Al-Bustānī's Approach to the Arabic Language: From Theory to Practice

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Abstract

Buṭrus al-Bustānī (1819–1883) was one of the leading figures of the Nahḍa *period. In most studies on the* Nahḍa*, his activities, work and projects are seen as having made an important contribution to the revival of the Arabic language by transforming it to meet the needs of modern times. Although his lexical contribution has been researched there is no comprehensive research on his grammatical contribution to the Arabic language. This article shows that al-Bustānī's Encyclopedia reflects a conservative approach toward grammar in that he confined himself to abridging the grammatical rules enshrined by traditional grammarians. However, he took a liberal and reformist approach to the lexicon that drew on both classical and Western sources.*

Keywords: Buṭrus al-Bustānī; *Nahḍa*; *Dāʾirat al-Maʿārif*; Arabic Lexicon Arabic Grammar

1. Introduction

The Arabic word *Nahḍa*, a noun derived from the root *n-h-ḍ*, literally means "rise", "revival" or "awakening". It refers to the revival/renaissance of Arabic language and culture, especially in Egypt and Greater Syria, under growing Western influence during the ninteenth century and the early decades of the twentieth century.[1] It is also known as the period of transformation into what the Arab intellectuals of the period termed a civilised/modern society (*mutamaddin*).

One of the leading figures of the *Nahḍa* period was Buṭrus al-Bustānī (1819–1883), an intellectual, writer, educator, journalist, linguist, lexicographer, translator and encyclopaedist. Al-Bustānī studied at ʿAyn Warqa College from 1830–1840 where he took Arabic, Syriac, Latin, Italian and English. After graduating in 1840, and due to the difficulties caused by the departure of Bashīr II, the Amīr of Mount Lebanon, and the withdrawal of Egyptian troops from the region, he moved to Beirut where he lived for the next 43 years. In Beirut

[1]D. Glaß, "Creating a modern standard language from medieval tradition: The nahda and the Arabic academies", in *The Semitic Languages, An International Handbook*, (ed.) St. Weniger in collaboration with G. Khan, M. Streck and J. Watson (Berlin and New York, 2012), p. 836.

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he taught American missionaries Arabic and gradually formed close relationships with them, which eventually contributed to his conversion to Protestantism.[2]

In the late 1840s, al-Bustānī was appointed official dragoman of the American Consulate in Beirut, a position he held until he passed it on to his son Salīm in 1862. During this time, he studied European and Semitic languages and in the end was proficient in nine. In 1848 he and another prominent intellectual of the *Nahḍa*, Nāṣīf al-Yāzijī, helped the American missionaries Smith and Dr Cornelius Van Dyck to translate the Bible into Arabic.[3] Around 1857, al-Bustānī gradually detached himself from his work with the American mission and started to publicly express the need for an Arab identity based on a sense of shared culture and language. He believed that education and the Arabic language were the main vehicles to achieving Arab identity/culture and to rekindling the magnificence of the Arabic heritage.

In February 1859 in his well-known lecture which is considered to herald the start of the *Nahḍa* period, *Khuṭba fī Ādāb al-ʿArab* ("Lecture/Speech on the Arab Culture"), he publicly appealed for the revival of Arabic language, literature and culture. In the coming years he called upon Arabs to work for a modern and civilised (*mutamaddin*) Arab society by adapting European political, educational and social values in a selective manner, while responding to the needs of their own society and local culture. He emphasizes that this modern Arabic society will be achieved not only by reforming its language but also by preserving its Arabic culture, heratige and virtues. Loyal to the Ottoman Empire, he was troubled by the repeated civil wars in the Syrian region. After the civil war in Mount Lebanon and Damascus in 1860 he called for Syrian *waṭaniyya* (patriotism) with Arabic culture and heritage at its core. He felt that the *Tanẓīmāt* period (the Ottoman reforms, 1839–76) and the idea of Ottomanism were the best political framework to achieve this Syrian-Arab identity. He believed that a pre-national cultural identity would transcend the sectarian and religious differences in the region.[4]

In the 1870s he became increasingly involved in journalism and published several journals such as al-*Jinān* and *Junayn*a. In his life-long efforts to revive the Arabic language, culture and literature, he was the first to compile a modern Arabic dictionary *Muḥīṭ al-Muḥīṭ* ("The Ocean of Oceans") which he completed in 1869, as well as an abridged version called *Quṭūr al-Muḥīṭ* for schools in the region, but he was also the first to write a modern Arabic encyclopedia *Dāʾirat al-Maʿārif* (literally, "The Knowledge Circle").[5]

[2]Jurjī Zaydān, "Buṭrus al-Bustānī aḥad arkān al-Nahḍa al-akhīra fī bilād al-Shām", *al-Hilāl* 4 (1895), pp. 363, 362–367. Cf. Anonymous, "al-Marḥūm al-muʿallim Buṭrus al-Bustānī", *al-Muqtaṭaf* 8 (1883), pp. 1–7; ʿUmar Riḍā al-Kaḥḥāla, *Muʿjam al-muʾallifīn. Tarājim muṣannifī al-kutub al-ʿarabiyya* (Damascus, 1957), Vol. 3, pp. 48–49; D. Glaß, "Butrus al-Bustānī (1819-–883) als Enzyklopädiker der Arabischen Renaissance", in *Studien zur Semitistik und Arabistik, Festschrift für Hartmut Bobzin zum 60. Geburtstag*, (eds.) O. Jastrow, Sh. Talay and H. Hafenrichter (Wiesbaden, 2008), p.108.

[3]Jurjī Zaydān, *Tarājim mashāhīr al-sharq fī l-qarn al-tāsiʿ ʿashar* (Cairo, 1923), Vol. 2, pp. 27–32. Cf. Glaß, Butrus al-Bustānī (1819–1883) als Enzyklopädiker, p. 109.

[4]F. Zachs, *The Making of a Syrian Identity: Intellectuals and Merchants in Nineteenth Century Beirut* (Leiden and Boston, 2005), pp. 145–148; F. Zachs, "Toward a proto-nationalist concept of Syria? Revisiting the american presbyterian missionaries in the nineteenth-century Levant," *Die Welt des Islams* 41 (2001), pp. 145–173.

[5]For more details see, B. Abu-Manneh, "The Christians between Ottomanism and syrian nationalism. The ideas of Butrus al-Bustani", *IJMES* 11 (1980), pp. 287–304; Mārūn ʿAbbūd, *Ruwwād al-nahḍa al-ḥadītha* (Beirut 1966), pp. 204–10; Yūsuf Asʿad Dāghir, *Maṣādir al-dirāsa al-adabiyya* (Beirut 2000), pp. 281–285; Khayr al-Dīn al-Ziriklī, *al-Aʿlām: Qāmūs tarājim li-ashhar al-rijāl wa-l-nisāʾ min al-ʿarab wa-l-mutaʿarribīn wa-l-mustashriqīn* (Cairo 1954), pp. 3–31; Fīlīb dī Ṭarrāzī, *Taʾrīkh al-ṣihāfa al-ʿarabiyya* (Beirut, 1913–24), Vol. 1, pp. 89–92, Vol. 2, pp. 68–70, pp. 159–168; Abdul Latif Tibawi, "The american missionaries in Beirut and Butrus al-Bustani", *St Antony's Papers, MEA* 16 (1963), pp. 137–182; Glaß, Butrus al-Bustānī (1819–1883) als Enzyklopädiker, pp. 111–112.

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In most studies on the *Nahḍa*, al-Bustānī's activities, work and projects are considered to have made an important contribution to the revival of the Arabic language by transforming it to meet the needs of modern times.[6] Al-Bustānī was not the only intellectual to work toward this goal. In the nineteenth century other prominent intellectuals such as Fāris al-Shidyāq (died c. 1890) and Nāṣīf al-Yāzijī (1800–1871) made contributions to this effort and al-Bustānī shared certain ideas with many first-generation writers of the Arabic revival. However, al-Bustānī's work was more comprehensive and better disseminated these same ideas than his contemporaries.[7] Both al-Shidyāq and al-Yāzijī wrote grammar books[8] and took an interest in lexicography. These books are not very different from those of al-Bustānī because they also deal with morphologhy and syntax, and as al-Shidyāq writes in the introduction to his book, his aim was to provide a helpful tool that would simplify grammatical rules. However, he also states that he draws on traditional grammarians. Hence, like al-Bustānī he simply eliminates details but keeps the core of the explanation provided by these grammarians. Despite this similarity this article centres on al-Bustānī because of his scholary endeavour to promote his ideas in a more methodical manner than other intellectuals of his time. He is one of the few scholars who wrote an encyclopedia to synthesize advances in the linguistic, lexcical and scientific fields. His goal was to find a way to express his new ideas and values while preserving the Arabic language and its cultural heritage.[9] His Encyclopedia, *Dāʾirat al-Maʿārif*, is the outcome since it assembles a wealth of information and makes it available to intellectuals and common people as well who wanted to use the Arabic language and adapt to the modern world.

The first volume of the Encyclopedia *Dāʾirat al-Maʿārif* appeared in 1876. Al-Bustānī died in 1883 while writing the sixth volume. It then became a family project, and his son Salīm edited two other volumes. After Salīm's death, two of his younger sons, Nasīb and Najīb (1862–1919) along with another member of the family, Sulaymān al-Bustānī (1856–1925) continued the Encyclopedia. Eleven volumes were eventually written but the Encyclopedia was never completed.[10]

2. Overview of *Dāʾirat al-Maʿārif*

Before introducing al-Bustānī's Encyclopedia and to better grasp the difference between classical and modern dictionaries and encyclopedias, we begin with a brief overview of

[6]See for example, A. Hourani, *Arabic Thought in the Liberal Age, 1798–1939* (London, 1970), pp. 90–102; J. W. Jandora, "Butrus al-Bustani, Arab consciousness and Arabic revival", *MW* 74 (1984), pp. 71–84; S. P. Sheehi, "Inscribing the Arab self: Buṭrus al-Bustānī and paradigms of subjective reform", *British Journal of Middle Eastern Studies* 27/1 (2000), pp. 7–24.

