



TALWEEH
ACADEMY

بسم الله الرحمن الرحيم

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

وعلى آله وأصحابه أجمعين



TALWEEH
ACADEMY

Course: Mutammimah al-Ājurrūmiyyah

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Lesson 2: The Sciences and Curriculum of The Arabic Language

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Lesson 2

Overview:

In this video we go over the sixteen sciences of Arabic collectively known as ‘Ulūm al-Adab. Each of these sciences—whether vocabulary, morphology, derivation, grammar, rhetoric, poetry, or writing—is studied through the framework of ten foundational discussions that ensure clarity in what the science is, why it matters, where it comes from, and how it fits into the wider body of knowledge.

The author then mentions that this book is a bridge between Ājurrūmiyyah and bigger books. We discuss a few of the common strands through which Naḥw is taught. They are:

- Alfiyyah strand (built on Ibn Mālik’s Alfiyyah): starting with Ājurrūmiyyah, then Mutammimah or Mulḥat al-‘Irāb, moving to Qaṭr al-Nidā, and culminating in advanced commentaries like Sharḥ Ibn ‘Aqīl.
- Kāfiyyah strand (built on Ibn al-Ḥāḥib’s Kāfiyyah): beginning with a small primer then Hidāyat al-Naḥw, then al-Kāfiyyah, and advancing to Mullā Jāmī and later commentaries.



- Contemporary works, such as al-Qawā'id al-Asāsiyyah, Jāmi' al-Durūs al-ʿArabiyyah, and al-Naḥw al-Wāfī.

The author then ends the muqaddimah with a short du'aa.

Summary:

The Arabic Sciences

The author previously mentioned that this is a small book في علم العربية. Here, علم العربية refers to Naḥw. The importance of knowing the different sciences of the language is so that one can appreciate how detailed it is and have a general idea of what is discussed in different sciences. There are 16. They are also known as 'ulūm al-adab:

1. علم متن اللغة, The vocabulary of the language. This is from dictionaries. At this level students should use Al-Miṣbāḥ al-Munīr and Mukhtār al-ṣiḥāḥ. They're small, have a lot of benefits and they tell you the most used dialect of a verb. A more detailed book at this level is Maqāyis al-luḡah by Ibn Fāris. Ibn Fāris is an early scholar who has many books in language. In Maqāyis al-luḡah he takes every word you will come across, traces it back



to its root letters and establishes one or two base meanings for the root letters. Then he shows you how every variation of the word goes back to that meaning. During this stage a student should try to read at least Al-Miṣbāḥ al-Munīr or Mukhtār al-ṣiḥāḥ cover to cover. That way every word you come across, you'll be somewhat familiar with it. Hans Wher should not be used at this level.

2. علم الصرف, it teaches the patterns of words. Not from an i'rāb perspective though. Rather from the perspective of the structure of the word. It primarily discusses af'al but there are discussions regarding asmā.
3. علم الاشتقاق is that science that teaches the root of words and how derivatives are formed.
4. علم النحو the science we're studying right now also sometimes referred to as علم الإعراب. It teaches a student the end of words from the perspective of i'rāb and binā. This is different from the perspective in علم الصرف. All these sciences are different perspectives on the same language. An analogy is when you take pictures of a bookshelf from different perspectives. Each one will overlook something but at the same time reveal something new.



5. علم المعاني. The sciences, علم البيان, علم المعاني, and علم البديع, are all the sciences of بلاغة. They teach you the best structure to use, in specific situations.

Whereas علم النحو tells you the valid structures in specific situations. For example, in the basmalah, we discussed that we can assume a jumlah fi'liyyah or ismiyyan. Whereas علم المعاني will teach you which is better from a بلاغة perspective.

