

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلوة والسلام على رسول الله وعلى آله وصحبه أجمعين



TALWEEH
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Overview of Lesson 3

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Overview of lesson 3

Introduction to the science and book

When beginning your study of a book in any discipline, there are two key introductions to start with:

1. Muqaddimah Al-‘Ilm: This is the introduction to the entire field of study, offering foundational insights into the discipline itself.
2. Muqaddimah Al-Kitab: This is the introduction specific to the book, covering essential points to know before diving into its content.

Our focus will be on Ajrumiyyah and its commentary, which belongs to the field of Nahw. This book itself was authored by Ibn Ajurum. In the Muqaddimah Al-‘Ilm, we begin with the discipline’s definition. Muhammad bin Ali Al-Saban collected discussions addressing what should be covered at the start of any scientific study. He highlights the ten essentials, we are going to briefly go over what they are, then move on to Nahw.

The Ten Fundamental discussion before learning any science have been compiled in these famous lines of poetry:

إِنَّ مَبَادِيِّي كُلَّ فَنٍ عَشَرَةُ ... الْحَدُّ وَالْمَوْضُوعُ ثُمَّ التَّثْمَرَةُ
وَنَسْبَةُ وَفَضْلُهُ وَالوَاضِعُ ... وَالإِسْتِمْدَادُ حُكْمُ الشَّارِعِ
مَسَائِلُ وَالْبَعْضُ بِالْبَعْضِ اكْتَفَى ... وَمَنْ دَرَى الْجَمِيعَ حَازَ الشَّرَفَا

ذكرها الصبان في حاشيته على شرح شيخه الملوى للمسلم

Definition

1. الحد: وهو التعريف بهذا العلم و تمييزه عن غيره

The definition of Science and with this you will be able to distinguish and separate it from anything other than it. For example, in the last lesson we were able to distinguish it from Sarf.

Subject Matter

2. الموضوع: وهو فهم الكلام الذي سيقال فيه عن أي شيء؟ هل في الطلب أو السياسة أو الحديث أو الفقه أو التفسير ونحو ذلك

In this context, the term موضوع (loosely translated as Subject Matter) refers to the main focus or content that a discipline revolves around. For example, in علم التفسير, the subject matter is the verses of the Quran. Essentially, The موضوع identifies what is primarily discussed and analyzed within that field of study.

Benefit

3. الثمرة: أي ثمرة تعلم هذا العلم فلابد للناظر ألا يشغل نفسه بشيء لا ثمرة له، ومن اشتغل بعلم لا يعرف ثمرته فهو كاشتغال الجاهل بشيء لا يحسن

The term ثمرة represents the value or outcome you will gain from studying that specific discipline. Particularly, when beginning any field of study, it's essential to understand the purpose behind it—what you stand to learn, and how it will benefit you. As a result the ثمرة answers the question: What will I gain from this knowledge?

Attribution

4. نسبته: أي معرفة نسبة هذا العلم إلى غيره من العلوم، ما مقداره وما مكانته وما مدى نفعه

This refers to the positioning or attribution of this علم within the broader framework of Islamic sciences. It establishes where this particular field ranks and

how it connects with other Islamic science. Moreover it provides context by showing the discipline's relationship to others, highlighting its importance, relevance, and role within the larger spectrum of Shariah-related studies.

Virtue

5. فضله:

The term فضله denotes the virtue or merit of studying this علم. It encompasses the spiritual and intellectual benefits one gains from seeking this knowledge, as well as the potential rewards from an Islamic perspective.

The Founder

6. الواضع

The term الواضع refers to the founder or originator of a particular علم. Derived from the verb وضَعَ meaning "to place" or "to coin" on the الفاعل اسم pattern, identifies the individual who first defined, organized, and established the foundational principles of the discipline. This is the person who set the initial framework and terminology, allowing others to systematically study and develop the field.

Name

7. الاسم

The term الاسم refers to the name of the علم. Moreover allowing individuals to identify the specific title by which the field is recognized and distinguished from other sciences.

Supporting Disciplines

8. الإسْتِمْدَادُ

The term **الاستناد** refers to the sources or supporting disciplines from which a particular **علم** draws its foundational concepts and explanations. Every field of study relies on insights or principles from other sciences to build and clarify its own subject matter. **الاستناد** identifies these auxiliary disciplines that support and enrich the understanding of the primary field.