[7]Jandora, Butrus al-Bustani, Arab consciousness and Arabic revival, p. 72–73, 78.

[8]Al-Yāzijī wrote *Faṣl al-khiṭāb fī uṣūl lughat al-iʿrāb* which was probably first printed in 1889. Al-Shidyāq published a grammar book which was first printed in 1872 entitled *Ghunyat al-ṭālib wa-munyat* al-*rāghib fī l-ṣarf wa-l-naḥw*.

[9]Jandora, Butrus al-Bustani, Arab consciousness and Arabic revival, p. 78.

[10]Hourani, *Arabic Thought in the Liberal Age,* pp. 164–173. Cf. A. Hourani, "Bustaniʿs Encyclopaedia", *Journal of Islamic Studies* 1 (1991), p. 111; D. Glaß "Enzyklopädien der Nahda – Strategien der Wissenspräsentation in der Arabischen Moderneä", in *Jahrbuch des Simon-Dubnow-Instituts (JBDI)*, (ed.) D. Diner (Göttingen, 2010), pp. 330–331; Glaß, Butrus al-Bustānī (1819–1883) als Enzyklopädiker, pp. 114–115.

Volume 7, published in 1883, carried the announcement of Buṭrus al-Bustānī's death. His son Salīm, who had been his assistant from the beginning, was supposed to continue as editor, but his death was announced in the eighth volume, which appeared in 1884. Al-Bustānī's two younger sons together with Sulaymān al-Bustānī published Volume 9 in 1887. Then, after a long delay, Volume 10 came out in 1898 and Volume 11 in 1900. The eleventh volume was the last to appear; it brought the encyclopedia to the letter *ʿayn*.

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the development of Arabic lexicography (dictionaries and encyclopedias) in the Arab world. The most intriguing question as regards the evolution of Arabic dictionaries is how entries were arranged. There are three types of dictionary arrangement. The first is al-Khalīl's method. Al-Khalīl (d. 110-170/718-786) entitled his lexicon *Kitāb al-ʿAyn* (the Book of the Letter ʿAyn), which was named after the letter of the alphabet with which the work starts. Al-Khalīl introduced the phonetic order of the alphabet, a system that was unknown to Arabic philological tradition up to then, and is based on the different articulations of consonant phonemes. The phonetic model was adopted by several lexicographers such as Ibn Durayd (223-323/837-934).

The second arrangement is by rhyme which was used systematically by al- Jawharī (d. 393/1003). In his *Tāj al-Lugha wa-Ṣiḥāḥ al-ʿArabiyya* ("The Crown of the Arabic Language and its Correctness") the sections are arranged according to the last letter of the root form. Ibn Manẓūr (630-711/1232-1311) was perhaps the best known successor of al-Jawharī. The third and most contemporary arrangement is alphabetical order which was used by al-Zamakhsharī (467-538/1074-1144) in his *Asās al-Balāgha* ("The Basis of Rhetoric"). Alphabetical order became the method of choice in the nineteenth century, as shown below.[11] According to Pellat (2012) "In the sense of a work dealing with all the sciences and arts, the idea of an encyclopaedia was not expressed in Classical Arabic, and it was not until the nineteenth century that the expression *dāʾirat al-maʿārif*" "circle of items of knowledge" of items of knowledge" was coined, corresponding approximately to the etymological meaning of the word current in Western languages, and not until the twentieth that a neologism, *mawsūʿa*, emerged, which contains an idea of breadth, of wide coverage".[12]

Nevertheless, Pellat also notes that encyclopedic writing in the Muslim world was composed from the third/ninth and the fourth/tenth centuries onward. One key work is *Kitāb al-Ḥayawān* (The Book of Animals) by al-Jāḥiẓ (d. 255/868-9), which is far from being a zoological dictionary. It differs considerably from *ʿAjāʾib al-Makhlūqāt* ("The Wonders of Creation") by al-Qazwīnī (600-682/1203-1283), which contains an alphabetical series of notices concerning animals in the section on the description of the universe dealing with terrestrial matters. *Ḥayāt al-Ḥayawān al-Kubrā* ("The Comprehensive Book of Animal Life") of al-Damīrī (742-808/1341-1405) is a true zoological encyclopaedia adhering to the author's alphabetical classification. It is striking for the division of the entries into philological remarks and descriptions of the animal. Ibn Qutayba (d. 276/889) *Adab al-Kātib* ("Manual for Secretary") classifies knowledge into philological disciplines, applied sciences, techniques of public works, principles of jurisprudence, history and ethics. Al-Fārābī (d. 339/950) covers human knowledge in a rich and diverse work outside of Islam and follows a classification of the sciences that was well-known in the Western Middle Ages.

In the medieval era, al-Nuwayrī (677-732/1279-1332) compiled *Nihāyat al-ʿArab fī Funūn al-Adab* ("The Aim of the Intelligent in the Arat of Literature") that purportedly contains all

[11]A. Sanni, "The Arabic science of lexicography: State of art", Islamic Studies 31(1992), pp. 146–155. Cf. J. Haywood, *Arabic Lexicography*, (Leiden, 1960). pp. 19, 41, 77–81, 90.

[12]Ch. Pellat, Ž, Vesel, and E. van Donzel, "Mawsūʿa", in *Encyclopaedia of Islam*, Second Edition, (ed.) Bearman, Th. Bianquis, C. E. Bosworth, E. van Donzel, W. P. Heinrichs, (Brill, 2012). https://referenceworks.brillonline.com/enries/encyclopaedia-ofislam-2/mawsua

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the information a *kātib* taking on important responsibilities would need to possess: cosmography, zoology, botany, ethics and history. Finally, al-Qalqashandī (d. 821/1418) produced an encyclopedia called *Ṣubḥ al-Aʿshā* ("The Dawning Light for the Blind"). Thus Arab lexicography developed constantly throughout the centuries. However, the first attempt to produce an encyclopedia enabling its readers to adapt to modern scientific progress was only made by Buṭrus al-Bustānī in the second half of the nineteenth century. This Encyclopedia was *Dāʾirat al-Maʿārif*.

In the introduction to the Encyclopedia,[13] al-Bustānī states that the needs of nations have changed and that a range of responses should be put into practice to adapt to modern times.[14] One of these is an encyclopedia, which is a source of knowledge (both cultural and linguistic) in various fields that nations need for their development, such as agriculture, industry, commerce, science and technology. Like other intellectuals of the *Nahḍa* he believed that an encyclopedia was a wellspring of cultural richness and that its readers could acquire the foundational principles of politics, law and justice which would thus serve to educate the people. He believed it would also ameliorate the character and habits of individuals as well as the nation as a whole. Al-Bustānī saw a direct connection between the revival of Arabic language and culture and the transformation of Arab society into a civilised modern society. He argued that the West had developed encyclopedias and dictionaries to encourage the process of modernisation[15] and that it was time for the Arabic people (*ahl al-ʿarabiyya*) to recognise the merits of this literary genre.

Al-Bustānī's Encyclopedia includes entries from eight different fields: (1) theology and philosophy (2) political science/law (3) history and geography, Greek archeology and mythology (4) mathematics including algebra and engineering (5) the physical sciences such as chemistry and astronomy (6) the natural sciences such as botany, medicine, natural resources, and natural phenomena (7) language and literature including rhetoric, poetry, and composition (8) arts and technologies including architecture, music, agriculture, hunting, production of natural resources, publishing, printing, commerce, etc.[16] The overarching aim was to be a general work both scholars and the less educated could refer to, and serve as a compendium of Arabic and Western culture. Al-Bustānī acknowledged that he encountered considerable difficulties in collecting information about the people, places and terminology used in his encyclopedia and noted that he mainly drew on Western encyclopedias.

Al-Bustānī arranged the entries alphabetically, which he believed would be more intuitive to the reader.[17] As it was mentioned previously in medieval dictionaries such as Ibn Manẓūr's (630–711/1311–1232) *Lisān al-ʿArab* or al-Fīrūzābādī's (726–817/1326–1414), *al-Qamūs al-Muḥīṭ*, on which al-Bustānī relied in his work (see Section 4), used a rhyming

[13]Buṭrus al-Bustānī, *Dāʾirat al-Maʿārif* (Beirut, 1876–1883), vol. 1, pp. 2–8.

[14]See: Hourani, *Bustani's Encyclopaedia*, p. 116.

[15]For more information on these Western encyclopedias see: Glaß, Buṭrus al-Bustānī (1819–1883) als Enzyklopädiker, pp. 120–121.

[16]See: Glaß, Butrus al-Bustānī (1819–1883) als Enzyklopädiker, pp. 127–128.

[17]See: Hourani, Butrus al-Bustānī (1819–1883) als Enzyklopädiker, p. 116; Fāyiz ʿIlm al-Dīn al-Qays, *Athar al-muʿallim Buṭrus al-Bustānī fī n-nahḍa fī Lubnān* (Beirut, 2005), pp. 150–151; Glaß, Enzyklopädien der Nahda – Strategien der Wissenspräsentation in der Arabischen Moderneä, p. 345.

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order based on the final letters and not the initials.[18] Al-Shidyāq another prominent intellectual of the *Nahḍa*, was also in favour of dropping the rhyming order and replacing it with the normal alphabetical order.[19] For instance, in al-Bustānī's *Dāʾirat al-Maʿārif*, he writes the word *ibn* "son", which in the classical dictionary appeared under the root *bnw*, under the letter *alif* (or *hamza*).

