



Educational Grammar in Al-Ajurrumiyya Text

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Abstract:

This article studies and analyzes the Al-Ajurrumiyya text and its author, Ibn Ajrum al-Sanhaji, in an attempt to shed light on the educational and methodological dimensions of this concise grammatical work, which has remained, throughout the ages, a cornerstone in teaching the rules of grammar to beginners in the Arab and Islamic world. The article begins by introducing Ibn Ajrum, his name, lineage, place of birth, and scholarly journey, then moves on to discuss the Al-Ajurrumiyya text in terms of its name, content, and educational structure.

The article focuses on the grammatical school followed by Ibn Ajrum, highlighting his synthesis of the views of the Basri and Kufi schools without sectarian bias, and his reliance on terminology and opinions that serve the purpose of education. The methodology adopted in the composition is also presented, which relies on simple language, comprehensive examples, logical sequencing of grammatical chapters, attention to gradual progression, and the standard method of moving from rule to example, making Al-Ajurrumiyya a successful educational reference that is easy to receive, memorize, and understand.

The article also emphasizes the absence in this text of Qur'anic and poetic citations and of excessive disputes and subdivisions, which confirms its purely educational orientation aimed at novices, explaining the continued presence of this text in traditional teaching circles up to the present day.

Keywords: Al-Ajurrumiyya, Ibn Ajrum al-Sanhaji, Arabic grammar, grammatical education, Basri and Kufi schools

Grammaire pédagogique dans le texte d'Al-Ajurrumiyya

Résumé :

Cet article étudie et analyse le texte d'Al-Ajurrumiyya et son auteur, Ibn Ajrum al-Sanhaji, afin d'éclairer les dimensions éducatives et méthodologiques de cet ouvrage grammatical concis, qui est resté, à travers les siècles, une pierre angulaire de l'enseignement des règles de grammaire aux débutants dans le monde arabe et islamique. L'article commence par présenter Ibn Ajrum : son nom, sa lignée, son lieu de naissance et son parcours intellectuel. Il aborde ensuite le texte d'Al-Ajurrumiyya en étudiant son titre, son contenu et sa structure pédagogique.

L'article se concentre sur l'école grammaticale suivie par Ibn Ajrum, en soulignant sa synthèse des écoles basrite et koufiite, exempte de tout parti pris sectaire, et son recours à une terminologie et à des opinions à visée pédagogique. La méthodologie adoptée dans la composition est également présentée, qui repose sur un langage simple, des exemples complets, une séquence logique des chapitres grammaticaux, une attention portée à la progression graduelle et la méthode standard de passage de la règle à l'exemple, faisant d'Al-Ajurrumiyya une référence pédagogique réussie, facile à recevoir, à mémoriser et à comprendre.

L'article souligne également l'absence, dans ce texte, de citations coraniques et poétiques, ainsi que de disputes et de subdivisions excessives, ce qui confirme sa vocation purement pédagogique destinée aux novices et explique sa présence continue dans les milieux d'enseignement traditionnels jusqu'à nos jours.

Mots-clés : Al-Ajurrumiyya, Ibn Ajrum al-Sanhaji, grammaire arabe, enseignement de la grammaire, écoles Basrite et Kufi.



Introduction:

Arabic grammar (*al-naḥw al-'arabi*) constitutes one of the pillars of the Arabic language and a foundation for understanding texts and comprehending meanings. Arab scholars have devoted great attention to it since the early centuries in order to codify the language and regulate its usage. Among the works that have enjoyed wide acceptance and broad dissemination in the field of teaching grammar to beginners, Ibn Ajrum's Introduction, or what is known as *Al-Ajurrumiyya*, stands out as a concise educational text, distinguished by the clarity of its expression, the precision of its organization, and its reliance on a simplified style that addresses learners at the beginning of their studies.

While the fame of *Al-Ajurrumiyya* has established its position in grammatical teaching traditions, what calls for reconsideration is the question of the secret behind the success of this text in fulfilling its educational function despite its small size, and examining the methodology followed by its author in presenting the grammatical material (*al-mawāḍi' al-naḥwiyya*), as well as its compatibility with modern educational principles.

