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Al-Durrah Al-Alfiyyah by Ibn Mu'ti al-Zawawi al-Bijai under Critical Assessment

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Abstract

This study aims to examine *Al-Durrah Al-Alfiyyah in Arabic Sciences* by Ibn Mu'ti in order to highlight its principal merits, elegant phrasing, and clarification of grammatical objectives and rules, while also pointing out the primary critiques and observations raised by scholars. The study yielded a set of key findings, most notably: Ibn Mu'ti was a pioneer of the thousand-verse didactic poem (*alfiyyah*) in Arabic grammar. He contributed to the simplification of grammatical issues, as demonstrated by the style and textual evidence (*shawāhid*) of *Al-Durrah Al-Alfiyyah*. The *Durrah* was free of redundancy (*hashw*) and verbosity (*itnāb*). The criticisms and caveats regarding the poem were not epistemic or substantive; rather, they were largely formal and methodological. Ibn Mu'ti paid attention to disciplines closely related to grammar; his *Alfiyyah* was not restricted to grammar alone, but also incorporated rules of calligraphy, spelling, and phonetic aspects such as the articulation points (*makhārij*) and attributes (*ṣifāt*) of letters- a feature absent in other *alfiyyāt*.

Keywords: Arabic Grammar, Grammatical Didactic Poems, Simplification of Grammar, *Al-Durrah Al-Alfiyyah*.

1. Introduction

The Arabic language is considered one of the most vital pillars of Arab-Islamic culture, as it is the human language most deeply tied to the nation's faith, identity, culture, and existence. It is also the vessel of thought, the key to innovation, and the instrument of creativity. Therefore, preserving, safeguarding, and advancing it is an imperative duty. Its greatest distinction lies in being the language of the Qur'an, preserved by Allah through



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the preservation of His Holy Book. It is distinguished by its rich vocabulary, characterized by grandeur, elegance, delicacy, and fluidity.

In past eras, Arabs took pride in their ability to compose eloquent poetry and craft proverbs. Today, Arabic remains a focal point of great interest among researchers and scholars through categorization and study, aiming to elucidate its rules and its semantic and aesthetic functions. This endeavours to facilitate a correct understanding of the Book of Allah for the reader of the Holy Qur'an. Grammar serves as the regulator of the speakers' tongues, safeguarding them from solecism (*lahn*) and error, and leading to sound expression in both speech and writing; thus, it remains entirely indispensable under all circumstances.

Given the importance of grammar- which occupies a prominent place in educational circles- paying close attention to it and delving deeply into its technical and rule-based subjects has become necessary and essential. This is the research problem we chose to address in this scientific paper, which afforded us the opportunity to examine the rich legacy of a prominent figure in grammar: Ibn Mu'ti al-Zawawi al-Jaza'iri. We seek to analyze his thousand-verse poem (*alfiyyah*) in grammar, titled *Al-Durrah Al-Alfiyyah fi 'Ulum Al-'Arabiyyah*, by highlighting its merits and addressing its shortcomings. Accordingly, the central research problem of this study is formulated as follows:

Where do the merits of Ibn Mu'ti al-Zawawi's Alfiyyah lie? And what are the main criticisms directed against it?

2. Introduction to Grammatical Primers (*Mutūn*)

Throughout its historical stages of development, Arabic grammar witnessed various methods of composition, instruction, and presentation to learners- particularly among early Arab scholars, who accorded special care to this subject due to its close connection to the Qur'anic text and its status as one of the noble sciences. Initially, grammatical instruction was characterized by extreme difficulty, as it reflected the Arabic language across all its linguistic phenomena. Consequently, scholars strived to simplify and disseminate grammar through teaching and authorship. Early compositions relied heavily on prose, as prose offered a simplified means to define and express scientific rules without succumbing to the rhythmic constraints imposed by poetic meter. Furthermore, the prose language in these early works was characterized by clarity and precision, typical of scientific discourse.¹

However, scholars soon realized the possibility of employing poetry to compose grammatical didactic texts (*manẓūmāt*) that could facilitate the teaching and memorization

of grammar. Poetry had long held a privileged position in Islamic heritage, as pre-Islamic Arabs preserved a significant portion of their history, heritage, achievements, customs, and social conditions through verse, owing to the agility of their tongues and the ease of memorizing and transmitting poetry.²

