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ACADEMY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين ، والصلاة والسلام على أشرف الأنبياء والمرسلين ،

وعلى آله وأصحابه أجمعين



TALWEEH
ACADEMY

Course: Mutammimah al-Ājurrūmiyyah

Author: al-Ḥaṭṭāb al-Ruʿaynī

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Lesson 1: Introduction to the Author and Book

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Lesson 1

Overview:

In this video, we introduce the author of Mutammimah Al-Ājurrūmiyyah al-Ḥaṭṭāb al-Ruʿaynī, a renowned Mālikī scholar from the 10th century, known for his works in Mālikī fiqh and Arabic grammar. He came from a scholarly family, studied extensively under his father, and left behind important writings, including a commentary on Khalil's Mukhtaṣar and works in uṣūl al-fiqh.

His book Mutammimah Al-Ājurrūmiyyah is considered special because it:

- Uses Qurʾānic verses as examples for beginners, later introducing poetry.
- Explains grammatical rules more clearly and precisely than Al-Ājurrūmiyyah.
- Bridges students into advanced texts like Ibn Mālik's Alfiyyah.
- Throughout the book, the author refines, expands, and sometimes reorders topics from the original Ājurrūmiyyah for clarity, precision, and depth.



He begins with the basmalah, the ḥamd, and salutations upon the Prophet ﷺ, which we examine closely before proceeding to explore the related grammar concepts in depth. The author then goes on to explain that this book is a primer in the Arabic language and adds to the discussions mentioned in Al-Ājurrūmiyyah.

Summary:

The Author

He is Shamsuddīn Abū ‘Abdillāh Muḥammad ibn Muḥammad ibn ‘Abd al-Raḥmān al-Ḥaṭṭāb al-Ru’aynī. His father Muḥammad Ibn ‘Abd al-Raḥmān was also a great scholar. He finished memorizing the Qurān at the age of seven. After that, he studied under his father for many decades. His father passed away in the year 945. Al-Ḥaṭṭāb al-Ru’aynī was born in 902, and he passed away in 954. He has a book in Mālikī fiqh. He was born in Makkah and remained there for most of his life. But towards the end of his life, it's possible he went back to Tripoli in Libya. He passed away there in the year 954.

His father is sometimes referred to as al-Ḥaṭṭāb al-Kabīr. Generally, Ḥaṭṭāb refers to the younger Ḥaṭṭāb. Al-Ḥaṭṭāb al-Ru’aynī had a son named Yaḥya, who was a



great scholar. He was one of Ḥaṭṭāb's students who carried forth his tradition. He's in Al-Ahdal's Sanad, who is one of the commentators on Mutammimah. He wrote a book called Al-Kawākib al-Durriyyah.

Some of his books:

1. The sharḥ on the Mukhtaṣar of Khalīl, which is an important book in the Mālikī maḍhab. The majority of the later shurūḥ are based on it. He called it Mawāhib al-Jalīl fī Sharḥī Mukhtaṣar al-Shaikh Khalīl. When he passed away, the sharḥ was still in his rough drafts. The good copy wasn't made. But his son Yaḥya spread it across the world. Now scholars of the Mālikī maḍhab refer back to it.
2. Qurratul 'Ayn bi-sharḥī Waraqāti Imām al-Ḥaramayn. A commentary on the Waraqāt of Imām al-Haramayn Juwaynī. It is a very famous book in Usūl al-fiqh.

Why is this book special?



Mutammimah Al-Ājurrūmiyyah covers the majority of the chapters in Naḥw. If one were to study this book properly, it would be easy to navigate through larger books. The author mentions that this is a Muqaddimah, meaning a small manual. It's a book for beginner students, but not in their very initial stages. And this book is special for a few other reasons as well:

1. The author brings Qurānic verses. This is important because at this stage, students are not familiar with poetry. It's more beneficial to use Qurānic verses for beginner students, because the examples will be in something they're familiar with. This doesn't mean that the author has not brought any poetry in the book. Rather, in the start of the book, he mainly brings Quranic verses and towards the end of the book, he increases the amount of poetry. Through this, the student also learns how to understand poems.
2. His text is easy to read and precise. Sometimes Ibn Ājurrūm refers to a certain concept in a certain manner, and in the mutammimah, it is explained in a more precise manner.
3. The author takes a lot of the opinions that Al-Imām Ibn Mālīk mentioned in his Alfiyyah (1000 lines of poetry on Naḥw) and from Ibn Hishām. If a student studies the Mutammimah correctly, it will be easy for them to transition onto Ibn Mālīk's and Ibn Hishām's books.