This study proceeds from a main problem: What are the methodological and educational characteristics that made *Al-Ajurrumiyya* a successful model in teaching Arabic grammar (*ta'lim al-naḥw al-'arabi*)? What distinguishes Ibn Ajrum's treatment of grammatical issues (*al-qadaya al-naḥwiyya*) from other authors, especially in terms of selecting terminology (*al-muṣṭalḥat*), structuring the text (*bina' al-matn*), and formulating definitions and examples (*ṣiyaghat al-ta'arif wa-al-amthila*)? To answer this problem, the study

seeks to analyze the structure of the text, identify its sources, and reveal the grammatical school adopted by the author (*al-madhhab al-naḥwi*), with a focus on the pedagogical and educational dimension shaped in light of the needs of the beginner learner.

1. Introduction to Ibn Ajrum:

His name is Muḥammad ibn Muḥammad ibn Dawud al-Sanhaji, known as Abu ‘Abd Allah al-Naḥwi, famously referred to as Ibn Ajrum (Al-Suyuṭi, n.d., p. 238). Most sources mention his name with two Muḥammads, while some commentators on his introduction, such as Al-Makudi, Al-‘Ibāri, Al-Rashidi, and others, record it as Muḥammad ibn Dawud. As for Al-Ladhiqi, he stated that his full name was Muḥammad ibn Muḥammad ibn Muḥammad ibn Muḥammad ibn Dawud, with four Muḥammads.

Al-Sanhaji: Some said it refers to a famous town, others to a Moroccan tribe. Al-‘Ibāri said: "Al-Sanhaji, with a faṭḥ of the ṣad followed by a kasra, is attributed to Sanhaja, a famous town." Al-Bijuri stated: "It refers to Sanhaja, a tribe in Morocco, and according to Al-Bijuri, Ibn Ajrum was from Fas by birth, residence, and death." Regarding the spelling of the nisba al-Sanhaji, Al-Qalqashandi wrote it with a faṭḥ on the ṣad, Al-Suyuṭi with a kasra, and Ibn Durayd with a ḍamma, asserting that no other form is correct (Al-Sanhaji, 2011, p. 11).

Ajrum: With a long faṭḥa on the hamza, ḍamma on the jim, and shadda on the ra’, meaning in Berber language “poor Sufi” (Al-Suyuṭi, n.d., p. 238). The word *Ajrum* appears with several orthographic variants:

1. **First form:** Faṭḥ on the hamza with lengthening, ḍamma on the jim and ra’ with shadda and emphasis



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- “Ajrum.” This form is followed by Al-Suyuṭi and Ibn ‘Anqa’.
2. **Second form:** Similar to the first, but the jim is open, not ḍamma – “Ajarum.”
 3. **Third form:** “Ajrum,” with faṭḥ on the hamza without lengthening, a silent jim, and a ra’ with ḍamma without shadda. This is transmitted by Ibn al-Ḥajj from Ibn Ajrum himself in his book *Al-‘Aqd al-Jawhari*.
 4. **Fourth form:** “Akrum,” mentioned by Al-Suyuṭi in *Bughya al-Wu‘ah* (Al-‘Uyuni, 2020, p. 10), where he wrote: "Then I saw in Ibn Maktum’s handwriting in his notes: Muḥammad ibn Muḥammad al-Sanhaji, Abu ‘Abd Allah, from Fas, known as Akrum" (Al-Suyuṭi, n.d., p. 238).

Birth:

Ibn Ajrum was born in the year 672 AH in the city of Fas, Morocco (Al-Sanhaji, 2011, p. 13), the same year in which the scholar Ibn Malik, author of *Alfiyya*, passed away (Walad Abah, n.d., p. 379). He studied in Fas, then went on pilgrimage to Mecca, and on his way to Cairo, he studied under the famous grammarian Abu Ḥayyan, author of *Al-Baḥr al-Muḥit*, who granted him an ijaza (permission to transmit) (Abu Anas, Ibn Ḥusayn, n.d., pp. 40–41).

