is known that Arab linguists highly valued the role of syntax (النحو) in the grammar of the Arabic language. Some even wrote *beyts* about him:

حَنَّتْ وَأَنْتَ إِلَيْهِ بِالْمَنَاقِيرِ
نَبْحُ الْكِلَابِ وَأَصْوَاتُ السَّنَانِيرِ¹

لو تعلم الطَّيْرُ ما في النَّحْوِ من شَرْفٍ
إِنَّ الْكَلَامَ بلا نَحْوٍ يُمَاتِلُهُ

If the birds knew how much honor
[lies] in syntax

then they would strive for it with their beak

After all, speech [without following the rules] of syntax
is similar to

the barking of dogs and the meowing of cats

Issues of syntax were addressed not only by Muslim authors, such as Abbas Hasan, Ibn al-Malik, etc., but also by Christian ones, among whom the pioneer in this area is the scientist and religious figure Herman Gabriel Farhāt (hereinafter Ibn Farhāt), who compiled a grammatical essay *Baḥṭ al-maṭālib wa ḥass al-ṭālib* (“Studying questions and encouraging the student [to study Arabic], hereinafter *Baḥṭ al-maṭālib*”).² Ibn Farhāt spoke quite harshly about the early classical sources in the following words:

[...] I collected the principles of Arabic morphology and syntax that were scattered in various books. I highlighted what we needed and removed what was strange to us [...] I left out tedious interpretations and flawed counterarguments. When I saw that Ibn al-Ḥāḥib hid understanding with his detailed stories, and Ibn Hishām destroyed [any] illusions [of language mastery] with his intentions, and Ibn Malik subjugated minds with his excesses [I realized] that this is only an exaggerated study and carefully thoughtful investigation. Or [maybe] that they are pursuing a goal that does not concern us, and we do not need it. That's why they are in one valley, and we are in another.³

¹ أقوال السلف في أهمية النحو. <https://trends.alnfaee.net/e-225780->

² We used the manuscript in the Foundation of the National Library of Israel in Jerusalem, Inc. No. 397. L. 1^b-150^a. Available at: https://www.nli.org.il/ar/manuscripts/NNL_ALEPH003366587/

³ *Baḥṭ al-maṭālib*, L. 2^a.



The personality of Ibn Farhāt has attracted the attention of scientists for a long time, including Jirjis Manash,⁴ Nihad Razzouk,⁵ Kristen Brustad,⁶ who mainly focused on his life and work, only partly focusing on his writings. It should be noted that one of his popular works, *Baḥṭ al-maṭālib*, despite its popularity in Christian educational circles in the 18th century, remains poorly studied. However, in articles by researchers such as N.I.Serikov,⁷ Rosella de Luca,⁸ Manuel Capomaxio,⁹ an attempt was made to highlight some aspects of *Baḥṭ al-maṭālib*. So, for example, the Russian scientist N.I.Serikov considered the introduction (*muqaddima*) of this work, written in a Christian context. Rosella de Luca touched upon such an issue as the interaction of nineteenth-century scientists with Ibn Farhāt's *Baḥṭ al-maṭālib*, which was used as an early modern textbook for Ottoman schools. Moreover, in her article she compared it with other grammatical works compiled by his students based on *Baḥṭ al-maṭālib*. In turn, Manuel Capomaxio in his work emphasized the work of scientists who tried to simplify the grammar of the Arabic language, adapting them to non-native speakers, including Joseph Simonius Assemani and Ibn Farhāt. However, the above-mentioned works did not examine in detail the content of Ibn Farhāt's work.

Returning to the above passage, one is left wondering. So, what did Ibn Farhāt not like about the earlier 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? These and other questions determined the purpose of our article, which is to consider the issue of Ibn Farhāt's method in covering syntax in *Baḥṭ 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

If the second part of the book about morphology is not replete with references to earlier sources, then the third book, devoted to syntax (النحو), often contains quotes from famous Muslim linguists. In the very first chapter, which deals with the spread of syntax (مستنبط النحو), the author writes the following:

As Shaykh Yaḥyā says in his seventh book entitled "Growth of Dominance" (ارتقاء السيادة), the first one who spread (استنبط) the syntax (النحو) is 'Ali bin 'Abū Ṭālib. As al-'Āri notes in the margin (حاشيته) to the commentary on the book of al-Urjūmiyya, [from the pen of] al-'Azhari, 'Ali bin 'Abū Ṭālib encouraged 'Abu 'Aswad al-Duwali by saying: "Follow this direction" (أنح هذا النحو), i.e. pursue this goal (أقصد هذا القصد). Since then, this science (الفن) is called nahw (نحو) in Arabic, i.e. its purpose (قصد). [As a result] 'Abu 'Aswad al-Duwali divided the chapters into definition (النعته), connection (العطف), amazement (التعجب), question (الاستفهام). After 'Abu 'Aswad al-Duwali, some of his students, of whom al-Khalīlī continued his work, and he surpassed the rest of the students [in this area] (فأفهم). Al-Sibaviyhi studied with al-Khalīlī (أخذ عنه) and surpassed all those remaining (فأفهم الجميع). He put together all the parts of the nahw and questions regarding it (مسائله) into one work and called it "al-Kitāb", which was commented on by al-Siraḥī and called al-Sibaviyhi "Imām of the Grammarians" (إمام النحاة). Al-Sibaviyhi's views are [more] preferable (مقدم) than those of all the grammarians taken (الجميع).¹⁰

A.B. Khalidov believes that the initial stage of Arabic linguistics is shrouded in the fog of legends, and the reports that Khaliph 'Ali ordered the development of the grammar of the Arabic language, according to the famous scientist, are semi-legendary. Also, A.B. Khalidov noted in his study that such an early emergence of grammatical ideas must be considered implausible.¹¹

⁴ جبرجيس مناش. مطالب في بحث المطالب. المشرق 23 (1900)

⁵ نهاد رزوق. جرماتوس فرهاد. حياته وأثاره.

⁶ Kristen Brustad, "Jirmānūs Jibrīl Farḥāt," in *Essays in Arabic Literary Biography: 1350–1850*, eds. Joseph E. Lowry and Devin J. Stewart (Wiesbaden: Harrassowitz, 2009), 246.

⁷ Serikov N. (2020) "Maronitskii pisatel' Gavriil German Farkhat (1670–1732) i ego popytki okliucheniia sochinenii khristianskikh arabskikh avtorov v virtual'nyi katalog" *arabskoi musul'manskoi literatury*. // *Orientalistica*, 2020, no. 3. - S. 143–159. https://www.orientalistica.ru/jour/article/view/200?locale=ru_RU

⁸ Rossella De Luca. *The Engagement of Nineteenth-Century Scholars with Jirmānūs Farḥāt's Baḥṭ al-Maṭālib: An Early Modern Textbook for Ottoman Schools*. *Philological encounters*. 2021. P. 470–503.

⁹ Manuel CAPOMACCIO. *Tashīl al-sarf wa nahw in the 18th- century Syriac and Arabic grammars: the cases of Joserhus Simonius Assemani and Girmanus Farhat*. *Parole de l'Orient* 47, 2021. P. 263–277.

¹⁰ *Baḥṭ al-maṭālib*, L. 57^a.

¹¹ A.B. Khalidov. *Arabskie rukopisi i arabskaya rukopisnaya traditsiya*. M. «Nauka». 1985. P. 49.



Let's return to *Baḥṭ al-maṭālib*, where the author, after defining *naḥw*, writes the following:

Naḥw - in the language (فى اللغة) means the goal, and as a term (فى الاصطلاح) - it is the science of rules (أصول), thanks to which one can find out whether a word is inflected (إعراباً) or does not vary by case (بناء). The purpose of this science is to know about changes by inflections (معرفة الإعراب), which means expressing the subject (الفاعل) in the nominative case (رفع), the complement (المفعول) in the accusative (نصب), and "muḍāf" (المضاف) in the genitive case (جر). The objects of *naḥw* are the word (الكلمة) and the sentence (الكلام).

Next, Ibn Farhāt explains the difference between *kalima* (الكلمة), *lafẓ* (اللفظ), *qawl* (القول), *wad* (الوضع), where *kalima* is a word that carries a semantic concept in the singular (معنى مفرد), *lafẓ* is a set of sounds consisting from letters of the alphabet, i.e. in other words, it means pronunciation, *qawl* includes both semantic and abstract words, *wad* - emphasizing one thing by another thing (باللفظ),¹² for example, emphasizing a word (تخصيص الكلمة) by pronunciation (باللفظ).