مقدمة

البسملة

بسم الله الرحمن الرحيم،

The author begins with the Basmalah because in the Quran, every sūrah begins with the basmalah except Sūrah al-Tawbah. And Allah ﷻ says, اقرأ باسم ربك الذي خلق. Recite in the name of your Lord who has created. And to act upon the sunnah of the Prophet ﷺ, who has informed us that every matter of importance that is not started with the name of Allah ﷻ, then it is abdar or ajdam. It's cut; it's useless in the sense that it will be void of blessings.

In different books or sciences, each commentator explains the basmalah in line with their science. In hadith, you'll have a ḥadīth-related discussion on the basmalah. In fiqh, you'll have a fiqh-related discussion. In Naḥw, our purpose is to analyze the structure grammatically. Because the subject matter of Naḥw is the speech of the Arabs from the perspective of i'rāb and binā.



الباء حرف جر، واسم مجرور بالباء وهو مضاف

The word ism is majrūr due to the baa, and is mudāf.

وعلامة جره الكسرة الظاهرة في آخره والجار والمجرور متعلقان بمحذوف تقديره أولفه أو نحوه

We're assuming أُؤلف when writing a book. For reading a book, you'd assume أقرأ and so on.

وإعرابه: أُؤلف فعل مضارع مرفوع لتجرده من الناصب والجارم وعلامة رفعه ضمة الظاهرة في آخره والفاعل ضمير مستتر وجوباً تقديره أنا

In the 13th conjugation of the Muḍāri', the fā'il must be hidden. You can't bring it as an ism zāhir. Instead, you assume it. It's the same in the 1st, 4th, 7th, and 14th conjugations of the Muḍāri'. And in the first and fourth conjugations of the Māḍi.

ولفظ الجلالة مضاف إليه مجرور، وعلامة جره كسر الهاء،

والرحمن: صفة للفظ الجلالة، وصفة المجرور مجرور، وعلامة جره الكسرة الظاهرة في آخره،



والرحيم: صفة ثانية للفظ الجلالة، وصفة المجرور مجرور، وعلامة جره الكسرة الظاهرة في آخره،

فوائد

1. This is a jār majrūr structure. Every jār majrūr needs to connect to a fi'l, or something in the meaning of a fi'l. Like an ism al-fā'il, ism al-maf'ūl, etc. Unless it's zāid. Or shabīh bi al-zāid which will be discussed later inshāAllah. If it's nearby, we connect it to that. If not, we assume the verb or something in its meaning. Here we've assumed a specific verb. Instead of أبتدىء (I begin) which is general.
2. We're assuming this verb at the end. بسم الله الرحمن الرحيم نقرأ. Because delaying that which should be brought earlier, gives the benefit of confinement. Meaning that it's the only possibility. The default placement of the verb is before the fā'il, the maf'ūl bihi and anything that connects to the verb, like a jār majrūr. But you're allowed to bring certain things the verb is governing before the verb itself like a jār majrūr or maf'ūl bihi. نعبدك means we worship you. When we bring that which is supposed to be brought after (the ك pronoun) before and say إياك, it gives the meaning: we



don't worship anyone else but yourself. It's the same in the basmalah. We're saying that we only recite in the name of Allah ﷻ. Not anyone else.

3. We could have assumed something that resembles a verb and made this a jumlah ismiyyah. The Kūfiyyūn say assuming a jumlah fi'liyyah is better. And the Baṣriyyūn say assuming a jumlah ismiyyah is better. We can do two assumptions for jumlah ismiyyah.

3.1. ابتدائي بسم الله الرحمن الرحيم حاصل

My beginning with the name of Allah is found. حاصل is in the meaning of موجود. The muḩtada is ابتدائي and its hidden. بسم الله الرحمن الرحيم connects to ابتدائي. And حاصل is the hidden khabr. We can substitute ثابت or كائن for حاصل.