His Knowledge and Integrity:

It is customary among scholars to be distinguished by their high morals and virtuous character, in addition to abundant memorization, keen observation, and mastery of various sciences and arts. This is consistent with what Ibn Ajrum embodied. The commentators on his introduction, such as Al-Makudi and others, described him as “a leading authority in grammar, blessed and righteous, whose

introduction benefits beginners widely” (Al-Suyuṭi, n.d., p. 238). The acceptance gained by *Al-Ajurrumiyya* indicates the blessing of this work and the sincerity of its author’s intention for the sake of God Almighty. Ibn Ajrum’s excellence was not limited to grammar alone; he was also “a grammarian who was proficient in Qur’anic recitation, jurisprudence (*furu’*), arithmetic, and literature” (Ibn Ṣālih Makudi, 2005, p. 9).

2. Al-Ajurrumiyya:

It is a short grammatical text in which Ibn Ajrum summarized the most important chapters that a learner, especially a beginner, needs in the field of Arabic grammar (*‘ilm al-naḥw*). *Al-Ajurrumiyya* became famous and enjoyed unprecedented acceptance among teachers and learners across different regions and countries.

Its Name:

It is not known whether Ibn Ajrum himself gave a name to his introduction. In any case, it became known relative to its author as *Al-Ajurrumiyya*, and sometimes as *Al-Jurumiyya* (Ibn Ajrum, n.d., p. 11). This is a matter of attribution: in a construct (*iḍāfa*) like one beginning with *ibn*, as here, the first element (*ibn*) is omitted in the attribution, and the text is then ascribed to the second element, *Ajrum*. On this, Ibn Malik says:

وانسب لصدر جملة وصدر ما

إضافة مبدوءة بابن أو أب

ركب مزجا ولثان تمما

أو ماله التعريف بالثاني وجب

Wa-unsib li-ṣadr jumla wa-ṣadruha

Rakib muzaajan wa lithani tamma

Iḍāfa mabdu’ah bi-ibn aw ab

Aw ma lahu al-ta’rif bil-thani yajub

"And attribute to the first element of a sentence, whose head is a compound construction, and the second completes it.



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A construct beginning with ibn or ab, or with a defined second element, must be attributed accordingly." Sometimes it is called *Muqaddimat Ibn Ajrum* or *Al-Muqaddima al-Ajurrumiyya*. The word *muqaddima* in it may be pronounced with a fatḥh or a kasra; the kasra is preferable because it indicates precedence or entitlement, while fatḥh is less common linguistically. Some commentators said that *Al-Ajurrumiyya* was called *Muqaddima* because it leads the learner to the more extensive works of grammar and syntax (*al-i'rab*), similar to a preliminary formation (*muqaddima*) that prepares what is needed for the place it occupies – a subtle and purposeful meaning (Ibn Ḥasan al-Asmari, n.d., pp. 12-13).

Thus, *Al-Ajurrumiyya* is indeed a short introduction or preliminary text, no more than a few pages in length, but it provides the learner with a set of essential foundational grammatical knowledge (*ma'arif naḥwiyya*), which cannot be ignored or overlooked, as it enables the learner to acquire the grammatical chapters that follow the stage of studying *Al-Ajurrumiyya*.

Content of the *Al-Ajurrumiyya* Introduction:

The text of the *Al-Ajurrumiyya* introduction includes the following chapters:

- **Introduction:** Speech and its divisions (*al-kalam wa-aqsamuh*).
- **Chapter:** *Al-I'rab* (grammatical inflection).
- **Chapter:** Knowledge of the signs of *al-i'rab* (*ma'rifat 'alamat al-i'rab*).
- **Chapter:** Verbs (*al-af'al*).
- **Chapter:** Nouns in the nominative (*marfu'at al-asma'*).

