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**SOME THEORETICAL
VIEWS ON PERSIAN AND
TAJIK SCHOLARS' CONTRIBUTION
INTO ARABIC MORPHOLOGY
FORMATION**

**ОИД БА САҲМИ
ДОНИШМАНДОНИ ФОРСУ
ТОҶИК ДАР ТАШАККУЛИ САРФИ
АРАБӢ**

**О ВКЛАДЕ ПЕРСИДСКО-
ТАДЖИКСКИХ УЧЕНЫХ В
ФОРМИРОВАНИЕ АРАБСКОЙ
МОРФОЛОГИИ**

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The given article dwells on the study of some views on the contribution of Persian-Tajik scholars to the formation of Arabic morphology (sarf). The main objective of the study is to consider and analyze some theoretical views on the place, status, and contribution of Persian and Tajik scholars to the formation of Arabic morphology, taking into account the important role of such individuals as Sibawayh, al-Kiso, Abu Amr, and their theoretical differences regarding the syntax of the Arabic language. It is underscored that the Arabic language, due to its central position in Islamic civilization and complex structure, has been the main object of linguistic research for centuries. It is noted that morphology (sarf) has consistently occupied a high position throughout the long history of Arabic linguistics, since it was considered a fundamental tool for analyzing the internal structure of words and mastering the processes of word formation. However, despite the fact that the history and theoretical aspects of Arabic morphology have been widely studied by Arabic linguistics, this area of research by modern Tajik scholars, especially in the field of Tajik Arabic studies, remains largely without due attention.

Key-words: Arabic language, morphology (sarf), syntax (nahw), Persian scholars, Tajik scholars, history of linguistics, grammar formation, Sibawayh

Саҳми донишмандони форсу тоҷик дар ташаққули сарфи арабӣ баррасӣ шудааст. Ҳадафи асосии таҳқиқот баррасӣ ва таҳлили мавқеъ, мақом ва саҳми донишмандони форсу тоҷик дар ташаққули сарфи арабӣ мебошад, бо дарназардошти нақши муҳимми шахсиятҳо ба монанди Сибавайх, Ал-Кисоӣ, Абу Амр ва ихтилофҳои назариявии онҳо оид ба масоили сарфи забони арабӣ. Забони арабӣ, бо мавқеи марказии худ дар тамаддуни исломӣ ва сохтори мураккабаш, дар тӯли асрҳо объекти асосии таҳқиқоти забонишиносӣ қарор гирифтааст. Қайд карда шудааст, ки сарф дар тӯли таърихи тӯлонии илми забонишиносии арабӣ пайваста мавқеи баланд дошта, ҳамчун воситаи бунёди барои таҳлили сохтори дохилии калимаҳо ва азҳудкунии равандҳои калимасозӣ арзёбӣ мешуд. Гарчанде ки таърих ва андешаҳои назариявии сарфи арабӣ дар доираи таҳқиқоти

забониносии арабӣ ба таври васеъ омӯхта шудаанд, ин соҳа дар таҳқиқоти забониносии муосири тоҷикӣ, бахусус дар ҳавзаи арабиносии тоҷик, ба таври бояду шояд, мавриди таваҷҷуҳ қарор нагирифтаанд.

Калидвожаҳо: забони арабӣ, сарф, наҳв, донишмандони форс, донишмандони тоҷик, таърихи забониносии, ташаққули грамматика, Сибавейх

Исследуется вклад персидско-таджикских учёных в формирование арабской морфологии (сарфа). Основная цель исследования – рассмотрение и анализ некоторых теоретических взглядов на место, статус и вклад персидско-таджикских учёных в формирование арабской морфологии, с учётом важной роли таких личностей, как Сибавейх, аль-Кисои, Абу Амр, и теоретических расхождений в их трудах, относящихся к синтаксису (нахв) арабского языка. Отмечено, что арабский язык благодаря центральному положению в исламской цивилизации и сложной структуре на протяжении веков являлся основным объектом лингвистических исследований. Подчеркнуто, что морфология (сарф) на протяжении длительной истории арабского языкознания неизменно занимала высокое положение, поскольку рассматривалась как фундаментальный инструмент для анализа внутренней структуры слов и освоения процессов словообразования. Однако, несмотря на то, что история и теоретические аспекты арабской морфологии широко изучены арабским языкознанием, данная область в исследованиях современных таджикских учёных, особенно в сфере таджикской арабистики, в основном остаётся без должного внимания.