6. علم البيان, it teaches figurative usages of words and how to make similes and metaphors in the Arabic language. In Arabic this gets very detailed. Out of the three sciences علم البيان is perhaps the most difficult. An example is you refer to Zaid as a lion. Of course he's not actually a lion. But, by you referring to him as a lion you are saying he is very brave and strong. This is called majāz. Here you're using the word lion in its second meaning, not the primary one which is a predator. This is a majāzī (figurative) meaning. علم البيان teaches how to do this and when. If we want to liken him to a lion we say زيد كالأسد. He's so brave it's as if he is a lion. In this structure, we have Zaid, who we're likening. We have أسد, the thing we're likening to. And the kāf, the agent of the resemblance. When we say this it doesn't mean he is a lion in all of his attributes. A lion stands out for its bravery and strength. علم البيان will teach us we can say زيد أسد. It's as if he has



become a lion. That's how strong and courageous he is. And then it teaches you, you can just refer to Zaid as a lion. Let's assume Zaid walks into the room. And you say جاء الأسد. It's much more effective. Now you're saying this is not even Zaid anymore. It's a lion. That's how brave and strong he is. علم البيان teaches all of this.

7. علم البديع teaches how to make our speech more beautiful by adding things. For example, rhyming words. It's like the cherry on top in علم البلاغة.
8. علم العروض
9. علم القافية
10. علم قرض الشعر. They all teach composition of poetry. There are very specific scales used in poetry. Certain poetry needs to end in a certain manner. This is called the Qāfiyah. In Lāmiyah Abī Ṭālib every line ends with a lām. This is taught in علم القافية. Or sometimes it's a qāfiyah al-nūn where every line ends with a nūn.
11. علم الخط teaches you how to write. For example the word إملاء. There's a hamzah underneath the alif. And in أحوال there's a hamzah on top of an



alif. This science teaches you that. It also teaches where to put periods, commas, etc.

12. علم إنشاء النثر teaches how to compose prose which is anything that's not poetry. Sometimes you'll find that even prose in Arabic are very beautiful. Sometimes you'll find this in books. Where they're using similes and metaphors and the writing is very beautiful and eloquent. This is taught in this science. And based on what you're writing, you write differently. If it's a letter to someone, the format is different. If it's a resume, the format is different. If you're writing a report or an article, the method you write in and the format will be different. This is a very important science. Students should try to read the books of one author and try to write like them.

12.1. Abu al-Ḥasan al-Nadwi, the famous author of Qaṣaṣ al-Nabiyyīn which is a very basic book. He's authored many other books as well. If you read his ماذا خسر العالم بالخطأ المسلمين, or his other books, you'll see how beautiful his Arabic is. Sometimes it's beneficial to read out loud and feel what the author is saying. Then you can use that in your writing when you want to express an emotion.

12.2. Al-kailānī. He has a series of stories.

12.3. Al-Ṭanṭāwī. He also has many different books on different topics. Choose one author and read through their books in your free time. Don't focus on Naḥw and i'rāb. Obviously, you have to read



correctly. But don't start breaking the book down and analyzing it.

Try to understand the way the author expresses his thoughts.

Because now we're looking at the text from the perspective of adab.

13. علم المحاضرة, how to write lectures, etc.
14. علم تاريخ الأدب the history of how the Arabic science developed.
15. علم أصول النحو where we extract Naḥw from. This is important for students specializing in Naḥw. And later in your studies, you should read through these books. The most important book in this topic would be الاقتراح في أصول النحو of Suyūṭī.
16. علم الأصوات علم المنطق Where words originate from. Over here, منطق refers to speech. How do you make correct sounds? How do you pronounce them correctly?

Every science has ten fundamentals. There is a poem that mentions all of them:

إِنَّ مَبَادِي كُلِّ فَنٍّ عَشْرَةٌ ... الحَدُّ والمَوْضُوعُ ثُمَّ الثَّمَرَةُ
وَفَضْلُهُ وَنِسْبَةُ وَالْوَاضِعُ ... وَالْأَسْمُ الاستِدَادُ حُكْمُ الشَّارِعِ



مسائل والبعض بالبعض اكتفى ... وَمَنْ دَرَى الْجَمِيعَ حَازَ الشَّرَفَا

1. الحد the definition of the science. We learn the definition so that we know exactly what we're studying in the science. Sometimes you're in a Naḥw lecture and a Balāḡah benefit is mentioned. The student should prioritize the science they're meant to learn from the book. For that you need to know the definition of the science. Sometimes in a footnote you'll find a lot of information. You have to be able to prioritize the information of that science over other information.
2. الموضوع the subject matter. What's discussed in the science.
3. الثمرة the benefit. What you get by learning the science.
4. فضله, the virtue of the science.
5. نسبة, it's relation to other sciences.
6. الواضع who coined the science.
7. الاسم the name of the science and sometimes the reason for that name.
8. الاستمداد the other sciences that this science takes from. Where do we draw the rules of Naḥw from.
9. حكم الشارع what does the Sharī'ah say about studying it. Is it farḍ, wājib, etc.
10. مسائل the discussions in the science.