- **Chapter:** The subject (*al-fa'il*).
- **Chapter:** The object whose doer is not mentioned (*al-maf'ul alladhi lam yusamm fa'iluh*).
- **Chapter:** The subject and the predicate (*al-mubtada' wa-al-khabar*).
- **Chapter:** Particles affecting the subject and predicate (*al-'awamil al-dakhila 'ala al-mubtada' wa-al-khabar*).
- **Chapter:** The adjective (*al-na't*).
- **Chapter:** Conjunction (*al-'atf*).
- **Chapter:** Emphasis (*al-tawkid*).
- **Chapter:** The substitute (*al-badal*).
- **Chapter:** Nouns in the accusative (*manṣubat al-asma'*).
- **Chapter:** The object (*al-maf'ul bih*).
- **Chapter:** The verbal noun (*al-maṣdar*).
- **Chapter:** Adverbs of time and place (*ẓarf al-zaman wa-ẓarf al-makan*).
- **Chapter:** Circumstantial accusative (*al-ḥal*).
- **Chapter:** Specification (*al-tamyiz*).
- **Chapter:** Exception (*al-istithna'*).
- **Chapter:** *La* (the negative particle).
- **Chapter:** The vocative (*al-munada*).
- **Chapter:** The object for which an action is done (*al-maf'ul min ajlih*).
- **Chapter:** The object accompanied by another (*al-maf'ul ma'ahu*).
- **Chapter:** Nouns in the oblique case (*al-mukhfadat min al-asma'*).

It is notable regarding the contents and chapters of *Al-Ajurrumiyya* that the author did not include a preface explaining his motivations for writing or his methodology in this book. Before beginning the first grammatical chapters, he opened the text with the basmala (*Bism Allah al-Raḥman*



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al-Rahim), following the example of the Book of God, as it is the first verse according to the authentic tradition. The Companions of 'Uthman began with it, and all subsequent scribes of the Qur'an in all regions followed them (Ibn Ajrum, n.d., p. 11).

This also reflects following the guidance of the Prophet PBUH in his letters and correspondence, and due to the established practice among authors to begin scholarly works with the basmala, as well as most epistolary works (Ibn Hasan al-Asmari, n.d., p. 15).

It is also notable that the author limited his work to grammatical chapters (*abwab nahwiyya*) without including morphological chapters (*abwab sharfiyya*). This is likely because the purpose of this text was to facilitate the teaching of Arabic grammar to beginners by simplifying grammatical knowledge, making it easier to memorize and understand. Additionally, morphological material can be difficult and heavy for beginner learners, as this text is primarily directed toward novices in grammar, which is evident from the chapters included and the simple, accessible style in which it was composed (Bqadir, 2015, p. 169).

3. Ibn Ajrum's Grammatical School in *Al-Ajurrumiyya*

The *Al-Ajurrumiyya* introduction is the grammatical work left by Sheikh Ibn Ajrum. To understand the grammatical approach he adopted in this blessed text, it is evident that he followed a school based on impartiality, not favoring one grammatical school over another. Instead, he relied on the principle of selection, choosing the best and easiest opinions that serve the beginner learner's needs in Arabic grammar (*'ilm al-naḥw*).

In this context, we aim to illustrate this selective approach of the Sheikh in *Al-Ajurrumiyya* by examining some of the Basri and Kufi terminologies he used, as well as presenting certain grammatical opinions that reflect this methodology.

Basri Terminology Used by Ibn Ajrum in *Al-Ajurrumiyya*:

- He used the term *al-jarr*, a Basri term, stating in the chapter on exception (*al-istithna'*): "The excepted is governed by *ghayr*, *siwa*, and *siwa*, in the genitive only" (Wajdi, n.d., p. 505).
- He used the term *al-zarf*, another Basri term, whereas the Kufis call it *maḥall*, as in "Chapter: Adverbs of Time and Place" (Ibn Ajrum, n.d., p. 87).
- He used the term *al-badal*, a Basri term, while the Kufis call it *al-tabayyun*, *al-tarjama*, or *al-takrir*, stating in the chapter "Al-Badal": "It is of four kinds: the substitute of something for something, and the substitute of a part for the whole..." (Ibn Ajrum, n.d., p. 87; Wajdi, n.d., p. 551).

Basri Grammatical Opinions Adopted by Ibn Ajrum:

- He stated that the sound feminine plural (*jam' al-mu'annath al-salim*) takes the kasra in the accusative: "...the sound feminine plural is marked in the accusative by a kasra," contrary to the Kufi view, which marks it with a fatha.
- He stated that the singular vocative (*al-munada al-mufrad*) is built on the ḍamma: "As for the singular, definite or indefinite intended: they are built on ḍamma without tanwin, e.g., *ya Zaydu*, *ya rajulu*," contrary to the Kufis, who considered it fully inflected in the nominative without tanwin (Wajdi, n.d., p. 555).