At the end of the introduction al-Bustānī discusses the use and rules of transliteration, stating it serves to bridge between Arabic and European languages. For example, in writing names, places and people, such as أخينُعَم he uses the transliteration (Ahinoʿam). Translations are also provided; for instance the English "stadium" is listed next to the word إستادة whereas both the French translation "encre" and the English translation "ink" are listed in the entry for the word *ḥibr*.[20]

3. Al-Bustānī's View on the State of the Arabic Language

Al-Bustānī's perspective on the state of the Arabic language is reflected in his works. In his lecture *Khuṭba fī Ādāb al-ʿArab*,[21] he pointed out that Arabic is one of the most ancient languages in the world, as well as one of the most complete and distinguished; the language of Adam and Eve in their earthly paradise.[22] Despite revolutions and historical events, the Arabic language has been preserved from damage and division. In al-Bustānī's opinion its linguistic richness makes Arabic the first among other languages, living or dead. The spread of the language and the number of Arabic speakers have made it the world's key language. Even though Arabs tend to use European languages, the Qurʾān and the dissemination of Arabic writings will always preserve the strength of the Arabic language.

However, al-Bustānī also criticises the number of antiquated terms that appear in Arabic dictionaries. For example, the word *asad* "lion", in the classical field[23] has approximately 500 synonyms and there are roughly 1,000 words for *jamal* "camel". Al-Bustānī's position is that in modern times, there is no need for such a diversity since the camel is no longer the prime means of transportation. Thus, in spite of the lexical richness of the Arabic language, changes are still needed. Although European languages can compensate for lacunae in Arabic words, Arabic lexemes need to be adapted to incorporate contemporary meanings.

In his perspective, a dictionary or an encyclopedia can enable Arabic speakers to express themselves in their own language without relying on foreign languages or using spoken Arabic (i.e., Arabic dialects). Nevertheless, al-Bustānī also makes it clear that classical dictionaries are still essential and enriching. This suggests that al-Bustānī wanted to orient language

[18]J. Haywood, *Arabic Lexicography*, pp. 69, 71, 79–80. Cf. R. Baalbaki, *The Arabic Lexicographical Tradition* (Leiden and Boston, 2014), p. 57.

[19]Haywood, *Arabic Lexicography*, pp. 90–91, 109.

[20]See: Glaß, Enzyklopädien der Nahda – Strategien der Wissenspräsentation in der Arabischen Renaissance, p. 347.

[21]Buṭrus al-Bustānī, *al-Jamʿiyya al-suriyya li-l-ʿulūm wa-l-funūn* (Beirut, 1990), pp. 106–110, 114. For more on this lecture see: S. Sheehi, "Epistemography of the modern Arab subject: Al-Muʿallim Buṭrus Al-Bustānī's khutbah fī adab Al-ʿArab", *Public* 16 (1997), pp. 65–84.

[22]See: Bou Ali, "Buṭrus al-Bustānī and the shipwreck of the nation, in authoring the nahda: writing the Arabic 19th century", *special issue, Middle Eastern literatures* 16:3 (2013), pp. 266–281.

[23]See: I. Lázaro Durán, "La Léngua Árabe y su Reforma. La Visión de Buṭrus al-Bustānī y su Labor Linguística y Lexicográfica", *Miscelánea de Estudios Árabes y Hebraicos*, 34 (1985), p. 259.

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in a more instrumentalist direction that would focus on those definitions most relevant to modern life. However, he recognised that he could not ignore the richness of the language referenced in classical dictionaries.

He notes that linguistic reforms must include syntax and morphology. He underscores that methodologies of traditional grammarians are complicated and that the rules, the terminology, and the lengthy explanations detract from acquiring a grasp of the fundamental principles of Arabic grammar such that in his opinion no one can be said to truly dominate the Arabic language and its grammatical rules, which are primarily learned by rote.[24] Al-Bustānī's most virulent critique was that as as result, the Arabic language and other sciences are declining.

4. Objectives and Methodology

The next sections examine how al-Bustānī implemented his theory in practice, and the solutions he put forward to fight what he considered to be the decadence of the Arabic language. We elaborate on how he resolved the difficulties of the grammatical material and the methods he employed when coining lexical items.

The literature on this topic tends to relate only generally to al-Bustānī's work on the lexicon and to a lesser extent on his innovations in grammar. Lázaro Durán (1985) examined al-Bustānī's view of Arabic as reflected in his *Khuṭba fī Ādāb al-ʿArab*. He reviews al-Bustānīʿs grammatical and lexical work but does not elaborate on their content or possible contribution. Jandora (1984) states that most of al-Bustānī's works in the lexicography field were innovative in their concept and arrangement, without further explanation. Jandora mentions that al-Bustānī published the grammar book *Miftāḥ al-Miṣbāḥ*, but does not refer to its content. Glaß (2008, 2010, 2012) does not deal with grammar either, although she mentions that al-Bustānī (like other intellectuals) contributed to the development of the Arabic lexicon by borrowing words from European languages, the translation of foreign words and phrases, and the semantic extension of classical Arabic words. Patel (2010) noted that during the *Nahḍa* nearly all intellectuals took an active interest in Arabic and can be divided into "conservative reformists" such as al-Bustānī and "liberal reformists" such as al-Shidyāq.[25] The question remains as to whether al-Bustānī indeed can be regarded as a "conservative reformist" since it help assess whether al-Bustānī was successful in rendering the language more appropriate for the modern age.

We reviewed all the entries in the six volumes of *Dāʾirat al-Maʿārif*. In particular, we collected all the entries which we considered to relate to the Arabic language and classified them into two main groups: (a) grammar; (b) lexicon (we excluded words which are not technical terms, names of places or persons). In the analysis of the grammatical entries we first examined their content, which in our opinion partly relies on al-Bustānī's earlier grammar books *Miṣbāḥ al-Ṭālib fī Baḥth al-Maṭālib* (1854) and *Miftāḥ al-Miṣbāḥ fī l-Ṣarf wa-l-Naḥw*

[24]Lázaro Durán, La Léngua Árabe, p. 258; Abu Manneh, The Christians between ottomanisn and syrian nationalism, p. 291.

[25]A. Patel, "Language reform and controversy in the nahḍa: Al-Shartūnīʿs position as a grammarian in sahm", *Journal of Semitic Studies* 55 (2010), p. 509.

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(1862). These entries were then compared to works by traditional grammarians to shed light on the ways in which they contributed to the revival of Arabic.

In terms of the lexicon, the entries were compared to classical dictionaries such as *Lisān al-ʿArab* and *al-Qāmūs al-Muḥiṭ* by al-Fīrūzābādī, which are considered by Jandora[26] and Issa[27] as authorities on the classical meanings of words.[28] This comparison enabled us to differentiate between two types of entries: modern words that did not exist in Classical Arabic, and classical Arabic words which preserved their original meanings in al-Bustānī's time. This will serve to show that although al-Bustānī preserved the original definitions in classical dictionaries he historicised the terms to correspond to changes and technical innovations.

5. Reforms in Arabic Grammar?

There are 23 entries referring to grammatical terms in *Dāʾirat al-Maʿārif*. The syntactic terms are: *ittibāʿ* "(*lit*.) following", which according to al-Bustānīʿs definition can be also translated as "agreement/concord"; *ittisāʿ* "latitude" (see below); *ittiṣāl* "connectedness"; *ikhtiṣāṣ* "specification" (see below); *ishtighāl* " (*lit*.) "occupation" (see below); *ism* "noun"; *tābiʿ* "appositive"; *ikhtiṣār* "shortening"; *ibtidāʾ* "beginning"/*istiftāḥ* "beginning"/*istiʾnāf* "beginning (mostly of a new clause or sentence)", according to al-Bustānī the three terms are synonyms; *istithnāʾ* exception"; *istifhām* "interrogative"; *istiqbāl* "future tense"; *isnād* "the assignment of the predicate to the subject"; *ishāra* "demonstrative pronoun";*iḍāfa* "annexation"; *iʿrāb* "the declension of case endings".

The morphological terms are: *ishmām* "the pronunciation of *u* with the traces of *i*". *imāla* "pronunciations of *a* shaded toward *e*". The morphological terms are: *idghām* "assimilation"; *ishtiqāq* "deviation".

Al-Bustānī addressed those grammatical issues which in his opinion had the greatest practical value for ordinary language, and cut down on grammatical issues discussed by traditional grammarians. Two main methods characterise the grammatical entries written by al-Bustānī. The first is *ikhtiṣār* "shortening", where al-Bustānī simply quotes selective parts of the grammatical definitions provided by traditional grammarians. In some cases, he mentions the names of these grammarians and also refers to the grammatical differences between the school of Kūfa and the school of Baṣra. Here, three grammatical terms will be discussed to illustrat this method: *iḍāfa* "annexation"; *ikhtiṣāṣ* "specification" and *idghām* "assimilation". We first present al-Bustānīʿs definition and then indicate the similarities and differences between al-Bustānī and traditional grammarians. The second method is his use of the same examples provided by traditional grammarians, except for Qurʾānic or poetic verses. This method is illustrated below by the terms *ittisāʿ* "extent" and *ishtighāl* "occupation".

[26]Jandora, Butrus al-Bustani, Arab consciousness and Arabic revival, p. 77.

[27]R. Issa, "The Arabic language and Syro-Lebanese national identity searching in Buṭrus al-Bustānī's Muḥīṭ al-Muḥīṭ", *Journal of Semitic Studies* 62/2 (2017), p. 473.

[28]Cf. Muḥammad Sawāʿī, "Naẓra fī mawqif Aḥmad Fāris al-Shidyāq min taṭwīr al-maʿājim al-ʿarabiyya", *Bulletin D'Études Orientales* 53–54 (2002), p. 533; Eid Hamad Khrisha, Mohammad Ali Al-Maqableh and Khaled Mahmoud Asʿsud al-Mizeed, "Efforts of the Lebanese lexicographers in authoring and developing the Arabic lexicon", *International Journal of Business and Social Science* 4 (2013), pp. 90–91.