Explaining the only number, the author clarifies that it is not composite, like *بُطْرُسُ قَامٌ* or *بُطْرُسُ قَائِمٌ*. But consisted of one word, like *بُطْرُسٌ* and *رَجُلٌ*. Along with this, he notes that a verb (الفعل) can only be in the form of a sentence, since it always contains either an "explicit" pronoun or a "hidden" pronoun (ضمير بارز أو مستتر), such as *قَامَ* and *قُعْتُ*.¹³

Having given a general understanding of the basic terms and shown their differences, Ibn Farhāt begins to consider them separately. He first takes up *kalima* and explains it based on *al-Kāfiya fi al-naḥw*,¹⁴ where, referring to Ibn al-Ḥājjib, he notes that the *kalima* is divided into a verb (الفعل), a name (الاسم) and a particle (الحرف).

In the next chapter, the author writes that *lafẓ* is divided into three parts: *kalima*, *kalām* (الكلام) and *kalim* (الكلم). If *kalima* is a singular word (مفردة), such as *رَجُلٌ*, then *kalām* is a complex compound sentence that has a complete meaning (مركب مفيد), such as *قَامَ بَطْرُسٌ*. As for *kalim*, it is a complex sentence with an incomplete meaning (مركب غير مفيد), for example *بَطْرُسٌ*.¹⁵

In the following chapter, the author talks about the signs of a name, verb, particle in *kalām* and he begins with a name, where he writes that a name has verbal (اللفظية) and semantic (المعنوية) signs (العلامات). Verbal features include adding the definite article, preposition and *tanwin* to the name. While the semantic feature comes into play when the name is the predicate of a nominal sentence (الأخبار عن الاسم).¹⁶

Continuing the theme, Ibn Farhāt talks about the signs of a verb in *kalām*, which includes the feminine gender with the *sukūn* vowel (تاء التانيث الساكنة), which is added to the past tense verb *سَنَ* (الماضي) and *سَوْفَ* concerning the future tense verb, *قَدْ*, used as in the past and the present-future tense (المضارع), as well as in the feminine gender (ياء المؤنثة) in the imperative mood (الأمر).¹⁷

Next, the author dwells on the signs of a particle in *kalām* and, referring to the words of al-Azhari, notes that its sign is rejection (عدم القبول) of the signs of a name and a verb.¹⁸

Ibn Farhāt talks about the types of name, verb and particles. Thus, the name is divided into the following types:

1. Demonstrative pronouns (الأسماء المبهمة), like *هذه*, *هذه*;
2. Personal pronouns (الأسماء المضمرة), like *أنا*, *أنت*;
3. "Explicit" names (الأسماء الظاهرة), like *بطرس*, *رجل*.

In turn, the verb is the following:

1. Past tense (الماضي), for example, *ضرب*, *دحرج*;
2. Present tense (الحال), for example, *يضرب*, *يدحرج*;
3. Imperative mood (الأمر), for example, *اضرب*, *دحرج*.

As for particles, they are divided into the following categories:

1. Particles relating to the name, such as prepositions (حروف الجر), such as *إلى*, *من*;
2. Particles related to the verb (حروف الجزم), such as *لم*, *ألم*;

¹² *Baḥṭ al-maṭālib*, L. 58^a.

¹³ *Ibid*.

¹⁴ كافية في علم النحو والشافية في علمي التصريف والخط. تأليف ابن الحاجب. القاهرة. 2014 م.

¹⁵ *Baḥṭ al-maṭālib*, L. 58^a.

¹⁶ *Ibid*.

¹⁷ *Baḥṭ al-maṭālib*, L. 59^a.

¹⁸ *Ibid*.



3. Particles belonging to both a name and a verb (المشترك بينهما), such as هل، بل.¹⁹

In the next chapter, the author dwells on the category of certainty and uncertainty and notes that the uncertain state (النكرة) is the root (الأصل), and the definite state is its branch (الفرع). A noun in the indefinite state is every common noun to which the definite article al (ال) can be added, like الرجل and الضارب. Ibn Farhāt, quoting al-Ḥarīri, writes that the indefinite state of a name can also be determined by adding رُبَّ to it, such as لَقِيْتُهُ رُبَّ رَجُلٍ مُؤْمِنٍ (Perhaps I met a believing man).²⁰

Continuing the theme, Ibn Farhāt talks about a certain category and which parts of speech are considered in a certain state. He lists the following:

1. Pronoun (الضمير);
2. Demonstrative pronouns (اسم الإشارة);
3. Relative pronouns (اسم الموصول);
4. A name identified by the article al (المعزف بال);
5. *Muḍaf* is a word determined by the genitive case (المضاف);
6. The name is in an indefinite state, after the particle of address (النداء).²¹

In the next chapter, Ibn Farhāt talks about *nun al-wiqāya* (نون الوقاية), i.e. about the nuna of the fused 1st person pronoun. The author explains the reason for the name as follows:

*When a fused 1st person pronoun (ياء المتكلم) is attached to a verb or particle, then [the letter] ن is added to it, which is called nun al-wiqāya (نون الوقاية), i.e. she [as if] protects (تقي) the end of the word from kasra. [...]*²²

As for adding *nūn al-wiqāya* to particles, the author notes that it can be either permissible, obligatory, or prohibited (ممتنع). Acceptable particles include such particles as لَكِنَّ، لَكِنَّ، obligatory prepositions such as عَنْ، مِنْ، and prohibited ones لَعَلَّ.²³

Next, the author talks about a proper name (العلم)، which he divides into two parts: a proper name of persons (العلم الشخصي)، like يُسُوع، مَرْيَمَ and a common noun (العلم الجنسي)، like قَيْصَرُ (Emperor of Rome), كِسْرَى (Khosroes, ancient Persian title kings). He also notes that a proper name can be singular (المفرد) or compound (المركب). If it is singular, then it is either improvised (مرتجل)، as in دِمَشْقُ، or borrowed (منقول)، as in مَدِينَةُ حَلَبَ، which was a past tense form, and then borrowed and made a proper noun. As for the compound proper name, it can be either in *iqāfa* form (عَبْدُ اللَّهِ)، or as a combination of two words into a single concept (مزجي)، for example، بَعْلَبَكْ (the name of an ancient city in Lebanon)²⁴ in the original there were two words بَعْلُ and بَكْ، or predicative (إسنادي)، such as عَاقِبِيهَا (name of a valley near Tripoli, the capital of Libya). The author concludes the chapter with an explanation of *laqab* (اللقب) and *kunya* (الكنية).²⁵

One of the first grammar topics that students learn in Arabic lessons is demonstrative pronouns (أسماء الإشارة). However, what Ibn Farhāt writes on this topic is quite different from what is given in domestic textbooks. Consider this passage:

Demonstrative pronouns are called “indefinite” (المبهم)، since they indicate the subject with a definite indication (إشارة محسوسة إليه). Pronouns come in three types: singular, dual, and plural. Each of them has either a masculine or feminine form. The masculine singular [form] is لَآ and there are several feminine [forms]: ذَ، تَ، تِ، نِ. In the dual number, the masculine pronoun [has the form] in the nominative case, بَان in the genitive and the accusative case, بَانِ [As for] the feminine gender, [it has the form] in the nominative case بَان in the genitive and accusative cases بَانِ. The plural [form] أُولَاءَ [is used] for both masculine and feminine genders. Note (التنبيه): You can add هَا to the beginning of [the above] pronouns, such as هَؤُلَاءَ. Demonstrative pronouns [are divided into those used] for close, middle and far distance. For the masculine pronoun of close distance [used] هَذَا، for the middle gender هَذَا and for the distant ذَلِكَ. Close feminine pronouns [have the forms] هَذِهِ، هَاتِي، هَذِي، for the middle gender هَاتِي and for the distant تِلْكَ. In the dual number, masculine pronouns of close distance in the nominative case are expressed as بَان [while] middle and long distance in the accusative and genitive cases as بَانِ. The feminine pronouns of close, middle and long distance in the dual number in the nominative case [have the

¹⁹ Baḥṭ al-maṭālib, L. 59^a.

²⁰ Ibid.

²¹ Ibid., L. 60^a.

²² Ibid.

²³ Baḥṭ al-maṭālib, L. 60^a.