3.2. ابتدائي حاصل بسم الله الرحمن الرحيم

In scenario 1, the jāṛ majrūr was connected to the muḩtada. Here it connects to the khabr. The word ṣarf can refer to a jāṛ majrūr as well. This is common in the books of tafsīr. They call it ṣarf because



they're very similar in terms of ruling and they're both details of the verb.

- 3.3. The jumlah fi'liyyah is better because when we're assuming a muftada and khabr, we're assuming three words. ابتداء, the ياء and حاصل. The rule for assumption is that it's best to assume the least possible. When you assume أولف, or أكتب you're only assuming 2 words. So we give preference to the first opinion.
4. In اسم we said علامة جره الكسرة الظاهرة في آخره but in لفظ الجلالة we said علامة جره كسر الهاء. This is out of respect.
5. رحمن is that which encompasses the mercy, which encompasses this world and the hereafter. It is the highest form of mercy. This is based on the general qā'idah which can apply anywhere in the language: كثرة المباني تدل على كثرة المعاني. Ar-Rahmaan has five letters. The word رحيم has four letters. Since there's more letters in رحمن, the mercy is more encompassing, and of a higher level. Ar-Rahmaan indicates thubūt. There's another qā'idah, that is better in this case because it's specific to the فعلان pattern. The qā'idah is: فعلان يدل على الامتلاء. It indicates being full or widespread. For example, when you say someone is شبعان, it means he's eaten to his full. So رحمن



means the one whose mercy encompasses everything and it indicates consistency. And **فعيل** indicates thubūt. Allah's ﷻ mercy is established and consistent.

6. Above it was mentioned that **الرحمان** and **الرحيم**, are both **ṣifāt**. This is based on the assumption that they are both qualities. But, If someone said that **الرحمان** is an 'alam, referring to Allah. The actual 'alam of Allah is Allah. Some scholars say **الرحمان** is an 'alam. Because it's only used with Allah. If we take **الرحمان** to be a **ṣifah**, then the translation, is: we begin with the name of Allah ﷻ, the one whose mercy is all-encompassing or encompasses everything and everyone, and the one whose mercy is firmly established. But if we say **الرحمان** is an 'alam, then in translation, we would say: we begin in the name of Allah, Ar-Raḥmān, Ar-Raḥīm would mean the one whose mercy is established or firmly established. We wouldn't translate **الرحمن** as the one whose mercy encompasses everything. Rather we would translate **الرحمان** just like the name Raḥmān or Zaid.

In terms of **i'rāb**, if we say **الرحمن** is an 'alam, we can't say **الرحمن** is a **ṣifah**. An 'alam can't be a **ṣifah**. So we say it's **badal**. The **mubdal minhu** is supposed to introduce the **badal**. So over here is **لفظ الجلالة** simply to introduce Ar-Rahman? Allah ﷻ is well known by the name Allah. The



answer is that this is a general rule. Sometimes the badal is less intended than the mubdal minh.

And الرَّحِيم is no longer a şifah of لَفْظُ الْجَلَالَةِ. Instead, it's a şifah of الرَّحْمَن. It can't be a şifah of لَفْظُ الْجَلَالَةِ Because of the rule الْبَدَلُ لَا يَتَقَدَّمُ عَلَى النَّعْتِ. The badal does not come before the na't.

الحمدلة والصلاة

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد، وعلى آله وصحبه أجمعين

الحمد لله أي جنس الحمد لله

The very essence of praise is for Allah ﷻ When he says this is be informing the reader that all Praise is for Allah ﷻ or is he encouraging the reader to also praise Allah like he praised Allah ﷻ. One of the commentators of the Mutammimah, Al-Fākihī mentions that the purpose here is to initiate the praise of Allah ﷻ. Not to inform. This is called a jumlah khabariyyah lafẓan inshāiyyah ma'nān. It is made of a mubtada and a khabr like a jumlah khabariyyah. The mubtada and khabr are what usually give information. Like زَيْدٌ قَائِمٌ. As opposed to a jumlah inshāiyyah like اذْهَبْ. When you say this you're not giving information you're



initiating a command. Here a jumlah khabariyyah was brought with the purpose of initiating praise. Another example is جزاكم الله خيرا. May Allah reward you. We translate this as may Allah reward you. But the literal translation of جزاكم الله is Allah has rewarded you. So this structure is khabariyyah lafzan. But when we say this to people, we're not using it in the meaning of Allah has rewarded you. We're using it in the meaning of may Allah reward you. We're giving them a dua. So we say it's inshāiyyah ma'nan. It's the same in الحمد لله رب العالمين.