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A good example of the first methodology is the term *iḍāfa* "annexation" – a fundamental syntactic structure used in all discourse.[29] The entry begins with a short definition. Al-Bustānī explains that *iḍāfa* means the attribution of a noun to another noun, whereas a preposition should be reconstructed. For example, in *ghulamu zaydin* "the servant of Zayd", the underlying structure is *ghulamun li-zaydin* "a servant of Zayd". The *nomen rectum* (*al-muḍāf*) governs the *nomen regens* (*al-muḍāf ilayhi*) and causes it to always be in the genitive. Al-Bustānī then distinguishes between two types of annexation: *maʿnawiyya* "the logical annexation" which is also called *al-maḥḍa* "the real annexation" and *lafẓiyya* "the verbal annexation" which is called *ghayr maḥḍa* "improper annexation".[30] Proper annexation has a specific communicative value, which is to determine the noun which serves as the *muḍāf* by annexing a defined *muḍāf ilayhi*; e.g., *ghulamu zaydin* "the servant of Zayd". It can also specify/qualify the *muḍāf* by annexing to it an indefinite *muḍāf ʾilayhi*, e.g., *thawbu rajulin* "the clothes of the man". Al-Bustānī states that proper annexation must fulfil a number of criteria: an adjective cannot serve as *muḍāf*, and if the reconstructed preposition is *min* "of", it indicates that the *muḍāf ilayhi* is the genus or material of the *muḍāf*. For example, *khātimu dhahabin* "a golden ring" can reformulated as *khātimun min dhahabin* "a ring made of gold". The reformulated preposition can also be *fī* "in" when an adverb of place serves as *muḍāf ilayhi*, for example *raḥīlu ramaḍāna* "journey during Ramadan".

The second type is *al-iḍāfa al-lafẓiyya* "verbal annexation" where an adjective or a present participle functions as *muḍāf*. For example, the underlying structure of *ḍāribu zaydin* "The one who strikes Zayd" is *ḍāribun zaydan*, where the active participle governs the direct object. At the end of the entry, al-Bustānī mentions two additional types: *aṣ-ṣifa al-mushabbaha* "the adjective that acts like a verb", for example *al-ḥasanu l-wajhi* "The man whose face is handsome"; however, al-Bustānī does not elaborate further and refers the reader to grammar books for further details. He also mentions the annexation of numerals *(iḍāfat al-ʿadad)*, which is part of the *ʿadad* entry in the part of the Encyclopedia that was never completed.

A comparison of al-Bustānīʾs definition of annexation to grammarians' definitions shows that he cites the main features discussed by traditional grammarians and distinguishes between two types of annexation:[31] proper and improper.[32] However, he does not refer to issues mentioned by traditional grammarians such as:

(1) Grammarians refer to the literal meaning of the word *iḍāfa*. Suyūṭī[33] lists at least seven different meanings of this word, such as *iḍāfa* can mean *imāla* "inclining"; e.g., *ḍāfati sh-shamsu li-l-ghurūbi* "The sun sets in the West".[34] Sībawayhi[35] uses the term *iḍāfa* to

[29]Al-Bustānī, *Dāʾirat al-maʿārif*, Vol. 3, pp. 749–750.

[30]The translation of both terms is taken from W. Wright, *A Grammar of the Arabic Language*, 3rd revised edition by W. Robertson Smith and M. J. Goeje, (Cambridge, 1971), part III, p. 198.

[31]A similar example is the term *istithnāʾ* "exception" (Vol. 3, 379), where al-Bustānī explains its meaning briefly and then indicates that there are two types of *istithnāʾ*: *al-istithnāʾ al-muttaṣil* "the thing excepted *(al-mustathnā)* is joined to, or the same kind as, the general term (*al-mustathnā minhu*)" and *al-istithnāʾ al-munqatiʿ* "the exception is severed from, or wholly different in kind from the general term".

[32]See for example: Al-Anbārī, Abū al-Barakāt ʿAbd al-Raḥmān, *Asrār al-ʿarabiyya* (Beirut, 1957), pp. 269–270; Mubarrad Abū al-ʿAbbās Muḥammad Ibn Yazīd, *al-Muqtaḍab* (Beirut, 1994), Vol. 4, p. 136; Ibn al-Sarrāj, Ibn Abū Bakr al-Baghdādī, *al-Uṣūl fī l-naḥw* (Beirut, 1973), Vol. 2, pp. 5–6.

[33]as-Suyūṭī, Jalāl al-Dīn. n.d. *Hamʿ al-hawāmiʿ fī sharḥ jamʿ al-jawāmiʿ* (Beirut, 1989), Vol. 4, p. 236

[34]See: Y. Dror, "Annexation (*ʾiḍāfa*) in Arabic grammatical thought", *Journal Asiatique* 304/2(2016), p. 179.

[35]Sībawayhi, Abū Bishr ʿAmr Ibn ʿUthmān Ibn Qanbar, *al-Kitāb* (Cairo, 1988), Vol. 3, p. 335.

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mean *nisba* "relation", "attribution". Sībawayhi calls this *yāʾ an-nisba*, which relates a person to a city, or to a certain tribe *yāʾ al-iḍāfa*.

(2) Al-Bustānī explains the deletion of the *tanwīn* from the *muḍāf* as *takhfīf* "lightening". Grammarians,[36] however, explain it as *ittisāl* "connection", while adding that *tanwīn* denotes *infiṣāl* "separation"; i.e., the two components that compound the annexation are disconnected.

(3) Al-Bustānī does not refer to structures such as *wāḥidu/waḥīdu ummihi* "a single child of his mother". Though the *muḍāf ilayhi* is definite, the annexation is semantically indefinite.[37]

(4) In the encyclopedic entry al-Bustānī mentions briefly that *muḍāf ilayhi* is always in the genitive. In his grammar book *Miṣbāḥ al-Miftāḥ*[38] he explains that the original *muḍāf* was deleted and the *muḍāf ilayhi* took its syntactic position; e.g., *jāʾa rabbuka* "(*lit.*) Your Lord came" should be reconstructed as *jāʾa amru rabbika* "The command of your Lord came". The noun *amr* was deleted and *rabb* took its place, whereas the suffixed pronoun *-ka* is in the position of a noun in the genitive.

This is also mentioned by the grammarians, but Ibn Yaʿīsh[39] suggests that the preposition was deleted and that the *muḍāf ilayhi* replaces it.

(5) Al-Bustānī mentions briefly in *Miṣbāḥ al-Miftāḥ*[40] that the *muḍāf ilayhi* follows immediately after the *muḍāf*; however, in some cases a syntactic component is introduced between the components, for example *antum tārikū lī ṣāḥibi* "you are leaving to me my friend/owner". This issue is not mentioned in the encyclopedia entry. The separation between the *muḍāf* and the *muḍāf ilayhi* is a more complex issue among grammarians. Al-Anbārī's book *al-Inṣāf*[41] provides numerous examples showing the range of syntactic elements that can be inserted between the *muḍāf* and the *muḍāf ilayhi*.

(6) al-Bustānī does not refer in any of his works to the deletion of *muḍāf* or the *muḍāf ilayhi*.[42]

(7) It is inferred from al-Bustānī's definition in the entry that in annexation a noun is mostly annexed to another noun. In *Miṣbāḥ al-Miftāḥ*[43] he mentions briefly that sometimes a clause can serve as *muḍāf ilayhi*; e.g., *qumtu ḥīna qāma zaydun* "I stood up when Zayd stood up". The grammarians elaborate on the syntactic components which can serve as *muḍāf* such as a relative clause, a verbal noun, an active participle, the numbers three to ten, various adverbs *kull*; *ayy*; *baʿḍ*; *kilā* and *kiltā*; adjectives in the form of *afʿal*; *ḥasba*(*ka*) (and its related words) "is sufficient for you".[44] The syntactic components which can serve as *muḍāf ilayhi* are verbal clauses (see example below) under specific conditions.[45]

[36]See for example: Al-Anbārī, *Asrār al-ʿarabiyya*, p. 269.
[37]See: Suyūṭī, *Hamʿ al-hawāmiʿ*, Vol. 4, p. 270.
[38]Al-Bustānī, *Miṣbāḥ al-miftāḥ fī l-ṣarf wa-l-naḥw* (Beirut, 1876), p. 359.
[39]Ibn Yaʿīsh, Muwaffaq al-Dīn, *Sharḥ al-mufaṣṣal* (Beirut, 1994), Vol 3, p. 26.
[40]Al-Bustānī, *Miṣbāḥ al-miftāḥ*, p. 360.
[41]Al-Anbārī ʿAbd al-Raḥman Ibn Muḥammad, *al-Inṣāf fī masāʾil al-khilāf bayna al-naḥwiyyīna al-baṣriyyīna wa-l-kūfiyyīna* (Beirut, 1987), pp. 427–436.
[42]See for example: al-Astarābāḏī, Raḍī al-Dīn Muḥammad Ibn al-Ḥasan, *Sharḥ kāfiyat Ibn al-Ḥājib*, (Beirut, 1998), Vol. 2, pp. 286–287.
[43]Al-Bustānī, *Miṣbāḥ al-miftāḥ*, p. 357.
[44]See: Dror, Annexation, pp. 185–187.
[45]*Ibid.*, pp. 188–189.

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Another example is the term *ikhtiṣāṣ* "specification". This term does not appear in al-Bustānīʿs grammar book *Miftāḥ al-Miṣbāḥ*, but it does appear in his earlier book *Miṣbāḥ al-Ṭālib fī Baḥth al-Maṭālib* (1854). In the encyclopedia entry al-Bustānī[46] first refers to the meaning of this term in the rhetorical branch of *al-bayān*,[47] which is *al-qaṣr* "restriction", "limitation". However, no further information is given because as al-Bustānī noted, he intended to devote a specific entry to this term. As a grammatical term it means *qaṣru l-ḥukmi ʿalā baʿḍi afrādi l-jinsi* "the restriction of a specific character on some members of the same class". For example *anā afʿalu dhālika ayyuhā r-rajulu* "I will do it, O man" (meaning himself) and *naḥnu l-ʿaraba aqrā n-nāsi li-ḍ-ḍayfi* "we, the Arabs, the most hospitable"; namely the Arabs are specified by this character trait among all men and among all peoples. He then notes that *ikhtiṣāṣ yakūnu manqūlan ʿani n-nidāʾ aw ghayra manqūlin* "The specification is related to the vocative or not", as shown in the two examples above. Al-Bustānī also adds that there are various rules concerning *ikhtiṣāṣ*, which one can read in traditional grammar books. At the end he mentions the term *ikhtiṣāṣ an-nāʿit* "the specification of the qualifier"; for example, *jismun abyaḍu* "*white body* [*corpus albicans*]".

