

**Lisan Al-Arab Institute**  
**Class Notes**  
**Al-Ajurrumiyyah, Level 1 of 4, Class 1**  
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**Welcome, Rules and Procedures**

- Live sessions. Mon & Wed 8-9 PM EST. Zoom (through app or browser)
- Recordings. Available within 3 hours after the class, in shaa Allah.
- Quizzes. Auto-graded, MCQ, re-take as you wish. You will know the correct/incorrect answers at the end of the quiz.
- I'raab exercises. Samples, drills, and an answer sheet. To do and self-check your work.
- No videos are allowed to be turned on. Please mute your microphone during the entire class. Check your audio and mic before the class begins.
- During QA time, you can ask Qs written in chatbox. Raise hand to ask a question orally. When you're called on, please turn on your mic, and then turn it off after the Q is answered. Qs should be pertinent.
- Final exam. Required for the certificate. Highly recommended.

**Overview of Level 1**

- **Class 1**
  - About the Book and the author
  - The importance, virtue, and objective of learning Arabic grammar (nahw)
  - The definition of speech (kalaam)
  - The categories of kalaam
- **Class 2**
  - The signs of a noun (ism)
  - Meaning and examples of the articles of jarr (huruf al-jarr)
- **Class 3:**
  - The categories of a verb (fi'l) and its signs
  - The signs of a harf
- **Class 4:**
  - Meaning of I'raab and binaa'
  - What is mu'rab and what is Mabnee
  - The four categories of I'raab.
  - The I'raab of asmaa' (nouns)
  - The I'raab of af'aal (verbs)

- **Class 5:**
  - An intro to the different types of nouns and verbs
  - An overall look at the different types of I'raab for the different types of nouns and verbs
- **Class 6: The signs of Raf'**
- **Class 7: The signs of Nasb**
- **Class 8: The signs of Khafd**
- **Class 9: The signs of Jazm**
- **Class 10: A Review of I'raab**

**In this class, we will learn the following:**

- About the Book
- About the Author
- The Importance, Virtue, and Objective of Learning Naḥw
- The Definition of Kalām
- The Categories of Kalām

**About the Book**

- Al-Muqaddimah Al-Ajurrumiyah is the first book that is taught to students in the field of Arabic grammar.
- "Al-Muqaddimah": the introduction
- "Al-Ajurrumiyah": attributed to Ibn Ajurrum, the author
- It has many written and audio explanations:
- <https://takw.in/lughah/nahw/alaajurrumiyah>
- Several scholars re-wrote it as poetry to make it easy for students to memorize, such as Al-Qallawi Ash-Shinqiti and Al-Imriti.
- Some of its classic commentaries were written by: Al-Makoodi, Al-Kafrāwi
- One of the best contemporary commentaries was written by: Muhammad Abdul-Hameed called "At-Tuḥfa As-Saniyyah"

**About the Book**

- Shaykh Abdul-Kareem Al-Khudayr said
- "The book written by Ibn Ajurrum indicates that it was written with sincerity, and no one can truly know this except the Knower of the unseen. However, there are things which indicate this: It is a book which was relied upon by the scholars. They circulated it, by memorizing it, teaching it, and authoring books explaining it. This small book has tens of commentaries and hashiyahs. It is the first brick in this great science which is Nahw."
- Al-Qallawi Ash-Shiniqiti turned it into a 154 line poem, which is very easy to memorize.
- Al-'Imriti turned it into a 254 line poem, but he added to it, making it like an explanation to the book, as he mentioned in his introduction.