Ключевые слова: арабский язык, морфология (сарф), синтаксис (нахв), персидско-таджикские учёные, история языкознания, формирование грамматики, Сибавейх

1. Introduction

The Arabic language, owing to its central position in Islamic civilization and possessing structural complexity has been a primary object of linguistic exploration for many centuries. The systematization of its grammar conventionally divided into nahw (syntax) and sarf (morphology) reached a peak of sophistication during the classical period (approximately from 8th to 14th centuries AD). “This foundational stage particularly shaped by the scholarly discourse and competition between the schools of Basra and Kufa in 8th and 9th centuries provided the enduring framework for Arabic grammatical analysis. The output of these schools constitutes a corpus of foundational scholarship that remains relevant today” [14, p.227].

Within the long history of Arabic linguistic science spanning over a millennium, sarf has consistently held a position of high regard often treated in extensive detail following the discussion of nahw. The critical necessity and theoretical significance of studying sarf have been recurrently emphasized by grammarians. This is due to its function as the fundamental tool for analyzing the internal structure of Arabic words; it is through sarf that the root elements and appended affixes of lexemes are discerned enabling the systematic understanding and mastery of word formation processes.

Consequently, “sarf was frequently conceptualized as the essential balance or scale for the accurate analysis of the Arabic lexicon” [11, p.87].

“Morphology (sarf) is considered to be one of the most noble and intricate branches of Arabic. Its nobility is expressed by the need of all those engaged in the Arabic language, whether syntacticians or lexicographers, for it, because it is the balance (scale) of the Arabic language. Do you not see that a large part of the language is learned through analogy (qiyās), and this can only be achieved through morphology (sarf)” [3, p.124].

While history, terminology, and related theoretical dimensions of Arabic morphology (sarf) have been extensively investigated within Arabic-language-scholarship, this specific domain has been largely underexplored in Tajik-language research, particularly within Tajik Arabistics. This

lacuna persists despite compelling historical evidence indicating to a profound engagement of Persian and Tajik scholars with morphological science and their considerable contributions to its progression – contributions demonstrably as significant as those made to Arabic syntax (nahw). The corpus of our study endeavors to serve as a foundational step in mapping the historical trajectory of Arabic morphology and systematically documenting the crucial contributions of Persian and Tajik scholars to its evolution.

It is worth mentioning that the acknowledged participation of Persian and Tajik scholars among the principal architects of Arabic grammar, most notably the seminal figure of Sibawayh (d. c. 793 CE), widely regarded as the preeminent Arab grammarian of Persian origin, underscores the relevance of their intellectual background. However, the specific nature and extent of the influence exerted by their linguistic and intellectual milieus on Arabic morphology formation as a structured discipline constitute an area of theoretical divergence among contemporary scholars. Interpretations range from emphasizing the universal applicability of linguistic methods to proposing potential impacts stemming from their native linguistic frameworks or the analytical paradigms characteristic of Persian intellectual heritage.

The main purpose of the corpus of our study is to dwell on certain theoretical views on Persian and Tajik scholars' place, status, position and contribution to Arabic morphology formation. As follows:

- to synthesize the arguments put forward by various researchers dealing with the specific streamlines and directions of sarf where their impact is recognized;
 - to possess the most significant, possible mechanisms of influence on the theme explored;
 - to go on with the debates embracing the relevant topic;
- to provide a current perspective on a long-standing issue in the history of Arabic linguistics.

2. Methods

The corpus of our study invokes a theoretical and analytical approach based on the comprehensive consideration of relevant scholarly literature. The primary data sources for this study are not the original historical texts of the early grammarians themselves (such a philological undertaking would be beyond the scope of this article), but rather the interpretations, analyses, and theoretical arguments presented in secondary scholarly works focusing on the history of Arabic grammar, Basra and Kufa tenets, biographies and contributions of specific Persian and Tajik grammarians, and Arabic morphology evolution.

The methodology involves the following items:

1. *Literature Identification and Selection*: a systematic search for academic articles, book chapters and monographs and potentially for other accessible languages dwelling on the history of Arabic grammar, with a specific focus on sarf.