Although the most dominant feature in this entry is the brevity of the definition, the meaning of the term *ikhtiṣāṣ* remains incomprehensible. This is because al-Bustānī does not clarify the relationship between *ikhtiṣāṣ* and the vocative. It should be mentioned that the definition of this term in *Miṣbāḥ al-Ṭālib fī Baḥth al-Maṭālib*[48] is not much clearer. He says that *ikhtiṣāṣ* resembles the vocative in formulation but he does not explain how or why. He only says that *ikhtiṣāṣ* is distinguished from the vocative in three ways: (1) the specifying component is preceded by a component (such as a pronoun), (2) the specifying component must be definite, (3) A vocative particle never precedes *ikhtiṣāṣ*.

A comparison of al-Bustānī's entry to the grammarians' explanation shows that like the grammarians, he mentions the two structures *naḥnu l-ʿaraba aqrā n-nāsi li-ḍ-ḍayfi*, and *anā afʿalu dhālika ayyuhā r-rajulu*. However, he does not address the following issues:

(1) The structures mentioned above usually begin with a pronoun in the first or the second person followed by the specifying noun. The nouns that can be used and function as specifying nouns are: *banū fulān* "the sons of John Doe" (e.g., *banū dārimin* "the sons of *dārim*"), *maʿshar* + the noun (e.g., *maʿshar al-anbiyāʾ* "the band of prophets", *ahl al-bayt* "kinsfolk" (e.g., *salmānu minnā ahla al-bayti* "Salmān is one of us, the kinsfolk of the prophet") and *āl-fulān* "the household of John Doe".[49]
(2) The specifying noun must be a definite noun and cannot be a demonstrative pronoun, or more precisely *ism mubham* "ambiguous noun" or nouns that have a "vague signification", as for example *inni hādhā afʿalu kadhā wa-kadhā* "I, this one, will do this and that".[50]

[46]Al-Bustānī, *Dāʾirat al-maʿārif*, Vol. 2, p. 630.
[47]*Al-bayān* is a branch which covers rhetorical figures that contribute to the creation of a literary image. For the three main branches of rhetoric see: A. A. Hussein, *The Rhetorical Fabric of the Traditional Arabic Qaṣīda in the Formative Stages: A Comparative Study of the Rhetoric in Two Traditional Poems by ʿAlqama l-Faḥl and Bashshār b. Burd*, (Wiesbaden, 2015), pp. 1–9.
[48]Buṭrus al-Bustānī, *Miṣbāḥ al-ṭālib fī baḥth al-maṭālib* (Beirut, 1854), pp. 276–277.
[49]See: al-Astarābāḏī, *Sharḥ kāfiyat Ibn al-Ḥājib*, (Beirut, 1988), Vol. 2, p. 238.
[50]See: Y. Dror, "A definition of the term *ʾiltiṣāṣ*", *Journal of Oriental and African Studies*, 24 (2015), pp. 75–85.

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(3) Grammarians show that *ikhtiṣāṣ* and *nidāʾ* are connected since in both structures the specifying noun (*al-makhṣūṣ/al-mukhtaṣṣ*) and the addressed noun (*al-munādā*) are in the accusative case. However the specifying nouns in the structure of *ikhtiṣāṣ* are in the accusative case not because they are preceded (or should be preceded) by vocative particles, but simply because the verb that governs them is omitted just as it is omitted in vocative structures (see below no. 5).[51]

(4) *ikhtiṣāṣ* is used in Arabic to qualify a pronoun. For example, the pronoun *naḥnu* can have various meanings. By adding a specifying noun to this pronoun such as *maʿshar quraysh* "the tribe of Quraysh", the meaning the pronoun becomes clearer and more specified.[52]

(5) The specifying noun according to traditional Arab grammarians is in the accusative, because of the supposition of the elided verb *aʿnī* which governs the noun in the "we, the Arabs, the most hospitable", and should be analyzed as follows:

naḥnu = *mubtadaʿ* (subject)/ *l-ʿaraba* = *mafʿūl bihi* (direct object of a deleted verb)/ *aqrā n-nāsi li-ḍ-ḍayfi* = *khabar* (predicate).[53]

The third example is the term *idghām*, which in Arabic morphology denotes the insertion of one letter in another consonant (*idrāju ḥarfin fī ākhar*); namely assimilation. Al-Bustānī[54] mentions that the fundamental condition for assimilation is that the first letter must be vocalised by *sukūn* and the second is vocalised by a vowel. This assimilation process can be illustrated in the verbal noun *madd* "extension". This type of assimilation is called *al-idghām aṣ-ṣaghīr*, because it involves one action, the insertion of one letter in another consonant. Another type involves the deletion of the vowel or moving it (to another letter). This type is called *al-idghām al-kabīr* because it involves two actions: the first is the loss of the vowel and the second is the assimilation of the letter. *Idghām* contrasts with its opposite, the so-called *al-fakk* (*lit.*) "to break up" and *al-iẓhār* (*lit.*) "to make visible", *al-fakk* refers to cases in which the letter which should be assimilated appears, for example *lā tamdud* "do not extend/stretch" (instead of *lā tamudda*). *Al-iẓhār* means to leave the original form, for example *iẓṭilām* "to suffer injustice" (instead of *iẓẓilām*). Al-Bustānī mentions that the term *idghām* was used by the Kūfan school, whereas the Baṣran school called it *iddighām*. He concludes the encyclopedia entry by saying that the term *idghām* has exhaustive morphological/phonological details. These details, which are discussed extensively by the traditional grammarians, are left out of the encyclopedia entry. In al-Bustānī's grammar books *Miṣbāḥ al-Ṭālib fī Baḥth al-Maṭālib*[55] and *Miṣbāḥ al-Miftāḥ*[56] he refers to the following issues: the assimilation of two identical radicals (*iddighām al-mutajānisayni*), for example *yafirru* "he will run away" and the assimilation of two mutual radicals (*iddighām al-mutaqāribayni*) in particular in verbs of the form *iftaʿala*, for example *iḍṭaraba* "become disturbed".

[51]Sībawayhi, Abū Bishr ʿAmr Ibn ʿUthmān Ibn Qanbar, *al-Kitāb* (Beirut, 1980), Vol. 2, p. 230.
[52]*Ibid.*, Vol. 2, p. 234.
[53]See: Dror, "A definition of the term *ʾiḫtiṣāṣ*", pp. 84–85.
[54]Al-Bustānī, *Dāʾirat al-maʿārif*, Vol. 2, pp. 675–676.
[55]Al-Bustānī, *Miṣbāḥ al-ṭālib*, pp. 40–44.
[56]Al-Bustānī, *Miṣbāḥ al-miftāḥ*, pp. 47–51.

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These issues are of course discussed by grammarians alongside other issues that are not mentioned by al-Bustānī, such as the assimilation of *khāʾ* in *ghayn*. Al-Mubarrad[57] says that we may say *islaghghanamaka* (written as one word اسلغَّنَمَك) instead of *islakh ghanamaka* "skin your sheep". Another example is the assimilation of *nūn* in *rāʾ* or *lām*, for example: *man rraʾayta* (من رَّأَيْتَ) "whom did you see?", *aḥsirraʾyaka* (written in one word أَحسِرَّأَيْكَ) instead of *ʾaḥsin raʾyaka* "be good [in expressing] your opinion".

The second method used by al-Bustānī in his grammatical exegeses is the use of examples. These examples are the same ones as provided by traditional grammarians. Furthermore, he rarely cites Qurʾānic verses or poetic verses as examples. A good illustration of this method is the entry of *ittisāʿ* "breadth", "extent".[58] This term is also used in Arabic rhetoric, and means elaboration in explaining specific poetic verses.[59]

The term *ittisāʿ* is also called *saʿat al-kalām* and the *ittisāʿ al-kalām* or *tawassuʿ al-kalām* "latitude of speech" by traditional grammarians. This grammatical term is not mentioned in *Miṣbāḥ al-Ṭālib fī Baḥth al-Maṭālib* (1854) or in Bustānīʿs grammar book *Miftāḥ al-Miṣbāḥ*. It is worth noting that grammarians do not discuss this term in a specific chapter, but mention it in the context of various grammatical issues.[60] Instead of collecting all the structures discussed by the traditional grammarians al-Bustānī refers in an unorganised way to a few structures which make the entry difficult to follow.

For example, he refers to adverbs of time and place functioning as the direct object (*ittisāʿ aẓ-ẓarf* "the latitude of the adverb"), but the preposition *fī* "in" is not reconstructed. Al-Bustānī does not give any examples of this but then refers to a structure when an adverb of time is annexed to another word; e.g., *māliki yawmi d-dīn* (Q 1:4) "Master of the Day of Judgment", whereas the underlying structure should be *mālikin fī yawmi d-dīn* "Master on the Day of Judgment". Even more complicated to understand particularly due to the lack of examples is his reference to a structure in which a syntactic component is deleted. Though the reader expects that al-Bustānī will mention the most common example of deletion mentioned by the grammarians, *wa-sʾali l-qaryata* (Q 12:82) "Ask the people of the village" he does not refer to it in this context. According to grammarians *wa-sʾali l-qaryata* should be reconstructed as *wa-sʾali ahla l-qaryat*. However, the *nomen regens* takes the place of the deleted

[57]Mubarrad, *al-Muqtaḍab*, Vol. 1, p. 209.