Some scholars sufficed upon a few of these ten. مسائل over here has a tanwīn. Even though it's ḡayr munṣarif. We refer to this as ḍarūrah shi'riyyah. Poems have scales. This is maintaining that scale. If you were to give a ḍammah over here, the skill would break. Even in the books of Naḥw, this is mentioned. Al-Ḥaṭṭāb mentions in the Mutammimah in his فصل في موانع الصرف that you can give it a تنوين either for munāsabah or ḍarūrah shi'riyyah. In متممة لمسائل الأجرومية the word مسائل has a kasrah because it's muḍāf.

The ten fundamentals in Naḥw

حد النحو:

علم بأصول يعرف بها أحوال أواخر الكلم حال تركيبها إعرابا وبناء،

علم النحو is that science which teaches the rules through which a person understands the states or the changes in the end of a word when the word is in a structure. We added the clause “in a structure” because if you look at the word Zaid in of itself there's no reason for it to have i'rāb. I'rāb will come when you join words together. For example: زيد في البيت Zaid is in the house. Now we can say, Zaid is the mubtada so it's marfū'. And البيت is majrūr. So it gets a kasrah. I'rāb occurs as a result of being placed in a



structure. We're looking from the perspective of its state. And whether or not it receives a state, etc.

موضوع النحو:

الكلمات العربية،

Arabic words. They have to be Arabic. The perspective we're looking at them from is very important. For example, if we look at them in terms of where they're derived from, that would be علم الاشتقاق. If we look from the perspective of their patterns and the way the word are built that's علم الصرف. In علم النحو, we're looking from the perspective of i'rāb, binā and tarkīb. For example is a word mu'rab? What is its i'rāb. Why is a certain word mabnī? Etc. The reason we're taking tarkīb into consideration is that structures are the reasons for i'rāb and binā. And depending on the way you structure something the meaning will be different. If you mess up the structure you switch up the meaning. This is discussed in علم النحو.

ثمرة علم النحو:



صيانة اللسان عن الخطأ في كلام العرب، والاستعانة على فهم القرآن الكريم والحديث النبوي
ومخاطبة العرب، وإدراك الفروق الدقيقة بين التعبيرات،

It helps you avoid mistakes and understand the Qur'an, the Ahadith, the speech of the Arabs and the differences in different methods of speaking or structuring a sentence. For example, Allah says in the Qur'an عَمَّ يَتَسَاءَلُونَ عَنِ النَّبَأِ الْعَظِيمِ. A normal translation will say: What are they asking about? They are asking about the great news. Someone who understands Naḥw knows that based on the i'rāb of these āyāt, the meaning changes. One translation is: What are they asking about? They're speaking about the great news. Here عَنِ النَّبَأِ الْعَظِيمِ is the answer to عَمَّ يَتَسَاءَلُونَ. The second translation is What are they asking about? Are they asking about the great news? Here it's two questions back to back. The third translation is: Why are they asking about the great news which they disbelieve in? Like what reason is there for them to ask about if they disbelieve in it anyways? This is why to truly understand the Qurān translations are not enough. You need to know Arabic. أُنْخَرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ. We will take out a creature from the earth that will speak to them أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ. That the people did not believe in our verses. There are a few different ways to translate this. Number one: It will tell them that the people did not believe in our verses. Number two: It will speak to them because the people did not believe in our verses. Number three: It will mark them that the people did not believe in our verses. Number four: It will mark them because the people did not believe in



our verses. In one qirāah it's read with a kasrah on the hamzah. So إِنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ. Now the meaning and grammatical analysis change. Naḥw teaches you this. And علم النحو teaches you where to stop while reading the Qurān.

Sometimes people recite in a way where they ruin the entire translation. Their recitation gives the wrong impression. For example, if someone recites, وَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا. And instead of stopping in قَوْلُهُمْ, they continue. It gives the impression that the translation of the verse is, let not their statement that all praise is for Allah grieve you. The actual translation is: Let not their statements grieve you. Because all respect is for Allah. And in aḥādith, Naḥw will teach you how to extract law. This is why Usūl al-fiqh, the science of extracting law, is tied very strongly with 'ulūm al-'Arabiyyah. You cannot extract law or understand the words of the Prophet and the words of Allah without Arabic.