Since a seeker of knowledge must memorize rules and rulings to sustain and retain understanding, authors of scientific works- specifically grammarians- realized that poetic meters could be harnessed to draft grammatical poems. These poems facilitate learning, ease the memorization of rules, foster mastery, and allow rapid recall when needed. Memorizing rules is the ideal method to prevent solecism and to express oneself in sound, eloquent language. Scholars initiated this practice toward the end of the second century AH, and their efforts continued until didactic poems proliferated in the sixth century AH and beyond. This period saw the emergence of long poems designed to synthesize the foundations and rules of grammar. The efforts of scholars in this field were immense; the number of didactic poems produced up to the end of the tenth century AH exceeded 140, serving as clear evidence of the expanding numerical growth of versification in grammar.³

This discipline was characterized by versifying scientific knowledge into poems primarily utilizing the *Rajaz* meter, due to the flexibility of its measures and its adaptability to shifting topics, allowing the versifier to move smoothly between subjects within a poetic framework. Although these compositions adhere to the rules and structures of poetry, they generally do not reach the aesthetic heights of literary poetry due to the differing motives behind each ⁴. Accordingly, the value of scientific didactic poems lies in their utility as an educational tool for acquiring and retaining knowledge, as well as their scientific contribution to diversifying and enriching the movement of authorship. They diligently served to convey and spread knowledge over a long era through effective instructional methods. Therefore, it behoves us to preserve this educational medium and endeavour to develop it further in order to consolidate the Arabic language sciences. As the ancient proverb states: "*He who memorizes the primers (mutūn) masters the disciplines.*"

3. The Impact of Didactic Poems on Simplifying Arabic Grammar

Grammatical didactic poems (*manẓūmāt*) represent a key form of simplifying the science of Arabic grammar- an endeavour that has continuously occupied grammarians. Scholars sought to streamline grammar by composing concise abridgments (*mukhtaṣarāt*) free of redundancy (*ḥashw*). Their organizational frameworks varied; at times, the governing agent (*al-ʾāmil*) served as the primary axis, while at other times, the governed elements (*al-maʾmūlāt*) took centre stage, serving as a stepping stone that leads the student to the desired objective.⁵

The practice of compiling abridgments in grammar spread widely among grammarians. Examples include *Al-Muqaddimah fi al-Naḥw* attributed to Khalaf al-Aḥmar (d. 111 AH), *Kitāb al-Jumal fi al-Naḥw* recently attributed to Al-Khalīl ibn Aḥmad al-Farāhīdī, *Mukhtaṣar fi al-Naḥw* by Al-Kisā'ī (d. 633 AH), and *Mukhtaṣar fi al-Naḥw* by Ibn Kaysān (d. 655 AH), among others. These abridgments share an overarching characteristic: the author's effort was not limited to listing grammatical rules and detailing linguistic rulings; rather, paramount care was given to facilitating, simplifying, and easing comprehension, while ensuring that conciseness did not compromise the essence and core objective of grammar.⁶

These works composed by grammarians were characterized by several salient features, including the following:⁷

- **Systematization and ordering of grammatical chapters:** Reorganizing chapters after grammatical sources and references had suffered from methodological disarray in their chapter structures and the distribution of sub-topics within a single chapter.
- **Artful selection of titles:** Choosing titles for works and texts (*mutūn*) that conveyed ease and simplicity in order to entice readers to engage with them.
- **Judicious conciseness and brevity:** Trimming excessive length caused by repetition, digression, redundancy, and the inclusion of topics not directly related to grammar. Although these extraneous topics formed an important part of the scholars' general linguistic methodology and philosophical foundation- serving as a vital source for deriving auxiliary sciences such as philosophy, scholastic theology (*'ilm al-kalām*), and logic- they often led to sterile debates, over-investigation of causes (*'ilal*), and excessive sub-classifications.
- **Purging grammar of extraneous elements:** Stripping grammar of artificial complications introduced by certain scholars, which had rendered the science alien even to its native speakers, the Bedouins of the desert. As one poet famously remarked:

I am no pedant grammarian who chews his tongue,

Rather, I speak by innate instinct, and thus articulate correctly.