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These examples illustrate some of the Basri terms and opinions that Ibn Ajrum adopted; they are illustrative, not exhaustive.

Kufi Terminology and Opinions in Ibn Ajrum's Introduction:

- He used the term *al-khafḍ*, associated with the Kufi school, stating regarding the signs of the noun: "The noun is known by lowering (*al-khafḍ*) and tanwin..." (Ibn Ajrum, n.d., p. 41).
- He used the term *al-na't*, a Kufi term, dedicating a chapter to it: "Chapter: The Adjective (*al-na't*)," while the Basris call it *al-ṣifa* (Ibn Ajrum, n.d., p. 73).

Kufi Grammatical Opinions Adopted by Ibn Ajrum:

- Regarding the jussive particles (*al-jawazim*), he wrote: "The jussive particles are eighteen: *lam*, *lama*, ... *kayf-ma*..." including *kayf-ma* as jussive in the present tense, following the Kufi method, contrary to the Basris (Wajdi, n.d., pp. 558-559).

4. Ibn Ajrum's Method in *Al-Ajurrumiyya*

Ibn Ajrum followed a method in *Al-Ajurrumiyya* that aligns with the purpose for which this grammatical text was composed. In this regard, we aim to clarify the methodology he adopted in his grammatical introduction.

4.1. Method of Presentation and Arrangement of Grammatical Chapters in *Al-Ajurrumiyya*

The method of presenting and arranging chapters in books with educational purposes is among the most important factors that help students understand and properly acquire knowledge. Since *Al-Ajurrumiyya* falls

within educational works aimed at teaching grammar and making it accessible to beginner learners in Arabic grammar (*'ilm al-naḥw*), Ibn Ajrum limited it to the major grammatical chapters and their foundational principles. Several scholars have noted this, including Al-Azhari, who stated at the beginning of his commentary on *Al-Ajurrumiyya* that Ibn Ajrum restricted his text to essential chapters that a student of grammar cannot do without, such as the chapters on inflected (*al-mu'rab*) and indeclinable (*al-mabni*) words, verbal sentences, nominal sentences, and similar topics. He omitted chapters that he deemed unnecessary for a beginner, as they could distract the learner or complicate understanding of grammatical principles, such as the chapters on contestation (*al-tanazu'*), the interference of governing particles (*ishtighal al-'amil 'an al-ma'mul*), and the chapters on invocation and supplication (*al-nadba wa-al-istighatha*) (Ibn Ḥusayn Abu Anas, n.d., p. 42).

Regarding the arrangement and presentation of these chapters, Ibn Ajrum followed a systematic approach. He was careful to introduce certain grammatical knowledge and rulings before others. This order was not arbitrary but rather based on a pedagogical vision aimed at first teaching the foundational knowledge upon which other concepts depend. For example, he introduced speech (*al-kalam*) and its divisions (*aqsamuhu*) before discussing the signs of each category. Similarly, he presented inflection (*al-i'rab*) and its signs before addressing the nominative (*marfu'at*), accusative (*manṣubat*), and oblique (*mukhfadat*) nouns, because "if the learner does not master and understand the grammatical vowel markings (*al-ḥarakat al-i'rabiyya*), he cannot fully comprehend other concepts." Likewise, he presented speech and its divisions before discussing the signs of each



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category. Ibn Ajrum followed this method consistently throughout most of the chapters in his grammatical introduction (Hassani & Ghazali, 2021, p. 42).

4.2. Reliance on Clear and Simple Language

One of the principles emphasized in modern education is the need to consider the learner's level and cultural background. The teacher should address and communicate with the learner in language that they can understand and absorb (Hassani & Ghazali, 2021, p. 40). Ibn Ajrum gave great attention to this principle, taking into account the nature of the intended learner when composing *Al-Ajurrumiyya*.