## About the Author

- Muhammad b. Muhammad b. Dawud, Abu ‘Abdillah
- From the tribe of Şinhaja of North Africa, one of the largest Berber tribal confederations.
- He was born in Northern Morocco 672 AH (1273 AD), the year the famous grammarian Ibn Malik died.
- He was known to be a scholar of grammar. He wrote his book for beginners. Students would memorize and study it after memorizing the Quran.
- Some said he followed the Kufan school of grammar, and others said he took from both schools (the Basran and Kufan schools).
- From his teachers is: Abu Ḥayyan Al-Andalusi, the famous scholar of Tafsir and Naḥw
- Some of his works:
  - Al-Muqaddima Al-Ajurrumiyyah in Grammar. Some scholars mentioned that he wrote it in Makkah facing the Ka’bah
  - An explanation of Ash-Shātibiyyah in Qirā’āt
  - A poem related to the Qirā’ah of Imam Nāfi’ from Madinah
  - As well as other works
- He died on the 10th of Şafar, 723 AH (1323 AD) at the age of 51 in the city of Fez.

This manuscript of Al-Ajurrumiyyah was written in 975 AH in the beautiful naskh script. This was 467 years ago, 252 years after the author’s death. This year it’s 1442 AH/ 2021 AD

## The Importance, Virtue, and Objective of Learning Naḥw

- What is the science of Naḥw? Principles which clarify the endings of the words in a sentence in terms of their i’rab and their binaa’
- I’raab is the changing of words. جاء زيد، رأيتُ زيداً، مررتُ بزَيدٍ (Zayd came, I saw Zayd, I passed by Zayd)
- Binaa’ is when a word never changes. It stays constant.
- ما هذا؟ Who is this? مَنْ هَذَا؟ What is this? These 3 words - هذا - never change. They have binaa’. They are called mabnee.
- The objective of learning Naḥw:
  - 1) It is a key to understanding the Quran and Sunnah, and the works of the scholars.
  - 2) It guards the tongue from making grammatical mistakes in Arabic.
- The ruling of learning Naḥw: it is a communal obligation, and necessary for anyone who wants to become a scholar of the Islamic and/or the Arabic sciences.
- The founder of this science: Abu Al-Aswad Ad-Du’ali (d. 69 AH)

## The Importance, Virtue, and Objective of Learning Naḥw

- Naḥw is absolutely necessary to understand the meanings of the Quran, Sunnah, and the works of the scholars.
- Naḥw is one of the most important sciences of the Arabic language. Not a single sentence in Arabic can be understood properly without the rules of Naḥw.

- Mastering the Arabic language and speaking it properly is the greatest means of protecting one's Islamic identity, because it is the language of the Quran and Sunnah, and the language of the Companions and their students.
- Protecting the Arabic language and spreading it amongst the Muslims is a means of protecting Islam. When people lose the Arabic language they will lose their direct connection to the sources of the religion.

### What the Scholars said about Learning Arabic and its Rules

- Umar (may Allah be pleased with him) said, "Learn Arabic, for it is from your religion." [Musannaf Ibn Abi Shaybah]
- «قَالَ عُمَرُ: «تَعَلَّمُوا اللَّحْنَ، وَالْفَرَائِضَ فَإِنَّهُ مِنْ دِينِكُمْ» [Musannaf Ibn Abi Shaybah]
- Ubayy b. Ka'b (may Allah be pleased with him) said, "Learn Arabic as you learn the memorization of the Quran." [Musannaf Ibn Abi Shaybah]
- «عَنْ أَبِي بِنِ كَعْبٍ، قَالَ: «تَعَلَّمُوا الْعَرَبِيَّةَ كَمَا تَعَلَّمُونَ حِفْظَ الْقُرْآنِ»
- Shu'bah said, "The one who learns Hadeeth and doesn't learn Naḥw is like a hood with no head."
- Ibn Taymiyyah said, "The Salaf used to discipline their children for making mistakes in the language. Thus, we are commanded, either as an obligation or a recommendation, to guard the Arabic rules and to correct the tongues that stray from it, which will (in turn) protect the (correct) way of understanding the Quran and Sunnah, and (will enable us to) follow the Arabs in their speech."