[58]Al-Bustānī (vol. 2, 443) begins with reference to the term *ittisāʿ* in medicine, or more precisely to *ittisāʿ al-ʿaṣab al-mujawaff* "the expanse of the optic nerve".

This medical terminology is mentioned in old Arabic sources, such as Rāzī, ʾAbū Bakr Muḥammad Ibn Zakariyā, *Kitāb al-ḥāwī fī l-ṭibb*, (Beirut, 2000), Vol. 1, p. 206.

[59]Al-Bustānī mentions the verse *idhā qāmatā taḍawwaʿa al-misku minhumā nasīma ṣ-ṣabbā jāʾat bi-rayyā l-qarnafuli* "When they stood up, the scent of the musk wafted from both of them, a pleasant breeze carried the smell of the clove". The critics say that this verse should be paraphrased as *taḍawwaʿa mithla al-miski minhumā nasīmu ṣ-ṣabbā* "the pleasant breeze wafted like their [scent of] musk [wafted], or like the [scent of] the musk [wafted] from them". Others say that it should be paraphrased as *taḍawwaʿa al-misku minhumā ka- taḍawwuʿi nasīmi ṣ-ṣabbā* "The musk wafted from them like the waft of the pleasant breeze". This elaboration in known as *al-ittisāʿ al-badīʿī* "the rhetorical extension".

A similar definition of the term *al-ittisāʿ al-badīʿī* is mentioned in old sources such as al-ʿAdwānī ʿAbd al-ʿAẓīm Ibn al-Wāḥid Ibn Ẓāfir Ibn Abī al-Iṣbaʿ, *Taḥrir al-taḥbīr fī ṣināʿat al-shiʿr wa-l-nathr* (no publication house, 1963), p. 454.

[60]See: Y. Dror and A. Jabarin, "Occurrences of the term *saʿat āl-kalām* in Arabic grammatical tradition", *Journal of Arabic Linguistics Tradition* 16 (2018), pp. 1–20.

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nomen rectum, governed by the verb (ask) which causes it to be in the accusative.[61] Furthermore, Sībawayhi restricts deletion by saying that the deletion is allowed *li-ʿilmi l-mukhāṭabi bi-l-maʿnā* "[The deletion is only allowed] when the addressee understands the complete meaning of the utterance;" i.e., deletion can occur when it does not distort the meaning.

Another example is the term *ishtighāl* (*lit*. "occupation"). A basic explanation for the term *ishtighāl* can be found in *Miṣbāḥ al-Ṭālib fī Baḥth al-Maṭālib*[62] where two types of *ishtighāl* are defined. In the first type a noun is preposed and the verb is postposed, whereas it governs the suffixed pronoun (which functions as the direct object of the verb), e.g., *zaydun ḍarabtuhu* "Zayd – I struck him". Thus, the suffixed pronoun *-hu* is the component governed by the verb (*fa-l-hāʾ maʿmūl ḍarabtu*), and it refers to Zayd (*wa-huwa ʿāʾidun ilā zaydin*).

In the second type a noun is preposed and the verb is postposed, whereas it governs a noun with an annexation structure, while the *nomen regens* (i.e., a suffixed pronoun) refers back to the preposed noun, e.g, *zaydun ḍarabtu akhāhu* "Zayd – I struck his brother". The verb in the first example governs the suffixed pronoun which refers to the preposed noun. In the second example the verb governs the *muḍāf* (*akh*) to which the pronoun (*-hu*), which refers to the preposed noun, is suffixed.

Al-Bustānī then states that the preposed noun can be in the nominative or in the accusative, although it usually depends on the component that precedes it. For example, the preposed noun must be in the nominative when it preceded by *idhā al-fujāʾiyya* "*idhā* indicating something unexpressed; e.g., *kharajtu fa-idhā zaydun yaḍribuhu ghulāmuhu* "I went out and suddenly Zayd, ʿhis servant hit him".

This explanation of the term *ishtighāl* with some slight changes can be found in *Miftāḥ al-Miṣbāḥ*[63] and in the encyclopediac entry *ishtighāl*.[64]

Comparison of al-Bustānīʿs definition with that of the grammarians[65] shows that there is not much difference and he uses the same examples. However, al-Bustānī only mentions one example in which the nominative case when the preposed noun is obligatory (when it is preceded by *idhā al-fujāʾiyya*), one instance in which the nominative case is obligatory (when it is preceded by the conditional particle *in*) and one instance where the accusative is possible (when it is preceded by the interrogative pronoun *a-*).

In some entries al-Bustānī reduces his explanation to a few lines without giving any examples. In the entry for *istiqbāl*[66] he defines it as: *huwa az-zamānu lladhī yaʾtī baʿda waqtika lladhī anta fīhi wa-yuqālu lahu az-zamānu l-wāsiʿu wa-lahu adātāni as-sīn wa-sawfa* (…) "This term indi-

[61]K. Versteegh, Kees, "Freedom of the speaker" in *Studies of the History of Arabic Grammar II*, (eds.) K. Versteegh and M. Carter, (Amsterdam/Philadelphia, 1990), p. 282.

Versteegh explains this as follows: "In an ordinary deletion (*ḥadhf*) the governing word (*ʿāmil*) of the governed word (*maʿmūl fīhi*) disappears from the construction, while the declensional relationship between them remains intact".

[62]Al-Bustānī, *Miṣbāḥ al-ṭālib*, pp. 199–200.

[63]Al-Bustānī, *Miṣbāḥ al-miftāḥ*, pp. 291–292.

[64]Al-Bustānī, *Dāʾirat al-maʿārif*, Vol. 3, p. 698.

[65]See for example: Ibn Hishām, Jamāl al-Dīn al-Anṣārī, *Awḍaḥ al-masālik ilā alfiyyat Ibn Mālik* (Beirut, 1979), vol. 2, pp. 158–175; Suyūṭī, *Hamʿ al-hawāmiʿ*, Vol. 5, pp. 149–162).

[66]Al-Bustānī, *Dāʾirat al-maʿārif*, Vol. 3, p. 416.

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cates the time that comes after the time you are in now [i.e., the time that comes later]. It is is also called the extensive time. There are two particles indicating this time: *sa-* and *sawfa*".[67]

Thus overall, al-Bustānī does not eliminate the traditional terms and does not develop new grammatical terms or a new grammatical discourse. One example of this lack of innovation is the use of the same examples mentioned in grammar books. In his entry on *ishtighāl* he gives the example of *zaydan ḍarabtuhu* "Zayd – I struck him" and to illustrate the term *ikhtiṣāṣ* he provides the sentence *naḥnu l-ʿaraba aqrā n-nāsi li-ḍ-ḍayfi* "we, the Arabs, the most hospitable". One would have expected him, as an intellectual exposed to modern writing and the author of modern texts, to provide new and more modern examples.

There is ample justification for abbreviating the explanations provided by grammarians. For example, when al-Bustānī defines the term *idghām* he refers to the most common cases of assimilation. However, it is difficult to determine which details are important or useful. For *iḍāfa*, one of the main problems students of Arabic face is to identify the annexation structure. Traditional grammars are useful because they state which syntactic components can serve as *muḍāf* or *muḍāf ilayhi*. Instead of redefining the term annexation by referring to all issues in a simplified way, al-Bustānī neglects these issues in his works. Furthermore, since he simply omits details but keeps the same words as used by grammarians and the same classical terminology, al-Bustānī does not address the complexity of grammatical rules.

6. Reforms in the Arabic Lexicon

During the nineteenth century lexicographers were called upon to respond to tremendous changes and challenges in various fields such as politics, printing, journalism, science and literature stemming from the encounter with the West. The modernisation of the Arabic lexicon was intertwined with efforts to draw on classical Arabic to generate neologisms and preserve their linguistic heritage. Intellectuals engaged in a search for appropriate Arabic terminology to denote Western technological, and cultural and scientific innovations and express new ideas.

Al-Ṭahṭāwī, Sawaie[68] noted that one way he coined lexical items was through the Arabicisation of French terms. This method amounted to the appropriation and adaptation of French terminology to the Arabic phonological and morphological systems. These include *jurnāl* "newspaper", *kulīj* "college" and *bulvār* "boulevard." The second method involved the "revival" of Arabic terms from the classical or colloquial language whose ranges of meaning al-Ṭahṭāwī expanded to represent newly encountered ideas and things. For example, in describing theatre and opera he suggested that "spectacle" could be rendered as *manẓar*.

Al-Bustānī's approach to the lexicon did not differ greatly from al-Ṭahṭāwī's strategy:

(a) He imported European, but mostly Greek and Latin words into Arabic. These include:

[67]Other examples can be found in the following entries: *istiʾnāf* (Vol. 3, 443); *iʿrāb* (Vol. 3765); *imāla* (Vol. 4, 352); *tābiʿ* (Vol. 6, 2).