ولست بنحوي يلوك لسانه *** ولكني سليقي أقول فأعرب

From the foregoing, it can be argued that these simplifying measures introduced by grammarians during this period were not unprecedented. Early indications and efforts

existed since the inception of the Kufan school, beginning with Al-Kisā'ī's compilation of his grammatical abridgment and the pedagogical approach he subsequently adopted to educate the children of caliphs, princes, and affluent commoners. We have access to his instructional testament outlining his teaching methodology directed to 'Alī ibn al-Ḥasan al-Aḥmar, when he sought to appoint him as his successor in tutoring the sons of Caliph Harun al-Rashid, stating: "*They only require two grammatical issues every day, two verses containing poetic meanings, and a few rare vocabulary words*"⁸. This statement reveals Al-Kisā'ī's pedagogical strategy, which prioritized gradual progression and subject diversity- combining grammar, poetry, and lexicography- tailored to the learners' proficiency.

Ibn Mu'ti is considered among the most dedicated scholars in advancing the simplification of grammar. This is evident from his grammatical poem, which exhibits numerous characteristics of facilitation, both in the formulation of rules and in the provision of illustrative examples that bring the intended meanings closer to the student. In the following sections, we will address these defining features and properties that made *Al-Durrah Al-Alfiyyah* a gateway to learning, frequented by students due to its elegant phrasing and ease of memorization.

4. Biography of Ibn Mu'ti

4-1 His Name

Ibn Mu'ti achieved widespread fame through a single hemistich by Ibn Malik in his renowned *Alfiyyah*, wherein he praised his predecessor's work as "*Outshining the Alfiyyah of Ibn Mu'ti*." This line drew attention to this eminent grammarian and his thousand-verse poem. Ibn Mu'ti is Abu al-Husayn 'Abd al-Mu'ti ibn 'Abd al-Nur al-Zawawi, named after the Zawawa tribe of northern Algeria, specifically from the city of Bejaia. He was styled *Zayn al-Din al-Hanafī* in reference to his school of jurisprudence (*madhhab*), and was one of the leading authorities of his era in grammar and lexicography.⁹

He was born in the Maghreb in 564 AH. Biographers have not specified his exact birthplace, but the most probable view is that he was born in the territory of his tribe in the hinterlands of Bejaia (*Dāhir Bijāyah*)¹⁰. Ibn Mu'ti spent his youth in his birthplace, where he devoted himself to various branches of knowledge, study, and academic attainment- a dedication reflected in his numerous compositions, of which only a small fraction has survived.

4-2 His Life

Born in the Maghreb, Ibn Mu'ti later traveled to Damascus, where he resided for a long period, before moving to Egypt, where he settled permanently. By order of Sultan Al-

Malik al-Kamil, he was appointed to teach grammar and literature at Al-Jami' al-'Atiq¹¹. He studied under many illustrious scholars renowned for their vast erudition across various fields, who left a profound impact on his intellectual formation. Among them were:

- **Abu Musa al-Jazuli al-Maghribi** (d. 607 AH), author of *Al-Muqaddimah Al-Jazūliyyah*, from whom he learned grammar during his stay in Bejaia.
- **Taj al-Din al-Kindi** (d. 597 AH), a scholar of grammar, lexicography, Hadith memorization, and traditionist, whom Ibn Mu'ti studied under in Damascus and later accompanied to Egypt.
- **Baha' al-Din Ibn 'Asakir**, the scholar and Hadith master (*ḥāfiẓ*), from whom Ibn Mu'ti acquired Hadith sciences.

Ibn Mu'ti's life was divided into two distinct halves: one spent in the Maghreb, where he was born and received his initial education, and the other in the Mashriq (the East), where he composed his major works and poems. He experienced vibrant periods in both regions. In the Maghreb, he exerted great efforts toward consolidating Maghrebi unity during an era when Arabic sciences- such as grammar, morphology, and rhetoric- flourished alongside prominent scholars. He passed away (may Allah have mercy on him) in Cairo in 628 AH.¹²

4-3 His Works

Biographers have cited several of Ibn Mu'ti's works that attest to his originality and intellectual depth, including:

- *Al-Durrah Al-Alfiyyah* (The Thousand-Verse Gem)
- *Al-Fuṣūl Al-Khamsūn* (The Fifty Chapters)
- *Ḥawāshī 'alā Uṣūl Ibn al-Sarrāj* (Annotations on Ibn al-Sarraj's *Usul*)