### The Definition of Kalām

- الكلامُ: هُوَ اللَّفْظُ الْمُرَكَّبُ الْمَفِيدُ بِالْوَضْعِ
- Kalām is: الكلامُ هُوَ
- #1) اللفظ Al-Lafdḥ (speech: Sounds + letters)
- #2) المركب Al-Murakkab: that which is composed (of two words or more)
- #3) المفيد Al-Mufeed: beneficial. Meaning, it is a complete sentence. It makes sense standing alone. It gives the listener a point of benefit. The listener will not be waiting for the rest of the sentence.
- #4) بالوضع Bil-Wad'-
- #1 With the Arabic language (assigning an Arabic word to represent a specific meaning)
- #2 With intention from the speaker (as opposed to the speech of one sleeping or who is drunk).

### The Definition of Kalām, first criteria

- الكلامُ: هُوَ اللَّفْظُ الْمُرَكَّبُ الْمَفِيدُ بِالْوَضْعِ
- Kalām: is Al-Lafdḥ (utterance/speech)
- The scholars of grammar consider kalām that which is spoken: sound that is made up of letters.
- Therefore, writing and signaling is not considered kalām according to the grammarians.

### The Definition of Kalām, the second criteria

- الكلامُ: هُوَ اللَّفْظُ الْمُرَكَّبُ الْمَفِيدُ بِالْوَضْعِ
- Kalām: is murakkab composed (of two words or more)
- The scholars of grammar say kalām must be composed of two words or more, because a single word can never make sense.
- The two-word composition can be explicitly spoken مَرَكَّبٌ حَقِيقَةً
- E.g. زيدٌ قائمٌ - Zayd is standing.
- Or the two-word composition can be implied/unspoken. مَرَكَّبٌ تَقْدِيرًا .
- Someone asks you: ما اسمُكَ؟ What's your name?
- You answer: محمدٌ -
- The implied answer is: اسمي محمدٌ - My name is Muhammad.
- If someone said مُحَمَّدٌ without intending anything else, this would not be kalām.

### The Definition of Kalām, the third criteria

- الكلامُ: هُوَ اللَّفْظُ الْمُرَكَّبُ الْمَفِيدُ بِالْوَضْعِ
- Kalām is mufeed (beneficial)
- The scholars of grammar say kalām must provide benefit. Meaning it must be a complete sentence that makes sense to the listener.
- An example of kalām that is mufeed (i.e. beneficial speech, or a complete sentence):
- صَلَّى زَيْدٌ - Zayd prayed.
- An example of kalām ghayru mufeed. (non-beneficial speech/an incomplete sentence):
- إِنْ جَاءَ زَيْدٌ - If Zayd comes...
- If Zayd comes, then what?!
- مُحَمَّدٌ
- Muhammad? What about Muhammad?

### The Definition of Kalām, the fourth criteria

- الكلامُ: هُوَ اللَّفْظُ الْمُرَكَّبُ الْمَفِيدُ بِالْوَضْعِ
- Kalām: speech must be bil-waḍ'
- Waḍ' literally means to place something.
- This has two interpretations, both of which are correct.
- 1) That the meaning of the kalām is intended by the speaker. Therefore, the speech of a drunk person, a sleeping person, and a parrot are not considered kalām according to the Arab grammarians, because it is unintended speech.
- 2) That the speech is in the Arabic language: the Arabs appointed these spoken words to represent a specific meaning. Therefore, sentences in English and French are not considered kalām according to the Arab grammarians, even though linguistically, they are considered kalām.

### A review of the definition of kalām

- الكلامُ: هُوَ اللَّفْظُ الْمُرَكَّبُ الْمَفِيدُ بِالْوَضْعِ

- Kalām is:
- Speech (sounds and letters)
- which is composed (of two words or more, explicitly or implicitly),
- beneficial (i.e. makes sense by itself; a complete sentence)
- and is intended by the speaker, and is in the Arabic language.

### The Categories of Kalām

- وَأَقْسَامُهُ ثَلَاثَةٌ: إِسْمٌ، وَفِعْلٌ، وَحَرْفٌ جَاءَ لِمَعْنَى
- And its categories are three: وَأَقْسَامُهُ ثَلَاثَةٌ
- 1) اِسْمٌ an ism (a noun)
- 2) وَفِعْلٌ a fi'la (a verb)
- 3) وَحَرْفٌ جَاءَ لِمَعْنَى a ḥarf (a preposition, or an article) that carries a meaning.