2. *Theoretical View Extractions*: the latter being taken from the identified literature, theoretical perspectives and arguments beset with Persian and Tajik scholars' contribution into Arabic morphology formation. This material includes the researches of scholars being considered as those of Persian/Tajik origin (or having strong ties to these regions/cultures); specific contributions to sarf are attributed to them with explanations dwelling on the nature and significance of the formers (e.g., specific concepts, methodologies, organizational principles).

3. *Comparative Analysis of Views*: the extracted theoretical views were compared and contrasted. The relevant step involves identifying areas of consensus among researchers dealing with the significance of these contributions, points of divergence or debate (e.g., extent of influence, precise mechanism of cross-linguistic or intellectual transfer).

4. *Synthesis and Interpretation*: diverse theoretical views were synthesized to provide a coherent overview of current scholarly understanding. The relevant step involves interpretation of

the arguments within the broader context of linguistic history and typology, evaluation of the strength and limitations of different theoretical standpoints as presented in literature, identification of key themes and trends in recent researches on the topic.

The scope of the analysis is limited to theoretical discussions beset with the history of Arabic morphology formation and certain views on Persian/Tajik scholars' role and status within this process, as reflected in the scholarship referring to the specified period. Primary philological analysis of the original Arabic grammatical texts or historical documents is not undertaken. The term "Persian and Tajik scholars" refers broadly to grammarians active in the early Islamic period who are identified in the literature as being of Persian ethnic origin or hailing from regions historically associated with Persian and later Tajik culture and language.

The above-mentioned methodology provides a structural approach to the considering and analyzing of the existing theoretical interpretations presenting the studies for mapping the landscape of recent scholarly thought on complex historical linguistic issues.

3. Main results

3.1. The History of the Science of Morphology (sarf)

The science of morphology (sarf) consistent with the developmental trajectory of many linguistic disciplines did not originate as an autonomous field of study. Instead, morphological phenomena were initially analyzed within the established framework of syntax (nahw). However, with the progressive advancement of linguistic inquiry, there emerged a trend towards disciplinary specialization. This process led to the emergence of Arabic linguistic sciences, encompassing both language analysis and rhetorical studies, as distinct as independent fields.

Consequently, nahw and sarf were first differentiated from other linguistic domains, and subsequently, delineated from each other, eventually gaining recognition and treatment as independent scholarly disciplines. Empirical support for this developmental sequence can be observed in the foundational text of Arabic grammar – Sibawayhs "Al-Kitab" (الكتاب) – which comprehensively compiled the extant Arabic linguistic knowledge, including phonetics, Quranic recitation (qiraat), morphology (sarf), syntax (nahw), and rhetoric (balagha). Although morphological issues occupied a notable position within "Al-Kitab" and were discussed in sections distinct from those addressing syntactic matters, and the authors clear focus on them is evident, sarf was not formally presented as an independent science within this work.

One of the most prominent figures whose contribution is central to this discussion is Sibawayh (سيبويه قنبر بن عثمان بن عمرو بشر أبو), widely regarded as the founder of Arabic grammar. While some earlier scholarships might have focused solely on his Arabization of grammatical principles, recent views often explore the possibility of influence from his Persian background and the potential methodologies he inherited. We can confidently express our own opinion that Sibawayh's systematic and logical approach to grammar, particularly in "Al-Kitab" (الكتاب - The Book), his monumental work, suggests an intellectual methodology that aligns with the structural philosophical and scientific traditions prevalent in Persia during that era. This view posits that the rigor and comprehensiveness applied to categorizing linguistic phenomena, including morphological patterns, were potentially shaped by non-Arab intellectual frameworks [15, p.359].

According to the account documented by Abu Muhammad al-Yazidi, during a session involving Al-Fadl ibn Rabi, which Ali al-Ahmar subsequently joined, a comparative assessment concerning the relative expertise in nahw between Al-Kisai and Abu Amr ibn al-Ala was initiated. Al-Yazidi, identifying himself as a student of Abu Amr, posited the preeminence of Abu Amr in the field of nahw.