فضل علم النحو

هو من العلوم الشريفة

It's a special science because the Qur'an is in Arabic.



نسبة علم النحو

It is from the Arabic sciences.

واضع علم النحو

أبو الأسود الدؤلي

The one who codified Arabic was Abu Al-Aswad Al-Duali by the command of ‘Ali (RA). He was a student of ‘Ali (RA). Even before this the Arabs and the Ṣaḥābah knew how to speak Arabic even before this. In their minds they knew the rules. Even though they didn’t acknowledge them. They didn’t refer to them as fā’il maf’ūl. They applied these rules naturally. However, when the Arabs started mixing with foreigners the need to codify Arabic arose. It is said that when Abu al-Aswad al-Duali presented the rules of the ism, fi’l and ḥarf to ‘Ali (RA) he said to him: **انح هذا النحو**. Continue on this path. This is why it’s named Naḥw.



استمداد النحو

We take Naḥw from the kalām of Allah and the works of the Arabs.

حكم الشارع على النحو

It would be farḍ for someone who wants to extract law to learn Naḥw so he can do it properly. In general it is farḍ al-kifāyah because to understand the quran and Sharī'ah and to continue the sciences of the Sharī'ah it's necessary for some people in the locality to know Arabic to help the 'ulūm shar'iyyah keep going.

مسائل النحو

The best way to understand the masā'il, is to look through the table of contents of a book. Let's look at the Mutammimah. As we know i'rāb is a result of kalām. So we first discuss and then the different forms of kalām which will be made of kalimahs. So now we discuss the ism, fi'il, and ḥarf. After that we have to understand how to differentiate between them. Then we get to the subject matter of Naḥw, which is i'rāb and binā. Then we discuss how i'rāb is shown. Whether



it's through ḥarakāt or ḥurūf. And then the scenarios where i'rāb is assumed. And then the i'rāb of the ḡayr munṣarif, it's asbāb among which one is ma'rifah. Next, he goes into the ma'ārif which includes the ism mawṣūl. Then he moves on to al-marfū'ātu min al-asmā. Then he gets into the discussions on the different 'awāmil because of Kāna wa akhawātuhā and inna wa akhawātuhā, etc. Then he moves on to the manṣūnāt. And then finally he moves onto jarr. The Kūfiyyūn call it khafḍ and the Baṣriyyūn call it jarr. Then he moves on to i'rāb al-a'f'āl, then he mentions باب الأسماء العاملة عمل الفعل. And he mentions about seven isms. Seven types of isms which govern just like verbs govern. Then he mentions al-tanāzu' which is when two a'f'āl or to asmā that govern fight over 'amal. Then he goes into the rules of al-ta'ajjub, astonishment and the rules of numbers. All of this will be discussed in detail in their respective chapters بإذن الله.

مسائل متممة الآجرومية

This book consists of the following chapters

[الكلام وما يتألف منه]

[الكلمة]

[علامات الاسم والفعل والحرف]

باب الإعراب والبناء

باب معرفة علامات الإعراب

فصل (الإعراب بالحركات والإعراب بالحروف)



فصل (الإعراب التقديري)

فصل (الممنوع من الصرف)

بابُ النَّكْرَةِ وَالْمَعْرِفَةِ

فصل (الضمير)

فصل (العلم)

فصل (اسم الإشارة)

فصل (الاسم الموصول)

[شبه الجملة]

فصل (المعرّف بالأداة)

فصل (المضاف إلى معرفة)

بابُ المَرْفُوعَاتِ مِنَ الْأَسْمَاءِ

بابُ الْفَاعِلِ

باب المفعول الذي لم يسمَّ فاعله

باب المبتدأ والخبر

باب العوامل الداخلة على المبتدأ والخبر

فصل (كان وأخواتها)

فصل (الحروف المشبهة بليس)

فصل (أفعال المقاربة)

فصل (إن وأخواتها)

فصل (لا التي لنفي الجنس)

فصل (ظنّ وأخواتها)

[الإعمال والإلغاء والتعليق]