Since *Al-Ajurrumiyya*, as previously noted, is designed for beginners in Arabic grammar (*'ilm al-naḥw*), Ibn Ajrum preferred to use simple and familiar language, avoiding obscure terms or complex expressions that might be difficult for students to understand. Some examples from the text illustrate this:

In the chapter on knowledge of the signs of inflection (*ma'rifat 'alamat al-i'rab*), he writes:

"The nominative (*al-raf'*) has four signs: the *ḍamma*, the *waw*, the *alif*, and the *nun*. As for the *ḍamma*, it is a sign of the nominative in four cases: in the singular noun, and in broken plurals...

As for the *waw*, it is a sign of the nominative in two cases: in the sound masculine plural (*jam' al-mudakkar al-salim*) and in the Five Nouns (*al-asma' al-khamsa*)..." (Ibn Ajrum, n.d., p. 49)

The expressions Ibn Ajrum used in this chapter are clear, free from ambiguity or complexity, allowing the learner to understand them easily.

In the chapter on the subject (*al-fa'il*), he writes:

"The subject is the noun in the nominative mentioned before its verb.

It is of two types: explicit (*ẓahir*) and implied (*muḍmar*).

The explicit, e.g., you say: *Qama Zaydun, Wa-qama Zaydun...*

The implied are twelve, e.g., you say: *Ḍarabtu, Ḍarabna...*"(Ibn Ajrum, n.d., pp. 64–65)

It is notable that Ibn Ajrum's style in this chapter is simple and easy. The beginner learner of grammar can grasp the concept of the subject and its categories easily and without difficulty. This clear and accessible style likely encouraged many students and helped them memorize this text, despite its prose form, which is often challenging to memorize in other works.

4.3. Reliance on Abundant Examples

Relying on examples in educational grammar books is a key methodological factor in successful teaching: "With the example, the concept becomes clear." Examples are crucial both for clarifying and reinforcing rules, and for allowing learners to apply the same principles to other similar expressions. If memory fails, the learner can refer back to the example to determine the grammatical position (*al-maqam al-i'rabi*) of each word.

A careful examination of *Al-Ajurrumiyya* reveals that it contains numerous examples aimed at clarifying rules and making them accessible to learners. Hardly any chapter in the text is devoid of such illustrations. For example:

In the chapter on the **object** (*al-maf'ul bih*), he writes:

"It is the accusative noun affected by the verb, e.g., *Ḍarabtu Zaydan, and Rakibtu al-faras.*"



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After defining the grammatical concept, Ibn Ajrum immediately provides two illustrative examples to clarify the rule regarding the object (Ibn Ajrum, n.d., p. 83).

In the chapter on the **circumstantial accusative** (*al-ḥal*), he writes:

"The ḥal is the accusative noun explaining the unexpressed state, e.g., Ja'a Zaydun rakinan, Ra'aytu al-faras musrajan, Laqitu 'Abd Allah rakinan, and similar cases."

Here, after defining the ḥal, Ibn Ajrum provides three illustrative examples followed by "and similar cases," guiding the learner to generalize these examples to understand the ḥal in various contexts (Ibn Ajrum, n.d., p. 88).

It is important to note that the abundance of examples indicates that the text is educational grammar, not scholarly grammar. Furthermore, the text entirely lacks historical or literary attestations (*shawahid*), whether poetry, prose, or Qur'anic citations. This absence likely reflects Ibn Ajrum's concern that such examples might be too difficult for beginners, as the text primarily targets novice learners.

4.4. Reliance on the Principle of Gradation

Gradation (*al-tadarruj*) is highly important in acquiring knowledge. Ibn Khaldun stated:

"Know that teaching knowledge to learners is effective only if it is gradual, little by little; first presenting the foundational elements of each chapter, then explaining them in summary." (Tamallal, n.d., pp. 470–471)

Ibn Ajrum sought to respect this principle in *Al-Ajurrumiyya*. For instance, he transitions from general topics

such as speech (*al-kalam*) to more specific topics such as inflection (*al-i'rab*), which concerns individual words. Similarly, he organizes topics logically—for example, moving from verbs (*al-aʿal*) to signs of nouns (*marfuʿat*, *manṣubat*, and *mukhfaḍat*), facilitating comprehension, memorization, and retention (Buzaydi, n.d., p. 103).