Crucially, Al-Ahmars dissenting view, claiming Abu Amrs deficiency in sarf, elicited a defining statement from Al-Yazidi. He explicitly differentiated sarf from nahw, characterizing it as a discipline academically constructed by scholars ("we"), complete with its own devised

nomenclature. Al-Yazidi further contrasted Abu Amrs methodology which prioritized linguistic data gathered from extensive contact with native speakers in the desert (bādiya), with Al-Kisais less extensive empirical base. He interpreted Abu Amrs apparent non-engagement with sarf as consistent with a principled scholarly stance towards a discipline perceived as a human "invention" rather than a direct reflection of inherent linguistic structure derived from authentic usage [16].

Collectively, these narratives provide evidence suggesting that the domain of sarf was recognized as a distinct field within linguistic inquiry possessing specialized terminology, even during the formative period of nahw systematization. Specifically, the account attributed to Yunus ibn Habib (associated with the fifth generation of the Basra linguistic school) demonstrates the early establishment of a specialized morphological lexicon through its engagement with core sarf concepts denoted by terms like salīm, muḏāaf, mutall, and ajwaf.

3.2. The Founder of the Science of Sarf

The historical trajectory of sarfs emergence as a distinct discipline is subject to scholarly debate, mirroring the lack of consensus regarding its foundational figure. An account documented in al-Zubaydis *Tabaqat al-Nahwiyyin wa al-Lughawiyyin* reports running that Abu Muslim, preceptor of Abd al-Malik ibn Marwan, possessed strong nahw skills but lacked proficiency in sarf, leading him to dismiss the discipline and satirize its practitioners. A specific instance recounts his presence in an assembly with Muadh ibn Muslim al-Harra (d. 185 AH), where Muadh questioned him on the morphological derivation (specifically the ism fail and amr) of the verb tauzzuhum azzan. According to the report, Abu Muslims unfamiliarity with these terms prompted his departure from the composition of a well-known satire expressing his disdain for sarf.

Jalal al-Din al-Suyuti, citing this same account in *Bughyat al-Wuat*, concludes that Muadh was the initial founder of sarf based on this interaction. However, Suyuti explicitly rejects the attribution of sarfs foundation to Muadh ibn Jabal by Ustadh al-Kafiyaji in *Sharh Qawaid*, labeling it as erroneous and noting al-Kafiyajis failure to provide clarification upon inquiry.

However, a significant body of scholarly accounts attributes to the foundation of the science of sarf to Abu Bakr ibn Muhammad Abu Uthman al-Mazini (d. 248 AH). This attribution is primarily based on the existence and content of his work, *Tasrif*. Prior treatises on sarf-related topics are either characterized by their focus on fragmented aspects of the discipline or are no longer extant precluding a comprehensive assessment of their contribution. Al-Mazinis` *Tasrif*, notably explicated by Ibn Jinni, is widely regarded as a foundational and highly authoritative text in Arabic morphology.

Furthermore, historical sources extensively document al-Mazinis` scholarly disputations with contemporaries which were frequently focused on morphological issues. A notable instance is his debate with Ibn al-Sikkit in the presence of al-Wathiq concerning the metrical pattern (wazn) of verbal forms. In this exchange, al-Mazini contested Ibn al-Sikkits analysis of the verb «نكّتل» (nakutal). While Ibn al-Sikkit proposed the wazn «نفعل» (nafal), al-Mazini posited «نفتعل» (naftail), deriving it from an underlying form «نكتيل» (nakutayl). He explained the phonological transformation of the medial «ي» (ya) to «ا» (alif) as triggered by the preceding fatha (a short vowel). He further analyzed the form «نكتيل» in the jussive state (majzum) as a consequence of its function as a jawab al-amr (response to a command), noting the elision of the medial «ا» (alif) due to the phenomenon of iltiqa al-sakinin (the meeting of two quiescent segments). Another documented debate revolved around the morphological structure (wazn) of the word «بغى» (baghiyy). Al-Mazini ultimately determined its underlying wazn to be «فعل» (faul), derived from «بغوي» (baghawiy), which functions uniformly for both masculine and feminine gender categories. He accounted for the surface form through a sequence of phonological processes: takhfif (simplification) involving the transformation of «و» (waw) to «ي» (ya), followed by the assimilation (idgham) of the initial «ي» into the transformed final «ي», resulting in a geminated «ي» (ya mutashaddadah), analogous to the derivation of forms like «سيد» (sayyid) and «ميت» (mayyit).