4-4 Scholars' Praise of Ibn Mu'ti

Anyone who versifies complex linguistic issues in grammar, morphology, and prosody across more than a thousand lines must possess exceptional poetic talent. His contemporary, Yaqut al-Hamawi, noted in *Mu'jam al-Udabā'* that Ibn Mu'ti compiled a poetic collection (*Dīwān*). Classical sources have preserved excerpts of his poetry, and biographers unanimously agree that he was a preeminent authority in Arabic sciences. Yaqut al-Hamawi- his closest contemporary biographer- described him as: "A *virtuous contemporary, an imam in Arabic, a man of letters, and a poet*"¹³. Ibn Khallikan stated: "He

was one of the imams of his era in grammar and language... a multitude of scholars studied under him and benefited from his knowledge, and he authored numerous works"¹⁴. Similarly, Al-Suyuti remembered him, writing: "He was an outstanding imam in Arabic and an accomplished poet".¹⁵

5. Structure of the Grammatical Lesson in *Al-Durrah Al-Alfiyyah*

Based on the reference in the eighth verse highlighting the importance of following priorities in acquiring knowledge, we will examine the overall structure of the poem to assess how Ibn Mu'ti realized this principle. We begin with the observation made by the commentator 'Abd al-'Aziz ibn Juma'ah al-Mawsili (d. 672 AH) in his explanation of the eleventh verse, in which the author states:

*An urjūzah, concise in grammar, *** counting a thousand verses, free of redundancy.*

أرجوزة وجيزة في النحو *** عدتها ألف خلت من حشو

Here, the commentator remarks:

"Know that he arranged the descriptive attributes in this verse according to the syntactic sequence required by Arabic stylistic norms; he prioritized the pure adjective (concise / *wajīzah*), followed it with the prepositional phrase (in grammar / *fi al-naḥw*), introduced the nominal clause after it (its count is a thousand / *'iddatuhā alf*), and placed the verbal clause last (free of redundancy / *khalat min ḥaṣw*), just as it appears in the Revelation: "And a believing man from the family of Pharaoh who concealed his faith said..." [Surah Ghafir: 28]"¹⁶.

(وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ) سورة غافر [الآية: 28]

From a general perspective regarding the text's composition, we find that the arrangement is logical and fully aligns with Arabic linguistic conventions. When the author mentioned the three universally accepted parts of speech in verse nineteen, saying:

*And they are three without dispute: *** the Noun, then the Verb, then the particle.*

وهي ثلاثة ليس فيها خلف *** الاسم ثم الفعل ثم الحرف

It was logical for this order of priority to remain consistent throughout the text. Regarding definitions, he began with the noun in verse twenty, followed by the verb, and then the particle, maintaining the exact same sequence for their respective diagnostic markers.

Furthermore, in his discussion of the derivation (*ishtiqaq*) of the noun and verb, we observe that he prioritized the noun and the verbal noun (*maṣḍar*) over the verb. He first discussed the derivation of the noun according to both the Basran and Kufan schools, before turning to the derivation of the verb according to both schools. Here, several analytical observations emerge. When he stated in verse twenty-eight:

*And the Basrans derived the Noun from samā (height), *** while the Kufans derived it from wasam (mark).*

واشتق الاسم من سما البصريون *** واشتقه من وسم الكوفيون

He addressed the Basran view before the Kufan view, reflecting his preferred scholarly stance. Subsequently, in verses thirty and thirty-one, he stated:

*The Kufans likewise derived the verbal noun (maṣḍar) *** from its verb, as in 'I looked a look' (naẓartu naẓran),*

While the people of Basra derived the verb from it...

واشتق كوفيون أيضا مصدرا *** من فعله نحو نظرت نظرا
واشتق منه الفعل أهل البصرة ***

Here, however, he discussed the Kufans before the Basrans, even though he ultimately favoured the Basran opinion. This stems from the fact that the verbal noun (*maṣḍar*) takes precedence over the verb; thus, the Kufans were introduced first because he was discussing the derivation of the *maṣḍar*, and since the *maṣḍar* is a noun, the noun precedes the verb. He adhered to this sequence even when referencing the pronoun returning to the *maṣḍar*, placing it before the verb. His verse states: "*And the people of Basra derived the verb from it*"—thereby placing the pronoun (*hā*) referring to the *maṣḍar* before the word *verb* (*al-fi'l*). Subsequently, he presented the competing views along with their arguments, before proceeding to declension (*i'rāb*) and indeclinability (*binā*), prioritizing declension over indeclinability due to the primary association of declension with nouns, thus preserving the conventional arrangement.