Legal Ruling

9. حكم الشارع

The term **حكم الشارع** refers to the Shar'ee ruling of studying a particular **علم**. It defines whether the pursuit of this knowledge is classified as **فرض الكفاية** (a communal obligation, where if some fulfill it, others are relieved of the duty) or **فرض عين** (an individual obligation, required of every person). This ruling clarifies the level of importance and responsibility placed on learning the discipline from an Islamic legal perspective.

Discussions

10. مسائل

The term **مسائل** (discussions) which pertain to each science.

The Ten Fundamental discussions for Nahw

Definition

الحد: **العلم بالقواعد** التي **يُعرف بها أحكام** (أحوال) **أواخر الكلمات العربية** في حال تركيبها: من الإعراب والبناء،
وما يتبع ذلك

Nahw is the discipline regarding the rules and guidelines through which the circumstances of the ending of Arabic words are recognized when they are composed in a sentence ie إعراب بناء and whatever follows the concept of it.

Subject

موضوع علم النحو: الكلمات العربية، من جهة البحث عن أحوالها المذكورة

The subject of Nahw are the **Arabic words**, from the perspective of the endings of these words. How will إعراب influence the endings of these words.

Benefit

ثمرة تعلم علم النحو: صيانة اللسان عن الخطأ في الكلام العربي، وفهم القرآن الكريم والحديث النبوى فهماً صحيحاً،
للذين هما أصل الشريعة الإسلامية وعليهما مدارها

What is the tangible benefit of this علم in terms of religious practice and worship? What rewards does it provide both in this world and in the hereafter? We inquire to identify the immediate benefits in this life, along with the lasting rewards it offers in the hereafter.

1. Protecting your tongue from making mistakes in Arabic

However, this protection is only achieved through consistent application; simply learning the قواعد (rules) is not sufficient. True benefit comes when these rules are actively applied in speech and practice. To reach this stage, one must first learn and thoroughly understand the discipline, as only through understanding and application can its full value be realized.

2. To understand the Quran and Hadith of The Prophet ﷺ by way of correct understanding.

Understanding the Quran and Hadith of the Prophet ﷺ requires a correct comprehension of the Arabic language. Relying solely on translations means depending on an interpreter's perspective, and this introduces uncertainty, as translations may not fully capture the original meaning. Although scholars play a

crucial role in guiding understanding, true comprehension comes from direct engagement with the language itself. This accurate understanding allows one to act upon the teachings of the Quran and Hadith in the correct manner, ensuring alignment with the intended message.

3. Attaining success in this world and the next

Meaning you will be blessed in both this world and the hereafter.

The Virtue and Importance of Nahw

قال عبد اللطيف الفوي القاهري:

إِنْ رُمِّثَ إِدْرَاكُ الْعُلُومِ بِسُرْعَةٍ ... فَعَلَيْكَ بِالنَّحْوِ الْقَوِيمِ وَمَنْطَقِ
هَذَا لِمِيزَانِ الْعُقُولِ مُرْجَحٌ ... وَالنَّحْوُ إِصْلَاحُ الْلُّسَانِ بِمَنْطِقٍ

If you are trying to attain a comprehension of the different sciences quickly...

علم المنطق and علم النحو.

Mantiq will be able to assist you in avoiding logical fallacies; it will make a logical scale for you ... And Nahw will protect your speech and will allow you to articulate your thinking.

Note : Mantiq has been utilized in some form in each of the Islamic sciences, mainly in the methodology of defining terms.

قال السيوطي في ألفيته:

النَّحْوُ خَيْرُ مَا بِهِ الْمَرءُ عُنِيَ ... إِذَا لَيْسَ عِلْمٌ عَنْهُ حَقًا يَغْتَنِي

Nahw is the best science that a person can give his regard to (focus on). No knowledge is truly enriched without it

قال البيهقي في "شعب الإيمان" عن (ابن) أبي الزناد، عن أبيه، قال: ما تزندق من تزندق بالشرق إلا جهلا بكلام العرب، و عجمة قلوبهم

كلام العرب (The Arabic language) and their inability to comprehend it logically.

و نُقلَ في "شعب الإيمان": قال عمر: تعلموا السنة والفرائض والحنن كما تعلّمون القرآن

Umar said: Study the Sunnah, علم الفرائض and (meaning Nahw), just as you learn the Quran.