بابُ الْمَنْصُوبَاتِ مِنَ الْأَسْمَاءِ



باب المفعول به

باب الاشتغال

المنادى

[المنادى المضاف إلى ياء المتكلم]

باب المفعول المطلق

باب المفعول فيه

باب المفعول من أجله

باب المفعول معه

فصل المشبه بالمفعول

باب الحال

باب التمييز

باب المستثنى

بابُ المَحْفُوضَاتِ مِنَ الْأَسْمَاءِ

[المنخفض بالحرف]

فصل (المنخفض بالإضافة)

بابُ إِعْرَابِ الْأَفْعَالِ

بابُ التَّوَابِعِ

باب النعت

باب العطف

باب التوكيد

باب البدل

باب الْأَسْمَاءِ الْعَامِلَةِ عَمَلَ الْفِعْلِ

باب التَّنَازُعِ فِي الْعَمَلِ



بَابُ التَّعَجُّبِ
بَابُ الْعَدَدِ
بَابُ الْوَقْفِ

تكون واسطة بينها وبين غيرها من المطولات،

Which will be a median or a a middle level a staircase between it i.e.

Al-Ājurrūmiyyah and between other larger books. This is the third şifah of مقدمة.

The first was العربية (ثابتة) في علم العربية. The second was متممة. And the third is the entire

جملة في محل رفع لأنها صفة مقدمة. The wāw of مطولات has a fatḥah. With a kasrah it would mean the one who prolongs مطوّل is that which is prolonged. These larger

books are prolonged. This book is the perfect method to transition from a

beginner book to larger books such as Sharḥ Qaṭr Al-Nadā or the Alfiyyah. Here

we learn that it's important to take things a step at a time. When a person gets

enthusiastic, they want to learn 'Aqīdah, fiqh, ḥadīth, etc. before studying Arabic.

That's like trying to jump from the bottom of a staircase to the 50th level. If

someone tries this, they're going to fall or hurt themselves. You have to take

sciences step by step. You start with a small primer with a good teacher, then

move to the next step, then the next step and so on. And every time learning the

same rulings as last time. For example a lot of discussions in Al-Ājurrūmiyyah are

revisited in the Mutammimah in more detail. And then those same topics with



more detail in Sharḥ Qaṭr Al-Nadā. And so on. By the time someone goes through five, six books, they've mastered the science and are capable of navigating through any book in that science. As opposed to someone who learns the history of the science. Their understanding is left incomplete. We want to combine both of these. We want to learn the science inside out, and understand it's history. Based on where you are and the strand you're studying, you'll study different books. Generally speaking, students begin with the muqaddimah of Ibn Ājurrūm then move on to a larger book like Mutammimah. Then they study Sharḥ Qaṭr Al-Nadā then the Alfīyah which is taught either with the commentary of Ibn 'Aqīl or Suyūṭī. There are other commentaries like Ibn Al-Nazim Badruddīn's, the son of Ibn Mālik. Or of Ibn Qāsim Al-Murādī who has a beautiful commentary and he takes from Ibn Mālik's different books as well. Ibn Mālik also wrote Al-Kāfiyah Al-Shāfi'ah which is a larger poem. He discusses more masā'il in it. And another book called Tashīl Al-Fawā'id which is not poetry. So this author gathers from the different books of Ibn Mālik in his commentary. Then there's Sharḥ Al-Ushmūnī. Some say he took Ibn Qāsim's commentary and refined it, along with Ṣabbān's footnotes.

The different strands in Naḥw



الألفية	الكافية	كتب المعاصرين
الآجرومية	كتاب للمبتدئين في لغتهم	التطبيق والتمرين
متممة الآجرومية/ملحة الإعراب	هداية النحو/عوامل البركوي	القواعد الأساسية لأحمد الهاشمي
شرح قطر الندى	الكافية/إظهار الأسرار	جامع الدروس العربية للغلاييني مع شرح شواهده لطفه درة
شرح ابن عقيل على الألفية	ملا جامي على الكافية	النحو الوافي للتأصيل ، والنحو الوظيفي للتدريب

الاحمرار/الكافية الشافية/تسهيل الفوائد وعليه شروح: المساعد لابن عقيل التذيل والتكميل لأبي حيان	الرضي على الكافية حواشي ملا جامي شرح ابن يعيش على المفصل	
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In the Alfīyah (by Ibn Mālik) strand they generally begin with Al-Ājurrūmiyyah. In some places they start with other books. Then either Mutammimah Al-Ājurrūmiyyah or Mulḥah Al-i'rāb by Al-Ḥarīrī. Then they do Sharḥ Qaṭr Al-Nadā and finally Sharḥ Ibn 'Aqīl which has different footnotes. They teach it along with things from other commentaries, such as Khudarī's and Suja'ī's.