[68]M. Sawaie, "Rifa a Rafi al-Tahtawi and his contribution to the lexical development of modern literary Arabic", *International Journal of Middle East Studies*, 32/3 (2000), pp. 402–403. See also K. Versteegh, *The Arabic Language* (Edinburgh, 2014), pp. 228–233

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istāda "stadium";[69] *arkhūn* "archon";[70] *akādimiyya* "academy";[71] *bitrūl* "oil";[72] *burt* "port";[73] *bank* "bank";[74] *tilifūn* "telephone".[75]

(b) Al-Bustānī also infused classical usages with new meanings, for example:

- *ibra*[76] means needle. Ibn Manẓūr[77] defines it as *dhirāʿ* "arm (of the body)" or as *ʿaẓm al-ʿurqūb* "Achilles' tendon". Al-Fīrūzābādī[78] defines it as *misallatu l-ḥadīd* "large needle made of iron".
- *tabannā*[79] means adoption. Ibn Manẓūr[80] mentions it in the expression *tabannā s-sanāmu*, i.e., to become fat. Al-Fīrūzābādī[81] defines it as *ittakhadhahu bnan* "he took him as a son".
- *jarīda*[82] means newspaper. Al-Fīrūzābādī does not mention this word. Ibn Manẓūr[83] defines it as *khaylun lā rajjāla fīhā* "horses without riders".
- *jihāz*[84] means apparatus or system. Al-Fīrūzābādī does not mention this word. Ibn Manẓūr[85] defines it as things which are needed (equipment).
- *jawāz*[86] means passport. Both Ibn Manẓūr[87] and Al-Fīrūzābādī[88] define it as *ṣakku l-musāfir* "the document of the traveller".
- *ḥabl*[89] means rope. Ibn Manẓūr[90] defines it as *tawāṣul* "continuity" or *wiṣāl* "reunion". Al-Fīrūzābādī[91] defines it as *ribāṭ* "ribbon", "band".
- *iʿlān*[92] means advertising (especially in newspapers). Ibn Manẓūr[93] defines it as "announcement".

A comparison of purely Arabic lexemes whose meanings have not been obscured by foreign etymologies and have no specific "flavour" (religious, historical, political, geographic, etc.) with classical equivalents revealed three methods: Ommiting references to traditional

[69]Al-Bustānī, *Dāʾirat al-maʿārif*, Vol. 3, p. 474.
[70]*Ibid.*, Vol. 3, p. 10.
[71]*Ibid.*, Vol. 4, p. 102.
[72]*Ibid.*, Vol. 5, pp. 179–180.
[73]*Ibid.*, Vol. 5, p. 287.
[74]*Ibid.*, Vol. 5, p. 619.
[75]*Ibid.*, Vol. 6, p. 201. See also Glaß, Butrus al-Bustānī (1819–1883) als Enzyklopädiker, p. 137.
[76]Al-Bustānī, *Dāʾirat al-maʿārif*, Vol. 1, p. 386.
[77]Ibn Manẓūr Abū al-Faḍl Jamāl al-Dīn Muḥammad Ibn Mukram, *Lisān al-ʿarab* (Beirut, 1994), Vol. 1, p. 26.
[78]Al-Fīrūzābādī, Majd al-Dīn Abū Ṭāhir Muḥammad Ibn Yaʿqūb, *al-Qāmūs al-muḥīṭ* (Beirut, 2005), p. 341.
[79]Al-Bustānī, *Dāʾirat al-maʿārif*, Vol. 6, p. 45.
[80]Ibn Manẓūr, *Lisān al-ʿarab*, Vol. 1, p. 259.
[81]Al-Fīrūzābādī, *al-Qāmūs al-muḥīṭ*, 1265.
[82]Al-Bustānī, *Dāʾirat al-maʿārif*, Vol. 6, p. 441.
Versteegh, The Arabic Language, p. 230 says that this word denotes originally "strip of palm-leaf used for writing".
[83]Ibn Manẓūr, *Lisān al-ʿarab*, Vol. 1, p. 402.
[84]Al-Bustānī, *Dāʾirat al-maʿārif*, Vol. 6, p. 574.
[85]Ibn Manẓūr, *Lisān al-ʿarab*, Vol. 1, p. 478.
[86]Al-Bustānī, *Dāʾirat al-maʿārif*, Vol. 6, p. 576.
[87]Ibn Manẓūr, *Lisān al-ʿarab*, Vol. 1, p. 486.
[88]Al-Fīrūzābādī, *al-Qāmūs al-muḥīṭ*, p. 506.
[89]Al-Bustānī, *Dāʾirat al-maʿārif*, Vol. 6, p. 683.
[90]Ibn Manẓūr, *Lisān al-ʿarab*, Vol. 2, p. 17.
[91]Al-Fīrūzābādī, *al-Qāmūs al-muḥīṭ*, p. 981.
[92]Al-Bustānī, *Dāʾirat al-maʿārif*, Vol. 3, p. 768.
[93]Ibn Manẓūr, *Lisān al-ʿarab*, Vol. 4, p. 417.

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sources; Reducing morphological issues; Referring to various languages, religions and cultures.

As for the first method it involves omitting references to traditional sources such as Qur'ānic exegesis, grammarians, pre-Islamic poetry and old lexicography. Issa[94] noted that "Arabic lexicography usually operated under a solid - mainly Qur'ānic - notion of what constitutes a legitimate source for lexical elaboration. However, through his lexicon (*al-Muḥīṭ*), al-Bustānī made it possible to speak about the Arabic language without having to refer in any direct way to the Qur'ān".

This distancing from the Qur'ān's interpretation was also reflected and motivated by al-Bustānī's political and social vision that Arabic language and culture are not only recognised/connected to Islam but in fact developed before it. Especially after the civil war of 1860 in Mount Lebanon and Damascus, he called for Syrian *waṭaniyya* (patriotism) with Arabic culture and heritage at its core. He felt, as an Arab Christian living in a Muslim society, that the *Tanẓīmāt* period (the Ottoman reforms, 1839-76) and the idea of Ottomanism were the best political framework to achieve Syrian-Arab non-sectarian identity. He believed that a pre-Islamic (Arab) cultural identity would transcend the sectarian and religious differences in the region of Greater Syria. Al-Bustānī thought that in this society, individuals would identify with one another on the basis of a common language, cultural heritage, and homeland and would act as one regardless of religious affiliation.[95] Thus he aimed to create an Arab culture and language that was suitable to all Arabs regardless of their sectarian affiliation. At the same time, as can be seen in his Encyclopedia, he did not reject Islam nor the Qur'ān entirely.[96]

The first method can be illustrated by the entry for the word *burj* "tower", "castle". Ibn Manẓūr[97] provides two definitions of this word. The first is the 12 signs of the zodiac and the second is fortress or castles. Notice that Ibn Manẓūr relies on exegesis in his definition when he refers to al-Farrā'[98] (and later to al-Zajjāj), who states that there is some debate as to the meaning of this lexeme. In Q 15:16, *burūj* denotes *nujūm* "stars" or *al-quṣūr fī s-samā'* "castle in the sky" and in Q 4:78 it denotes fortress. He then mentions that according to al-Layth Ibn al-Muẓaffar *burūj* means *sūru l-madīnati wa-l-ḥiṣni: buyūtun tubnā ʿalā s-sūri, wa-qad tusammā buyūtun tubnā ʿalā nawāḥī arkāni l-qaṣri burūjan* "the city wall and the fortress: houses built on the wall, and houses built on the sides of the castle's corners are called fortresses". Al-Fīrūzābādī,[99] on the other hand, provide a laconic definition saying that *al-burj* means *ar-rukn* "basis" "corner" and *al-ḥiṣn* "fortress".

Al-Bustānī first defines the word *burj* as *al-qaṣr wa-l-ḥiṣn*; namely, round or square structures that can stand alone or be supported by adjacent buildings or can be a feature on top of a large structure or building. Most towers are located on the walls of a city. He

[94]Issa, "The Arabic language and Syro-Lebanese national identity searching in Buṭrus al-Bustānī's Muḥīṭ al-Muḥīṭ", pp. 469–470.

[95]Jandora, Butrus al-Bustani, Arab consciousness and Arabic revival, p. 73; Abu-Manneh, The Christians between Ottomanism and Syrian nationalism, pp. 287–304; Zachs, "Toward a proto-nationalist", pp. 145–173.

[96]See for more details, F. Zachs, *The Making of a Syrian Identity: Intellectuals and Merchants in 19th Century Beirut* (Leiden, 2005).

[97]Ibn Manẓūr, *Lisān al-ʿarab*, Vol. 1, p. 184.

[98]Al-Farrā' (144/761-207/822) was a grammarian, who belonged to the school of Kūfa.

[99]Al-Fīrūzābādī, *al-Qāmūs al-muḥīṭ*, p. 180.

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indicates that historically, the people of Tuscany were probably the first to build towers for protection. Then the Romans continued the tradition of building towers on walls. Al-Bustānī explains that towers are also found in palaces, where they had different functions such as prisons.

Al-Bustānī preserves the same definition as found in the age-old Arabic tradition of lexicography; however the encyclopedic entry *burj* is longer and more detailed than those in most classical Arabic dictionaries. Whereas classical dictionaries typically provide limited information, which make it difficult for the reader to grasp the meaning, al-Bustānī presents extensive historical and comparative meanings in greater depth and conveys the most pertinent knowledge on the subject. He does so by developing the entry starting from the earliest point in time and ending in modern times. Ibn Manẓūr, on the other hand, repeats himself. He provides a fundamental definition and then refers the reader to different commentators, philologists or grammarians who basically say the same thing. Thus al-Bustānī may have wanted his readers to become more knowledgeable but in a condensed fashion more appropriate to modern times. Whereas lexicographers were attuned to the classical knowledge of the Islamic world, al-Bustānī wanted his readers to be cognizant of modern trends.

Another example is the word *āl* "family", "clan", "companions." Ibn Manẓūr[100] defines this word as *ahl* "family" explaining that the letter *hāʾ* in *ahl* was replaced by *alif* or *wāw*, such that the word should have been written as أال or أول (and then became آل). The same definition is found in al-Bustānī's Encyclopedia[101] where he also mentions that this word was annexed to the names of the head of families/clans, e.g., *āl ʿuthmān*. However, al-Bustānī does not include the additional explanation provided by Ibn Manẓūr: (1) The diminutive form of *ahl* is *uwayl* (أُوَيْل) or *uhayl* (أُهَيْل). (2) A poetic verse by al-Farazdaq is cited. (3) Ibn Manẓūr engages in an exhaustive discussion of the expression *āl Muḥammad* saying that it denotes the companions of the prophet Muḥammad or *ahl dīn Muḥammad* "the people, who follow Muḥammad's religion". (4) The diminutive form is mentioned again, whereas this time al-Farrāʾ and al-Kisāʾī[102] are mentioned.