والصلاة والسلام على سيدنا محمد، وعلى آله وصحبه أجمعين،

And may blessings or mercy and peace be upon our master Muḥammad and upon his family and all of his companions. The word محمد ﷺ is an 'alam and you can't bring an 'alam as a şifah as was mentioned earlier. So you can't say that محمد is a şifah of سيدنا. Rather we say سيدنا is mubdal minh and محمد is badal. Or 'aṭf al-bayān because محمد is clearer than سيدنا which can refer to anyone. Like سيدنا آدم. Or سيدنا عيسى. So either we say محمد is badal or it's 'aṭf al-bayān.



1. There are two opinions regarding where the word رَب originates from:
 - 1.1. It's from the verb رَبَّ. Now some say it's an ism al-fā'il meaning the aṣl is رَايِب on the pattern of فاعل. And then idgām happened and it became رَاب. Then, the alif was dropped. And it became رَب.
 - 1.2. It's on the pattern of فَعَّلَ, meaning the aṣl is رَبَّ. There's no i'tilāl here. Only idgām. The word رَب comes from تَرْيئة which means to nourish. So الرب is that being that sustains and nourishes you until you reach your perfection.

2. The word العالمين is mulḥaq bi jam' al-mudakkar al-sālim. Why can't we say it's a jam' al-mudakkar al-sālim. Why are we saying mulḥaq which means it's in the power of or it's attached to? It's because to pluralize a word using al-jam' al-sālim there are conditions that are not met in the word عالمين. So we say it's mulḥaq bi jam' al-mudakkar al-sālim. And in i'rāb, we wouldn't say لَآئِهٖ مُلْحَقٌ بِجَمْعِ الْمَذْكُورِ السَّلَامِ. Rather, we say لَآئِهٖ مُلْحَقٌ بِجَمْعِ الْمَذْكُورِ السَّلَامِ وَعَلَامَةٌ جَرَّهٖ الْيَاءُ لِأَنَّهُ جَمْعُ الْمَذْكُورِ السَّلَامِ.

3. The word سيِّد was actually سَيِّود on the pattern of فِيعِل from the verb سَاد قومه يسودهم which means يفوقهم. In سيود a wāw and yā gathered. And the first of them had a sukūn so we changed the wāw into a yā and it became سَيِّيد. Then we have two of the same letters back to back. So we do idgām and it becomes سَيِّد.



وبعد، فهذه مُقدِّمةٌ في علمِ العربيَّةِ، مُتمِّمةٌ لمَسَائِلِ ((الأجروميَّةِ))

Thereafter, this is a primer in the Arabic language which completes the discussions of Al-Ājurrūmiyyah. The word مُقدِّمة is the khabr of هذه. The jār majrūr is connected to a hidden ثابتة which is the first ṣifah of مُقدِّمة. And the word مُتمِّمة is the second ṣifah of مُقدِّمة. And لِمَسَائِلِ الْأَجْرُمِيَّةِ connects to مُتمِّمة.

فوائد

1. The word مُتمِّمة is an ism al-fā'il from تَمَّ يَتَمُّ. We dropped the yā, added a mīm maḍmūmah, put a tā at the end. Since it's the ṣifah of a feminine, we made it feminine. So we end up with مُتمِّمة.
2. The author explains over here that his book is a muqaddimah, just like Al-Ājurrūmiyyah. The word مُقدِّمة over here doesn't necessarily mean introduction. Here he's saying that this entire book is an introduction to the Arabic language. He's not saying this is an introduction then we'll have



a chapter 2 and 3, etc. The author also highlights that he's added certain discussions that are not in Al-Ājurrūmiyyah.

3. The word مقدمة, can be read with a fathāh on the dāl or a kasrah depending on the meaning. We can take one of 2 meanings:

3.1. The pattern فَعَّل makes a verb muta'adī. So when we use that pattern for the verb قَدَّمَ it means to bring something forth. So مَقْدَمَةٌ would be something that sends forth. But the مَقْدَمَة is something that has been sent forth. The author of the book brought the introduction before the rest of the book. So it should be مَقْدَمَة because it's been sent forth.