The Kāfiyah strand

The Kāfiyah (by Ibn Ḥāḥib) strand is prevalent amongst foreigners. This does not mean it's not as good. There are benefits in the Kāfiyah strand that you won't find in the Alfīyah strand and vice versa. For example, in the Kāfiyah strand, the books discuss ism, fi'l and ḥarf. In the Alfīyah strand there isn't a section for ḥurūf. Normally they begin with a book in the language of that locality. Such as Tashīl Al-Naḥw or 'Ilm Al-Naḥw. Then they do Hidāyah Al-Naḥw which is an abridgement of the Kāfiyah. Then they move on to Kāfiyah. Then finally they do Mullā Jāmī, a commentary of Kāfiyah. It's concise and has a lot of commentaries and footnotes. In Turkey, after studying a book in their own language, they move on to study the 'Awāmil of Birḡawi, the Ḥanafī scholar. After that they study Iẓhār Al-Isrār also by Birḡawi. It has an interesting layout. It begins with the 'āmil. Then the ma'mūl. Then the 'amal, the i'rāb. Then finally, they do Mullā Jāmī upon the Kāfiyah. In other areas, like Iran and Iraq, they begin with the 'Awāmil of



Jurjānī. then study Sharḥ Al-Iḍbīlī. They teach that until the Mabnī section. Then Al-Ṣamadiyya, (another matn in Naḥw), or Izhār Al-Isrār. Then they cover Al-Suyūṭī's commentary on the Alfīyah, Al-Bahjah Al-Marḍīyyah. As well as Mulla Jami. There are a lot more books in Naḥw. This is not the end. On the Kāfiyah there's the commentary of Raḍī.

Books of the contemporaries

Contemporary scholars have written books. There are two extremes. The first is leaving traditional books and only focusing on contemporary ones because they're easy to understand. But these books are all taking from traditional books. And traditional books are better because the Arabic in them is harder. You learn to understand and decipher their text instead of simply having all the answers easy. This is how you really understand the science. The other extreme is to only focus on traditional books. Some contemporary books are really beneficial, they'll take traditional discussions and add on them. In the first level they use a book to study and practice i'rāb in whatever language. And along with giving exercises students read Qaṣaṣ Al-Nabiyyīn, a beginner book in Arabic where we apply what we're learning in Naḥw. Then they do Al-Qawā'id Al-Asāsiyyah of Aḥmad Al-Hashmī. And then Jāmi' Al-Durūs Al-'Arabiyyah, a very beautiful book. The author has gathered majority of the discussions in Naḥw and summarized them very



precisely. And the Arabic is easy to understand and he brings good examples. Every student should have a copy and read it alongside studying Sharḥ Qaṭr Al-Nadā or when they're studying Mutammimah if they're capable of studying it at that point. And along with that Taha Durra, has written a book on the poems and proofs in Jāmi' Al-Durūs. he explains them and who said them, what they mean, what the shāhid is trying to prove, etc. It's about two volumes long. Then finally a book called Al-Naḥw Al-Wāfī which is four volumes and the author has taken the works of Ṣabbān, Al-Ushmūnī and others and summarized them along with extra fawāid. For practice students should also have Al-Naḥw al-Waḏīfī which is for application.

نفع الله بها كما نفع بأصله في الحياة وبعد الممات، إنه قريب مجيب الدعوات،

May Allah benefit others through this book just as he benefited people through the base, I.e. Al-Ājurrūmiyyah in life and after death. Indeed he is close and the one who answers all of our prayers. This structure is actually نفع الله بها نفعا كائنا كما. The كما is actually a maf'ūl muṭlaq. The maṣdar is hidden. مجيب الدعوات is idāfah lafḍiyyah because an ism al-fā'il is becoming mudāf to it's ma'mūl. The word الدعوات is actually the maf'ūl bihi.