²⁴ For more details see: Ba'albik. <https://ar.wikipedia.org/wiki/>

²⁵ Baḥṭ al-maṭālib, 60^b-61^a.



form] بُنَانٌ and in the accusative and genitive cases بُنَيْنٌ [As for] the plural, [for forms of] masculine and feminine pronouns of close distance [uses] هُوَ لَأَنَّ، and for middle and long-distance أُولَئِكَ [...]]²⁶

As you know, our textbooks do not highlight middle-distance demonstrative pronouns, but are limited to only near- and far-distance pronouns.²⁷

In the next order, Ibn Farhāt dwells on the following concept, which is also considered in a certain state and these are relative pronouns (اسم الموصول). He begins his chapter with Ibn al-Hājib, who argues that relative pronouns (الموصول) acquire meaning (يتم) precisely thanks to the attributive clause (الصلة) and the “reflexive pronoun” (العائد).²⁸

Further, the author, continuing the topic, notes that relative pronouns are special (خاص), which include أَلَّذِي and أَلَّتِي, as well as general (مشترك), which include مَنْ، مَا، أَيُّ.²⁹

Moreover, he adds that relative pronouns are divided into nominal (اسمي) and partial (حرفي). Speaking about the difference between them, Ibn Farhāt notes that nominal ones begin with special and general relative pronouns (see above) and which in turn are divided into prepositional pronouns, such as جاء الذي قام أبوه and predicate, similar to a sentence (شبه الجملة), like جاء الذي عندك. While partials with conjunctions such as أَنْ، أَنْ do not require a “reflexive pronoun” such as بلغني أن تقوم.³⁰

In the next chapter, Ibn Farhāt examines the definite article al, which, according to the author, goes back to the general Semitic definite article هل. Here he notes the three main meanings of this article, where the first is the setting of a word from an indefinite state to a definite one, known to all of us. For example, الرَّجُلُ – الرَّجُلُ. Ibn Farhāt gives here an example from a Biblical topic, more precisely about Judah. Here's what he writes:

كقول البشير وعرفاه عند كسر الخبز.³¹

As Jesus said: “And you will know him when you break bread.”

The second meaning is a generalization of individual objects, in the singular as representatives of the entire genus or species (الجنس). Eg:

I like fruit (not just one fruit) on trees (not on a tree) -

يعجبني الثمر على الشجر³²

As for the third meaning of the definite article al, it is added to substantiated proper names to remind that they were originally adjectives (الصفة) or *masdar*. Like, خازن – الخازن. At the same time, the author notes the obligatory omission of the tanvin when adding the definite article al to a word in an indefinite state.³³

Next, the author talks about the first term of the conjugate state (المضاف). Consider what he writes about this:

Each name in an indefinite state (تكررة) when added to one of the above categories of a definite state (المعارف) becomes in a definite state (معرفة). For example, if it is added to a fused pronoun, like غُلَامِي; to a proper name, as غُلَامُ بَطْرُسَ; to a demonstrative pronoun, like هَذَا غُلَامٌ; to a relative name, like الغُلَامُ الَّذِي قَامَ أَبُوهُ; with a name defined with the definite article al (ال), as غُلَامُ الرَّجُلِ; to the first term of the conjugate state (المضاف) in the indeterminate state (تكررة), as ائِنَّ غُلَامُ رَبِّي، ائِنَّ غُلَامِي، etc. [...]]³⁴

Ibn Farhāt completes the topic of definiteness by explaining the name in an indefinite state, after the particle of address (النداء), which he explains by saying that when addressed to a specific person, it becomes definite (معرفة) as a proper name (العلم). As for example, يَا رَجُلُ³⁵

At this point, one cannot fail to note the style and language of Ibn Farhāt in compiling his work. It should be noted that his perfect command of the Arabic language, creative activity in poetry, as well as his translation of works into Arabic are not demonstrated in

²⁶ Baḥṭ al-maṭālib, L. 60^a.

²⁷ To find souser

²⁸ Baḥṭ al-maṭālib, L. 61^b.

²⁹ Ibid., L. 61^b-62^a.

³⁰ Ibid., L. 62.

³¹ Ibid., L. 63^a.

³² Baḥṭ al-maṭālib, L. 63^a.

³³ Ibid.

³⁴ Ibid., L. 63.