As it was previously underscored, while sarf may not have attained recognition as a fully autonomous discipline until the period of al-Mazini, its constituent phenomena were consistently subjected to scholarly examination and debates among earlier linguists. This is exemplified by the documented relationship between Sibawayh and al-Akhfash al-Awsat, characterized both as collegial and pedagogical, yet historical sources also record instances of al-Akhfash's divergence from Sibawayh's views on specific morphological points. Such issues included, but were not limited to, derivation of relative adjectives (nisba) from various base forms, internal morphological adjustments involved in the pluralization of proper nouns, the rules governing the formation of the passive participle (ism maful) from weak verbs classified as hollow ones (afal ajwaf).

3.3. The Teaching of the Science of Sarf

Despite achieving formal disciplinary recognition from the 3rd century AH onwards, the study of sarf remained significantly integrated with that of Arabic nahw (syntax/grammar). This integration is evident in the pedagogical practices of the era where sarf topics were frequently addressed peripherally to nahw issues, and even major subsequent works on nahw, such as al-Zamakhshari's *Al-Mufasssal fi Sanat al-Irab* and Ibn Malik's *Alfiyyah*, incorporated morphological discussions alongside syntactic analysis. However, Arab scholars attributed this pedagogical sequence and integration not to a lack of scholarly regard for sarf, but rather to its inherent complexity. As posited by Ibn Jinni, while the logical progression of linguistic study might suggest commencing with sarf (as the analysis of stable root structures is foundational for understanding variable syntactic forms), the practical difficulty of sarf necessitated prioritizing the study of nahw as a preparatory stage, equipping learners with the prerequisite understanding for effective engagement with sarf and its underlying principles.

Furthermore, historical classifications of Arab linguists typically employed specialized titles corresponding to distinct fields, such as nahwi (specialist in syntax), Lughawi (specialist in lexicon/vocabulary), or Aruzi (specialist in prosody).

Notably, the designation sarfi (specialist in morphology) is conspicuously absent within this traditional nomenclature. This pattern persists even when referring to prominent scholars like al-Mazini, Ibn Jinni, and Ibn Usfur whose scholarship included the composition of independent treatises on sarf and a demonstrably greater analytical focus on morphological rather than syntactic issues. Despite these specialized contributions to sarf, historical texts, biographical dictionaries and surveys of Arabic linguistics commonly refer to them using the broader designation nahwi.

The domain of sarf, presently understood as a sub-discipline of grammar termed morphology, held significant academic standing within the framework of Tajik and Persian literary sciences (ulum adabiyya). This is evidenced by the detailed discussions and explications of sarf principles and areas of scholarly debate found in historical treatises on the classification of knowledge (tasnif al-ulum) and classical interpretive dictionaries. These historical accounts offer substantial theoretical and practical value for contemporary morphological analysis.

Consequently, within the academic centers situated in the historical regions of Khurasan and Transoxiana, the instruction of Arabic sarf was undertaken concurrently with that of Arabic nahw. Notably, prior to the socio-political transformations initiated by the October Revolution, Tajik students learning Arabic sarf supplemented their engagement with Arabic-language texts by utilizing pedagogical resources available in the Tajik language. These resources included both poetic and prosaic works authored by local scholars [1, p.97].

A prominent example is Abd al-Rahman Jami's versified treatise, *sarf al-Lisan*, which explicates the morphological rules of Arabic through the medium of the Tajik language. This text structures its presentation by initially classifying the Arabic word into the fundamental categories of ism (noun), fil (verb), and harf (particle). Then it systematically outlines the paradigms of Arabic

root-pattern morphology (mizan/awzan) and details of the derivational processes for such forms as the imperative (sighat al-amr), active and passive participles (ism fail, ism maful), nouns of instrument (ism al-alat), and comparative/superlative nouns (ism al-tafdhil), among others; all being presented in poetic form [2, p.100].

4. Discussion

The analysis of recent scholarly literature corroborates the established perspective proposing that Persian and Tajik scholars played a crucial, arguably foundational, role in the development and formal systematization of Arabic morphology (sarf). This study underscores the intricate nature of this contribution, transcending mere biographical accounts in investigation of potential intellectual and methodological impacts.