Many early scholars emphasized the importance of علم الفرائض due to the scarcity of people knowledgeable in this science. In some cities, it was common to find only one person proficient in inheritance laws. Additionally, learning Nahw was encouraged to avoid common linguistic mistakes when speaking, as a correct understanding of Arabic grammar was considered essential for clear and accurate communication, especially in religious contexts. To the extent of disciplining their children for making mistakes in Nahw.

نُقلَ في "شعب الإيمان": عن شعبة، قال: إذا كان المحدث لا يعرف النحو فهو كالحمار يكون على رأسه مخلة ليس فيها شعر

If someone who is claiming to be a muhadith - a person who is transmitting the Hadith of - رسول الله صلى الله عليه وسلم Doesn't know Nahw then he is like a donkey, who is carrying luggage which doesn't have anything in it.

Attribution

نسبة: هو من العلوم العربية

It is considered one of the Arabic sciences.

A breakdown of the Islamic Sciences

Now when it comes to the Islamic sciences it is crucial to understand that the علوم الشرعية break down into two types.

1. المقاصد/ العلوم العالية

Referring to those علوم which are the main goal, the purpose, the end result, Ie: Fiqh, Hadith, Tafseer, Usul-Deen

2. آلات/وسائل

Prerequisites/ tools, they are tools in order to study the علوم المقاصد, Ie: Nahw, Sarf and all of the علوم المنطق علوم العربية along with

Founder

المشهور أن أول واضع لعلم النحو هو أبو الأسود الدؤلي، بأمر أمير المؤمنين علي بن أبي طالب، رضي الله عنه

It is widely believed that the first to establish Arabic grammar was Abu al-Aswad al-Du'ali, upon the instruction of Amir al-Mu'min, Ali ibn Abi Talib (RA). Some sources, however, suggest that he was initially sent to Kufa by Umar ibn al-Khattab (RA) during his caliphate, while others attribute the command to Ali (RA). It's also possible that Umar (RA) assigned him to Kufa, and Ali (RA) later emphasized the importance of organizing this knowledge into a systematic form.

According to one report, Ali (RA) once overheard a mispronunciation in the Quran, where someone mistakenly recited the verse:

”أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ“

Instead of saying وَرَسُولُهُ, they incorrectly said وَرَسُولُهُ. This mistake is serious, as it could imply disbelief by changing the meaning from “Allah and His Messenger are free from the disbelievers” to “Allah is free from the disbelievers and His Messenger.” Although unintentional, such an error illustrates the need for precise understanding in recitation.

Furthermore, consider the time period that they were in. At that time, the Quranic script didn't have the need of dots and vowel markings, showing only the skeleton of words. This was only added due to the amount of non-arabs entering Islam. Without knowledge of Arabic grammar, it was easy to misread words with serious implications. This incident led Ali RA to instruct Abu al-Aswad to establish basic rules for grammar. Subsequently, Abu al-Aswad presented his work to Ali RA, who approved it and remarked, "أَنْخُ هَذَا النَّحْوُ" (Follow this approach). Thus, the science came to be known as 'Ilm al-Nahw after Ali RA's instruction.

Ruling

حكم الشارع فيه: تعلمه فرضٌ من فروضِ الكفاية، وربما صار فرض عين.

The ruling of the Shari'ah regarding this subject is that learning it is Fardh kifayah (a communal obligation). This means that if some members of the community undertake its study, the obligation is lifted from the rest. However, there are cases where it becomes fard 'ayn (an individual obligation). This occurs when the responsibility to learn falls upon a specific individual, making it personally binding on them.

In Islamic sciences, obligations are categorized into fard kifayah and fard 'ayn. A fard kifayah is a communal duty that, when fulfilled by some, absolves others of the obligation. For example, some members of the community must acquire specialized knowledge or skills for the community's collective benefit. On the other hand, fard 'ayn refers to personal obligations required of every accountable individual, such as Salah (prayer), which every sane Muslim is individually obligated to perform.

As for the science of Arabic grammar ('ilm al-nahw), it is generally considered fard kifayah. However, in specific circumstances, it can become fard 'ayn on an individual. For instance:

- If a person intends to study the Qur'an and Sunnah in their original form, mastering Arabic grammar becomes personally obligatory, as these primary sources cannot be fully understood through translations. The nuances and depth of the Qur'an and Sunnah are inherently tied to the Arabic language.
- Similarly, if a community lacks anyone proficient in Arabic grammar, it becomes an individual obligation upon some members to learn and teach it. This ensures the community can access Islamic knowledge in its authentic form and maintain the proper understanding of their religion.