### The Categories of Kalām

- وَأَقْسَامُهُ ثَلَاثَةٌ: إِسْمٌ، وَفِعْلٌ، وَحَرْفٌ جَاءَ لِمَعْنَى
- Examples of an اِسْمٌ (noun):
- اَلْحَمْدُ - the praise
- زَيْدٌ - Zayd
- هِنْدٌ - Hind
- رَجُلٌ - a man
- اِمْرَأَةٌ - a woman

### The Categories of Kalām

- وَأَقْسَامُهُ ثَلَاثَةٌ: إِسْمٌ، وَفِعْلٌ، وَحَرْفٌ جَاءَ لِمَعْنَى
- Examples of a فِعْلٌ (verb):
- قَالَ said (past tense verb / اَلْفِعْلُ الْمَاضِي)
- يَقُولُ say (present/future tense verb / اَلْفِعْلُ الْمُضَارِعُ)
- قُلْ Say (a command, the imperative اَلْفِعْلُ الْاَمْرُ)

### The Categories of Kalām: the ḥarf

- وَأَقْسَامُهُ ثَلَاثَةٌ: إِسْمٌ، وَفِعْلٌ، وَحَرْفٌ جَاءَ لِمَعْنَى
- Examples of a ḥarf that carries a meaning:
- إِنَّ - Indeed
- إِنَّ اَللَّهَ عَفُوْرٌ رَّحِيْمٌ - Indeed, Allah is (most) forgiving, (most) merciful.
- هَلْ - Indeed / Perhaps
- Indeed (if it comes before a past tense verb)-
- هَلْ اَتَى زَيْدٌ - Indeed, Zayd has come.
- Perhaps (if it comes before a present/future tense verb)
- هَلْ يَأْتِي زَيْدٌ - Zayd might come.

### The Categories of Kalām: the ḥarf

- وَأَقْسَامُهُ ثَلَاثَةٌ: إِسْمٌ، وَفِعْلٌ، وَحَرْفٌ جَاءَ لِمَعْنَى
- Examples of a ḥarf that carries a meaning:
- مِنْ from
- إِلَى to
- سَافَرَ زَيْدٌ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ - Zayd travelled from Makkah to Madinah.
- ذَهَبَ زَيْدٌ مِنَ الْبَيْتِ إِلَى الْمَسْجِدِ - Zayd went from the house to the mosque.
- نَامَ زَيْدٌ مِنَ الظُّهْرِ إِلَى الْعَصْرِ - Zayd slept from midday to (until) the afternoon.

### The Categories of Kalām: the ḥarf

- وَأَقْسَامُهُ ثَلَاثَةٌ: إِسْمٌ، وَفِعْلٌ، وَحَرْفٌ جَاءَ لِمَعْنَى
- Examples of a ḥarf that does not carry a meaning are the letters of the alphabet
- The ز in زَيْدٌ
- The هـ in هُنْدٌ
- Each letter of the Arabic alphabet :
- is called ḥarfū mabnā (plural: ḥurūf al-mabāni), حُرُوفُ الْمَبْنِيّ
- or ḥarf al-hijaa' (plural: ḥurūf al-hijā'). حُرُوفُ الْهِجَاءِ، حُرُوفُ الْهِجَاءِ
- They are not considered from the categories of kalām.

### A Review of the Categories of Kalām

- وَأَقْسَامُهُ ثَلَاثَةٌ: إِسْمٌ، وَفِعْلٌ، وَحَرْفٌ جَاءَ لِمَعْنَى
- وَأَقْسَامُهُ ثَلَاثَةٌ And its categories are three:
- 1) إِسْمٌ an ism (a noun)
- 2) وَفِعْلٌ a fi'l (a verb)
- 3) وَحَرْفٌ جَاءَ لِمَعْنَى a ḥarf that carries a meaning.