The final example is the word *burhān* "proof". Al-Bustānī's definition[103] is not very different from the definition provided by Ibn Manẓūr[104] or al-Fīrūzābādī.[105] However, Ibn Manẓūr states that in a ḥadīth (transmitted from Abū Mālik al-Ḥārith Ibn ʿĀṣim al-Ashʿarī) it is said *aṣ-ṣadaqatu burhānun* "the charity/almsgiving is a proof" which al-Bustānī does not mention.

The second method consists of cutting down on references to morphology, for example in the word *ibn* "son". Unlike the dictionary entry by Ibn Manẓūr[106] which focuses on the morphological aspects of this word, al-Bustānīʾs entry[107] provides other information. Both

[100]Ibn Manẓūr, *Lisān al-ʿarab*, Vol. 1, p. 135.
[101]Al-Bustānī, *Dāʾirat al-maʿārif*, Vol. 1, p. 125.
[102]Al-Kisāʾī (119/737–189/805) was one of the transmitters of the seven canonical Qirāʾāt, or methods of reciting the Qurʾān. He was also the founder of the Kufi school of Arabic grammar.
[103]Al-Bustānī, *Dāʾirat al-maʿārif*, Vol. 5, p. 374.
[104]Ibn Manẓūr, *Lisān al-ʿarab*, Vol. 1, p. 201.
[105]Al-Fīrūzābādī, *al-Qāmūs al-muḥīṭ*, p. 180.
[106]Ibn Manẓūr, *Lisān al-ʿarab*, Vol. 1, p. 256.
[107]Al-Bustānī, *Dāʾirat al-maʿārif*, Vol. 1, p. 343.

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Ibn Manẓūr and al-Fīrūzābādī[108] define *ibn* "son" as *walad* "son", "boy", "descendant" saying that its root is either *bny* or *bnw*. Ibn Manẓūr also refers to the feminine form *bint* and *ibna*. Al-Bustānī's entry first mentions the basic denotation of this word: *ibn* denotes a son; namely, a male offspring, a boy or man in relation to his parents and this relation can be denoted by the expression *ibn fulān* "the son of X". Then he refers to the additional denotations of this word, for example *ibn* can be used metaphorically for example when the king calls his subjects his children (*abnā'*) or when characterising someone, someone's lifestyle, occupation or way of life, as in *abnā' al-ʿilm* "the learned" (*lit.* sons of science). Al-Bustānī ends with a reference to the grammatical/morphological features of the word and states that when the noun *ibn* is between two proper names the *alif* should be omitted; e.g., Isḥāq bnu Ibrāh'īm.

Another example is the word *ab* "father". Ibn Manẓūr[109] does not define the meaning of *ab*. At the beginning he states that its root is *abw*, indicating the plural (*ābā'*) and dual (*abawāni*) form of this lexeme. He then explains the inflection of the dual form when it appears in annexation, by quoting poetic verses. Al-Bustānī[110] mentions two morphological issues. The word *ab* in annexation takes suffixes in accordance with its grammatical function such that in the nominative it would be *abūk*, in the accusative *abāka* and in genitive *abīka*. Second, the plural form is *ābā'*. *ab* has several denotations: father, a man who has begotten a child, Christian monks are also addressed as fathers and the title God the father is given to God. In Arabic *ab* can be used as a surname (*kunya*) consisting of *abū* followed by the name of the son.[111]

The third method consists of referring to other languages/sciences/religions in the definition. This method broadened interpretations and meanings used both in the West as well as in local discourse. This was done to educate his readers about changing conceptions, to expose his readers to the scientific knowledge of the time, and to help them to understand different societies. One example is the word *aḥad*. Ibn Manẓūr[112] focuses on the difference between *aḥad* and *wāḥid* saying that *wāḥid* is used as an adjective, whereas *aḥad* is used as a noun and can be used in negations, e.g., *mā atānī minhum aḥadun* "no one came to me". Al-Fairūzābādī[113] defines it as *yawm mina l-ayyām* "a day of the week", and notes that it has no plural form and it is also used as an attribute of God (*Allāhu al-aḥad*).

Al-Bustānī[114] defines *aḥad*, as the first day of the week and notes that the ancient Arabs called it *awhad* (اوْهَد), namely *uṭlub usbūʿ* "call/search a week". He then explains the etymology of this day in English and French. In English it is called Sunday, meaning the sun's day. In French this day is called dimanche because it is the equivalent of "the Lord's day". He states that Christians also believe that the first day of the week was the day Christ was resurrected, and the first day was the day on which the holy spirit emanated over the church.[115]

[108]Al-Fīrūzābādī, *al-Qāmūs al-muḥīṭ*, p. 1264.
[109]Ibn Manẓūr, *Lisān al-ʿarab*, Vol. 1, p. 32.
[110]Al-Bustānī, *Dā'irat al-maʿārif*, Vol. 1, p. 166.
[111]A similar example is the word *akh* "brother". See: Ibn Manẓūr, *Lisān al-ʿarab*, Vol. 1, p. 48; al-Fīrūzābādī, *al-Qāmūs al-muḥīṭ*, 1076 and al-Bustānī, *Dā'irat al-maʿārif*, Vol. 2, p. 614. And *umm* "mother". See: Ibn Manẓūr, *Lisān al-ʿarab*, Vol. 1, p. 111 and al-Bustānī, *Dā'irat al-maʿārif*, Vol. 2, p. 614.
[112]Ibn Manẓūr, *Lisān al-ʿArab*, Vol. 6, p. 408.
[113]al-Fīrūzābādī, *al-Qāmūs al-muḥīṭ*, 264.
[114]Al-Bustānī, *Dā'irat al-maʿārif*, Vol. 2, p. 560.
[115]A similar example is the word *usbūʿ*. See: Ibn Manẓūr, *Lisān al-ʿarab*, Vol. 3, p. 237 and al-Bustānī *Dā'irat al-maʿārif*, Vol. 3, p. 383.

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Another example is the word *bard* "cold". In classical lexicography this word is simply defined as *ḍidda l-ḥarr* "in contrast to heat" (for example Ibn Manẓūr).[116] Al-Bustānī also mentions this definition, but adds scientific information, such as what causes cold temperatures and a description of the disease the common cold.[117]

The last example is the word *bikr* "firstborn". al-Bustānī's entry[118] mentions that Abraham left property to his eldest son Isḥaq and the story Jacob robbing Esau of his inheritance. Al-Bustānī then mentions that the most devastating plague of Egypt was the tenth – the death of the Egyptians' firstborn. Ibn Manẓūr[119] does not include this information and states that *bikr* means firstborn or virgin (both men and women).

Conclusion

Although al-Bustānī aimed to write a modern encyclopedia he could not free himself entirely from the classical genre of Arab dictionaries, which he saw as symbolising high Arab culture. Though the Encyclopedia includes modern entries in fields such as science and technology it is also largely focused on biographies, geography and linguistics, similar to classical dictionaries. This is why the word dictionary is also part of the Encyclopedia's title. Thus, *Dā'irat al-Ma'ārif* was one of the first encyclopedias to reflect the transformations from classical dictionaries to that of a modern encyclopedia.

Al-Bustānī's Encyclopedia innovated as regards lexicology such as his shift from classical Arabic dictionaries not only in terms of the introduction of new words but also the presentation of new topics. Al-Bustānī usually included a Western interpretation and words associated with the needs of modernisation, while adapting them to the local culture. This contrasted with classical dictionaries that typically provided limited information and often left readers unsure of the meaning. Al-Bustānī provided extensive details on meaning and conveyed what he considered to be the state of the art on each subject. He did so by writing entries chronologically from the earliest historical point through to modern times by relying on Western knowledge.

The combination of old Arabic and Western sources is less apparent in his grammatical entries. Al-Bustānī's mainly criticised the length and complexity of traditional grammarians. To simplify these rules he only shortened the content. Though this could be seen as a reform, he did not coin new linguistic terms, did not use Western linguistic terminology, or introduce new examples. Al-Bustānī was proficient in several Western languages and was familiar with other grammatical systems. Therefore his lack of innovation is unclear. Possibly his commitment to preserving the uniqueness of the Arabic language and his realisation that the grammatical systems of Western languages did not coincide with the Arabic grammatical system may account for the disparity between his grammatical entries and his more innovative lexical work.

[116]Ibn Manẓūr, *Lisān al-'arab*, Vol. 1, p. 186.

[117]An additional example is the word *jū'* "hunger". In classical lexicography (see Ibn Manẓūr, *Lisān al-'Arab*, vol. 1, 488) it is defined as the lack of feeling of satiety. Al-Bustānī, *Dā'irat al-ma'ārif*, Vol. 6, p. 594, however refers exhaustively to the physical aspects of hunger.

[118]Al-Bustānī, *Dā'irat al-ma'ārif*, Vol. 5, pp. 534–535.

[119]Ibn Manẓūr, *Lisān al-'arab*, Vol. 1, p. 238.

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Al-Bustānī's prime aim was to contribute to the revival of the Arabic language. He did so by creating an authentic local Arab encyclopedia that paved the way for the development of more practical modern language usage. Modernity was the key concept in al-Bustānī's ideology because he understood that certain new habits, practices, worldviews, technological innovation, governance, and socioeconomics changes would eventually be adopted in the Arab world. Al-Bustānī felt he needed to find solutions to convince his society to engaging with advances in science and technology. By introducing new modern words in Arabic or by giving existing Arabic words a modern definition he enabled his readers to integrate scientific developments into their daily lives. Although grammar constituted an additional important facet of these language reforms, al-Bustānī was less of an innovator since he relied on traditional grammars and simply deleted parts of the explanations provided by traditional grammarians. Thus, when learning Arabic, people still had to deal with complicated terms and archaic examples that were not used in the texts of their time. <fzachs@research.haifa.ac.il>, <ydror@research.haifa.ac.il>

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