He writes:

"The definite nouns (*al-maʿrifa*) are five: the implied noun, e.g., *ana* and *anta* for God, the proper noun, e.g., *Zayd* and *Makkah*, the ambiguous noun, e.g., *hadha*, *hadhihi*, and *ha'ula'* for God, and the noun with the definite article *al-* as in *al-rajul* and *al-ghulam*, and anything appended to one of these four."

Here, the author presents the definite noun (*al-maʿrifa*) before the indefinite (*al-nakira*), contrary to many grammarians who begin with the indefinite as the original form. This ordering reflects consideration for the learner's level, facilitating gradual comprehension of grammatical issues. It is easier to understand a specific, countable concept before tackling broader, unbounded concepts—a principle scholars call gradation in teaching (Bin Ziyān, 2017, pp. 119–120).

4.5. Reliance on the Standard Method in Presenting Grammatical Rules

In his grammatical introduction, Ibn Ajrum relied on what is called the standard method (*al-ṭariqa al-qiyasiyya*) for presenting grammatical chapters. This method begins with the rule, definition, or general principle and concludes with examples that illustrate it (Maḥmud Rashdi, 1998, p. 2015). We illustrate this method with a few chapters from the text as examples, without intending to be exhaustive, since most



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of *Al-Ajurrumiyya* follows this logical approach: stating the general rule first and then clarifying it with examples.

For instance, in the chapter on the subject (*al-fa'il*), he writes:

"The subject is the nominative noun mentioned before its verb.

It is of two types: explicit (*zahir*) and implied (*muḍmar*).

The explicit, e.g., you say: *Qama Zaydun, Wa-qama Zaydun...*

The implied are twelve, e.g., you say: *Ḍarabtu, Ḍarabna...*" (Ibn Ajrum, n.d., pp. 64–65)

Here, after stating the general rule that the subject is a nominative noun linked to a preceding verb, Ibn Ajrum proceeds to explain its two types and then provides illustrative examples corresponding to each type.

Similarly, in the chapter on the adjective (*al-na't*), he writes:

"The adjective follows the modified noun in its nominative, accusative, and oblique cases, as well as in definiteness and indefiniteness.

You say: *Zayd al-'aqil, Ra'aytu Zaydan al-'aqil, Marartu bi-Zayd al-'aqil...*" (Ibn Ajrum, n.d., pp. 64–65)

Here too, Ibn Ajrum first presents the general rule regarding the adjective as a dependent (*al-tabi'*) and then provides examples for each case in simple language accessible to beginner learners.

Ibn Ajrum's reliance on this method—stating a general rule or definition followed by clear illustrative examples—helped learners memorize and retain *Al-Ajurrumiyya*. It is worth noting that most classical grammatical texts were structured according to this standard method, such as *Alfiyyat Ibn Malik*.

This represents the overall methodology underlying *Al-Ajurrumiyya*. Moreover, Ibn Ajrum avoided overloading the text with unnecessary reasoning, particularly in a work intended for beginners. The introduction is entirely free of contentious debates between grammatical schools; the author simply selected the rules and terms he deemed correct and accessible for learners.

Conclusion

This study has shown that Ibn Ajrum's introduction, or what is known as *Al-Ajurrumiyya*, is not merely a concise educational grammar text, but rather a carefully structured methodological system aimed at simplifying the rules of the Arabic language and making them accessible to beginner learners. Several factors contributed to the success of this work and its continued use in educational institutions, most notably the clarity of expression, the precise logical organization of chapters, the reliance on the standard method of rule followed by example, and the attention to the learner's nature and cognitive level.

The study also demonstrated that Ibn Ajrum adopted a balanced educational approach based on the selective use of grammatical terms and opinions, avoiding adherence to any single grammatical school. This made *Al-Ajurrumiyya* a practical model of a teaching methodology with a clear pedagogical dimension. Perhaps this explains the abundance of commentaries and its widespread use in educational contexts, both historically and in modern times.

Thus, the research question concerning the reasons behind the success of this grammatical text can be answered



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by highlighting the methodological and educational features that distinguish *Al-Ajurrumiyya*, which continues to serve as a foundational reference in introductory Arabic grammar education and as a model of sound, yet accessible, pedagogical writing.

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