³⁵ Ibid.



he explains the grammatical topic closer to the European style. For example, compare two passages from *al-Kāfiyya fi fl-nahw* of Ibn al-Hājib 2and *Baḥṭ al-maṭālib*. Let's start with *al-Kāfiyya*:

The subject of a nominal sentence (المبتدأ) is a name free (المجرد) from control words (العوامل اللفظية), has with it a predicate (مسنداً إليه) or an adjective located after the negation particle, the interrogative particle أ. Mubtada, if it is "explicit", is placed in the nominative case. For example: زَيْدٌ قَائِمٌ، مَا قَائِمٌ زَيْدَانٌ، أَقَائِمٌ زَيْدَانٌ. If [adjective] agrees (طابقت) with [name] in singular (مفرداً), then two options (الأمران) are allowed (جاز). The predicate of a nominal sentence (الخبر) is [name] free (المجرد), supported (المسند به), different (المغاير) from the mentioned qualities (الصفة المذكورة). As a rule, mubtada precedes khabar, but [there are times] when it is possible to place khabar before mubtada. [For example]: فِي دَارِهِ زَيْدٌ. [However], not allowed (امتنع) [next option]: صَاحِبِهَا فِي الدَّارِ.⁴⁵

And here is an excerpt on the same topic from *Baḥṭ al-maṭālib*:

The subject of a nominal sentence (المبتدأ) is a name in the nominative case (المرفوع) free (المجرد) from control words (العوامل اللفظية) for predication (للابتناد). The predicate of a nominal sentence (الخبر) is a name in the nominative case, [acting as] a "support" (المسند) for the mubtad. Mubtada [stands] in the nominative case, [so] the sentence begins with it, and khabar [is expressed] in the nominative case, [because] mubtada [stands] in the nominative case. For example: Jesus is a faster (يسوع صائم). [Here] Jesus is the subject, and the fasting man is the predicate. Mubtada [is divided] into two types: [expressed by a name] – "explicit" (ظاهر), as we gave the example above, and [expressed] by a personal pronoun (مضمر منفصل), as for example: I am a believer (أنا مؤمن). Khabar must agree with the mubtada in number and gender, since it is part of the mubtada.⁴⁶

Often Ibn Farhāt sheds light on the reason for naming terms in one way or another. So, for example, he writes the following: *Verbs of the "heart" (أفعال القلوب) are called so because most of them (أغلبها) [mean] doubt (الشك), confidence (اليقين) associated with the heart (القلب).⁴⁷*

CONCLUSIONS

Thus, summing up the above, it can be argued that *Baḥṭ al-maṭālib* is the totality of Ibn Farhat's many years of pedagogical activity, his multifaceted creativity, and translation activities, which results in the method of composing a grammatical essay.

Ibn Farhāt, having thoroughly studied earlier sources, tried to compose the work in a more systematic and orderly form, which traces the European method of compiling or, in other words, designing books. It is undeniable that Ibn Farhāt mainly pursued the goal of conveying to the reader the complex material of the grammar of the Arabic language, rather than demonstrating his knowledge and skills in this area.

The success of *Baḥṭ al-maṭālib* was also closely related to the style, accessible language of Ibn Farhat and his methodological approach, which was expressed in the ability to conduct a conversation with the reader, clarify points, summarizing the grammatical material covered, and most importantly, when compiling his book, the author thought about the reader, about ways of conveying material to the latter, without special demonstrations of one's skills in poetry and recitation in Arabic.

REFERENCES

1. أقرال السلف في أهمية النحو. <https://trends.alnfae.net/e-225780-1>
2. Germah Farhat. *Baḥṭ al-maṭālib wa ḥass al-talib*. A copy of manuscript in The National Library of Israel, in Jerusalem. Inv. No 397. Available at: [https://www.nli.org.il/ar/manuscripts/NNL_ALEPH003366587/NLI#%\\$FL144668385](https://www.nli.org.il/ar/manuscripts/NNL_ALEPH003366587/NLI#%$FL144668385).
3. مطالب في بحث المطالب. المشرق 23 (1900) جبرجيس مناش.
4. جرمانوس فرهاد. حياته وأثاره. نهاد رزوق.
5. Kristen Brustad, "Jirmānūs Jibrīl Farḥāt," in *Essays in Arabic Literary Biography: 1350–1850*, eds. Joseph E. Lowry and Devin J. Stewart (Wiesbaden: Harrassowitz, 2009), 246.
6. Serikov N. (2020) "Maronitskii pisatel' Gavriil German Farkhat (1670–1732) i ego popytki okliuchenii sochinenii khristianskikh arabskikh avtorov v virtual'nyi katalog" arabskoi musul'manskoj literatury". // *Orientalistica*, 2020, no. 3. - S. 143–159. https://www.orientalistica.ru/jour/article/view/200?locale=ru_RU
7. Rossella De Luca. *The Engagement of Nineteenth-Century Scholars with Jirmānūs Farḥāt's Baḥṭ al-Maṭālib: An Early Modern Textbook for Ottoman Schools*. *Philological encounters*. 2021. P. 470–503.
8. Manuel CAPOMACCIO. *Tashil al-sarf wa nahw in the 18th- century Syriac and Arabic grammars: the cases of Joserhus Simonius Assemani and Girmanus Farhat*. *Parole de l'Orient* 47, 2021. P. 263–277.