3.2. When we say مَقْدَمَة it's because قَدَّمَ comes in the meaning of تَقَدَّمَ which means to go forth. It's lāzim. Many times تَفَعَّل comes in the meaning of تَفَعَّل. So from that perspective we can call it the مَقْدَمَة using the ism al-fā'il. This comes from the phrase مَقْدَمُ الْجَيْشِ which refers to the part of the army that's sent ahead. Or we can say it's still from قَدَّمَ but it's in the meaning of يَقْدِمُ قَارِئُهُ عَلَى غَيْرِهِ This book is a مَقْدَمٌ because it brings the one who studies it ahead of his classmates. And the reader is the مَقْدَم.

4. The word Ājurrūmiyyah can be pronounced in 3 ways:



- 1.1. الآجُرُمِيَّةُ
- 1.2. الجُرُومِيَّةُ
- 1.3. الأَجُرُومِيَّةُ

Differences between the original Ājurrūmiyyah and the mutammimah

The author says that he's added a few things onto the Al-Ājurrūmiyyah. He does this in a few different ways:

1. He brings a lot of examples in almost every discussion. Mostly from the Quraan. Many of these examples were not brought by Ibn Ājurrūm. But the author added them for clarity and to help students understand better.
2. He has added certain discussions that are in Al-Ājurrūmiyyah, but were not discussed in full detail. The author of the Mutammimah brings those same discussions in a lot of detail. For example, Ibn Ājurrūm mentions in the discussion of i'rāb bi al-ḥurūf the muthannā, jam' al-muḍakkar al-sālim, the asmā khamsah, and the af'āl khamsah. He says that all of these show their i'rāb through ḥurūf but he doesn't discuss every single one of them. He goes ahead and starts explaining the rules and conditions of a muthannā, the conditions of jam' al-muḍakkar al-sālim, etc. He mentions the asmā sittah instead of khamsah because he's going into more detail. And instead of the af'āl khamsah, he mentions the amthilah khamsah. Because here the



author changes the wording used by Ibn Ājurrūm at times to be more precise. And he says *asmā sittah* because other grammarians like Ibn Mālik mention six. But then he later goes on to say that the more correct opinion in the sixth one which is *هَنْ* is to give *i'rāb* on the *nūn* itself which is why Ibn Ājurrūm did not mention it. You would say *هَنْكَ* and not *هَنْوَك*. The reason he says five examples instead of five verbs is because Ibn Hishām mentions that we're not saying that only these five verbs get this *i'rāb*. Rather, these five verbs represent many more verbs on the same pattern. So saying *amthilah khamsah* is more precise. Another example is when discussing the types of *kalimah*. Ibn Ājurrūm says:

الكلام هو اللفظ المركب المفيد بالوضع

And then he says *وأقسامه ثلاثة* which means: and it is of three types which makes it seem like he's saying *kalām* is of three types. But he's actually saying the *kalimah* is of three types which are: *ism*, *fi'l* and *ḥarf*. To help students understand this Al-Ḥaṭṭab Al-Ru'aynī breaks the two sentences apart. He says *الكلام هو اللفظ المركب المفيد بالوضع*.

Then he says:

وَالْكَلِمَةُ قَوْلٌ مُفْرَدٌ وَهُوَ عَلَى ثَلَاثَةِ أَخْسَامٍ



The kalimah is of three types: ism, fi'l and ḥarf. Throughout the book he changes the wording of Al-Ājurrūmiyyah to be more precise and easier to understand.

3. The author mentions certain discussions which are not in Al-Ājurrūmiyyah. For example, the discussion on بناء. Ibn Ājurrūm mentions the discussion of i'rāb, but doesn't define binā.
4. Sometimes the author will bring a discussion that came in Al-Ājurrūmiyyah in a different place because he thinks it's more appropriate. For example the chapter on ma'rifah and nakirah. In Al-Ājurrūmiyyah it comes in the discussion on na't. In the Mutammimah he brings it before that. Another example is the tawābi'. In Al-Ājurrūmiyyah they all come at the end of the marfū'āt. But in the Mutammimah they come after the discussion on majzūm verbs.