The prominence of key figures such as Sibawayh whose monumental work “Al-Kitab” retains its status as a foundational text in Arabic grammatical theory exemplifies the profound involvement of scholars from the Persianate cultural sphere in the nascent stage of Arabic linguistic science. Contemporary scholarship, while recognizing the intrinsic nature of Arabic - Semitic morphological structure (specifically, the root-and-pattern system, which predates these scholars), highlights their pivotal role in its codification and theoretical explication. Scholarly analyses [5; 6; 7] propose that the degree of systematic analysis, comprehensive paradigmatic classification and internal logical consistency evident in early sarf treatises were unparalleled for their time and potentially derive from intellectual approaches developed within Persian scholarly traditions. This interpretation is consistent with the historical status of centers like Jundishapur, Merv, and Nishapur as prominent sites of learning pre-dating the Islamic era.

The pragmatic demands of the historical context, particularly the necessity for non-native speakers to attain accurate proficiency in Arabic, as emphasized by [8, p.151], constituted a significant impetus for the development of explicit grammatical descriptive frameworks. Linguists originating from the regions where Arabic was not a dominant indigenous language would have possessed a heightened awareness of the challenges involved in acquiring its intricate morphological system through intuitive means alone, thereby motivating the creation of clear, systematic pedagogical and descriptive resources. This perspective reframes the role of these scholars from mere analysts of the existing linguistic system to active developers of the descriptive and pedagogical apparatus for that system.

The issue of direct structural linguistic influence between Persian/Tajik and Arabic morphology remains a domain requiring careful investigation. Although overt typological parallels between the Indo-European structure of Persian and the Semitic morphology of Arabic are restricted [9, p.105], proposition regarding potential conceptual influences stemming from Persian analytical traditions represents a fruitful line of inquiry. This perspective acknowledges running to the effect the typological divergence between the languages while exploring the hypothesis that the cognitive framework and analytical approach employed by these scholars in conceptualizing linguistic structure and derivation, potentially informed by their implicit or explicit analysis of their native language, may have significantly influenced their methodology by analyzing Arabic sarf.

The current scholarly discourse concerning the origins and development of Arabic morphology (sarf) is characterized by an acknowledgement of its inherent complexity, as reflected in ongoing debates regarding the relative contributions of the intrinsic properties of the Arabic linguistic system versus potential external influences on its descriptive frameworks [10, p.272; 11, p.163-170]. Exclusive attribution of specific theoretical advancements to a singular cultural group is problematic, particularly considering the collaborative and dynamic intellectual milieu characteristic of the early Caliphal era.

Nevertheless, the prevailing theoretical consensus in contemporary scholarship posits that the structured, comprehensive, and systematic character of nascent Arabic morphology is significantly indebted to the analytical sophistication and intellectual traditions contributed by scholars originating from the Persianate and Tajik regions.

Their contribution was neither limited to their potential role as native speakers facilitating language description (a status they did not hold), nor to the importation of grammatical rules from their typologically distinct native languages. Rather, their contribution, as interpreted by contemporary theoretical perspectives, resided in their capacity for rigorous analytical methods, abstract categorization, and systematic exposition - skills cultivated within a fertile intellectual milieu - applied to the intricate process of codifying Arabic morphology [12, p.257; 13, p.211].

Subsequent research endeavors could benefit from a more detailed comparative philological analysis of nascent Arabic morphological treatises against available textual remnants or descriptive accounts of Middle Persian or early New Persian linguistic traditions where such materials exist, to investigate potential conceptual correspondences in greater depth. Comparative analysis of the specialized terminology employed for morphological notions across these linguistic traditions could also potentially illuminate the origins and transmission of this technical vocabulary.

Additionally, considering biographical data for indications of scholarly training in disciplines external to linguistics may provide insight into the transmission pathways of analytical methodologies.

5. Conclusion

To sum it up, the analysis of scholarly literature provides compelling evidence affirming the foundational role of scholars originating from the Persianate and Tajik regions in the establishment of Arabic morphology (sarf). Their contribution is predominantly interpreted not as the genesis of the core of the Arabic morphological system itself, but rather as the pioneering act of systematical analyzing, categorizing, and codifying this intricate linguistic structure. The relevant process was likely facilitated by their rigorous intellectual training and potentially motivated by the practical demands associated with the acquisition of Arabic as a second language. Their collective scholarly efforts effectively established the foundational theoretical framework for *sarf*, a framework that maintained its prominence and influence for several centuries and now stands as a significant example of the dynamic intellectual exchange characteristic of the early Islamic scholarly environment.

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