⁴⁵ كافية في علم النحو والشافية في علمي التصريف والخط. تأليف ابن الحاجب. القاهرة. 2014 م. ص. 15.

⁴⁶ *Baḥṭ al-maṭālib*, L. 136.

⁴⁷ *Ibid.*, L. 141^a.



9. *Xalidov. A.B. (1985) Arabskie rukopisi i arabskaya rukopisnaya traditsiya. M. «Nauka». P. 304.*
10. *2014 م. القاهرة. بتأليف ابن الحاجب. كافية في علم النحو والشافية في علمي التصريف والخط.*
11. *Ba'albik. <https://ar.wikipedia.org/wiki/>*
12. *Ugli A. Z. Z., Farxodjonova N. Alikhantura Soguniy Role in State Administration in East Turkestan //Journal of Modern Islamic Studies and Civilization. – 2024. – T. 2. – №. 02. – C. 128-132.*
13. *Zokirjonugli Z. A. Approaches to studying the scientific heritage of Alikhantora Soguni //Asian Journal of Multidimensional Research. – 2022. – T. 1*
14. *Zokirjonugli Z. A. APPROACHES TO STUDYING THE SCIENTIFIC HERITAGE OF ALIKHANTORA SOGUNI.*
15. *Mukhamedov N. Khoja Ahrar-peace and consent between people //ISJ Theoretical & Applied Science, 01 (117). – 2023. – C. 378-383.*
16. *Mukhamedov N. Activities of scholars of islamic law (fuqaha) from shash oasis in scientific centers of the region //The Light of Islam. – 2020. – T. 2020. – №. 3. – C. 4-15.*
17. *Mukhamedov N., Turambetov N. Medieval Scientists of the oasis Shash and their Contribution to Islamic Civilization //The American Journal of Social Science and Education Innovations. – 2020. – T. 2. – №. 08. – C. 137-143.*
18. *Mukhamedov N. Activities Of Hadith Scholars Of Shosh (Tashkent) In Marv And Region Scientific Centers //Turkish Online Journal of Qualitative Inquiry. – 2021. – T. 12. – №. 6.*
19. *Зоҳидов Қ. Т. АБУ ЮСУФНИНГ “КИТАБ АЛ-ХАРОЖ” АСАРИ ИСЛОМ ИҚТИСОДИЁТИ ТАРИХИНИ ЎРГАНИШДА МУҲИМ МАНБА //Наука и технология в современном мире. – 2022. – Т. 1. – №. 6.*
20. *Зоҳидов Қ. Т. ОГ БОЛЬШАКОВНИНГ “ХАЛИФАЛИК ТАРИХИ (ИСТОРИЯ ХАЛИФАТА)” МОНОГРАФИЯСИ ИЛК АРАБ-МУСУЛМОН ДАВЛАТИ ТАРИХИ БЎЙИЧА ЙИРИК ТАДҚИҚОТ //RESEARCH AND EDUCATION. – 2023. – Т. 2. – №. 5.*
21. *Зоҳидов Қ. Т. ИЛК АРАБ-МУСУЛМОН ДАВЛАТ БОШҚАРУВИДА РАҲБАРЛИК ТИТУЛЛАРИ //Scientific progress. – 2023. – Т. 4. – №. 2. – C. 173-182.*
22. *Islomov Z. The role of the international Islamic academy of Uzbekistan in the development of Islamic studies //The Light of Islam. – 2019. – T. 2019. – №. 1. – C. 1.*
23. *Islomov Z. Source studies analysis of manuscripts of “muqaddimatu-ladab” in foreign archival funds //The Light of Islam. – 2019. – T. 2019. – №. 4. – C. 41.*
24. *Islamov Z. et al. WRITING DOWN OF HADITHS IN THE VII-VIII CENTURIES: APPROACHES AND METHODS //PSYCHOLOGY AND EDUCATION. – 2021. – T. 58. – №. 1. – C. 5536-5545.*