We also observe in his statement:

***... *The primary basis for declension lies in nouns,*
*its definition being the variation of terminal endings ...****

..... *** الأصل في الاعراب للأسماء
وحده تغيير في الآخر ***

And likewise in his statement:

... *While the primary basis for indeclinability lies in verbs, its definition being the constancy of the word's final state,
adhering to a specific vowel or sukūn.*

والأصل في البناء للأفعال ***
وحده لزوم آخر الكلم *** حركة ما أو سكونا التزم

He prioritized the primary principle (*al-aṣl*) over the formal definition (*al-ḥadd*), because the principle serves as the locus of analogy (*manāṭ al-qiyās*) through which the definition is understood. Knowledge of fundamental principles constitutes a prerequisite for the formation of mental concepts (*mutasaṣawwarāt*), which in turn define the concept, thereby establishing the definition- a logically coherent intellectual progression.

A logical coherence is similarly evident in the arrangement of grammatical topics. For instance, when discussing declinable words (*al-mu'rabāt*), he addressed the primary cases before the secondary ones. In the forty-third verse, he stated:

*The declinable noun is that which is fully inflectional (mutamakkin),***
Followed by the imperfect verb, as will soon be clarified.*

فالمعرب الاسم الذي تمكن *** ثم مضارع سيأتي بينا

He began with declinable nouns and their possible inflectional marks- namely nominative (*rafʿ*), accusative (*naṣb*), and genitive (*jarr*)- alongside the sub-types of nouns and the inflectional dynamics they accept (whether partial markings, short vowels, or long vowels). Crucially, he did not immediately transition to discussing the imperfect verb (*al-muḍāriʿ*) and its declension; rather, he introduced a structural pause between his discussion of declinable nouns and the imperfect verb. To this end, he employed the coordinating conjunction *thumma* ("then") in the aforementioned verse- a conjunction that denotes shared grammatical ruling alongside sequential order with a delay, according to the majority of grammarians¹⁷. Furthermore, he attached the prefix *sīn* to the imperfect verb *ya'tī* ("will come") to restrict its meaning to the future, signaling that the detailed treatment of the imperfect verb would be deferred. What, then, is the rationale behind this deferral, and what is the significance of the issues introduced prior to discussing the declension of the imperfect verb?

He then transitioned to discussing dualization (*tathniyah*) followed by various forms of plurals (*jumūʿ*), owing to their importance- particularly regarding their distinctive

inflectional vowels and markers. All of this was subsumed under the chapter on Declension and Indeclinability in a logical and functional hierarchy. This approach is especially beneficial for the learner, as it provides a comprehensive overview of singular, dual, and plural nouns, their specific characteristics, and their corresponding inflectional patterns.

The brilliance of this arrangement and the author's deep grasp of pedagogical logic become evident in his immediate transition to verb tenses upon completing the topic of plurals, rather than proceeding straight to the imperfect verb (*al-muḍāri'*), despite the latter being declinable like nouns. Although placing the imperfect verb immediately after nouns would have been a logically defensible order given their shared attribute of declension, Ibn Mu'ti's pedagogical logic led him to address verb tenses first, declaring:

*A discourse on the tenses of verbs*** The present, the past, and the future.*

القول في أزمنة الأفعال *** الحال والماضي والاستقبال

He then defined the markers of each tense, provided illustrative examples, and clarified their grammatical status. Our analysis of this sequencing attributes it to the primary underlying state of verbs, which is indeclinability (*binā'*), whereas the imperfect verb is an exception to this rule. Consequently, he prioritized the primary state- namely, indeclinable verbs- and deferred the exceptional case, stating:

*The ambiguous declinable verb, due to its resemblance****

To the noun, features a letter from the prefix set 'anaitu',

*As in: anā aḍribu (I strike), naḥnu naḍribu (we strike),****

Wa-anta taḍribu (you strike), wa-Zaidun yaḍribu (Zaid strikes).

*This specific form is declinable and nominative;****

So place it in the jussive or accusative as you shall hear.

والمبهم المعرب للتشبيه *** بالاسم حرف من أنيت فيه
نحو أنا أضرب نحن نضرب *** وأنت تضرب وزيد يضرب
هذا خصوصا معرب مرتفع *** فاجزمه وانصبه بما ستسمع

His prioritization of indeclinable structures is justified by the fact that indeclinability is the default rule for verbs. Although the imperfect verb diverges from this norm, it remains part of the verbal genus. Thus, he prioritized the genus over that which merely resembles another category (i.e., the noun), since resembling something does not remove an

element from its original category. Furthermore, he prioritized jussive-governing particles (*jawāzim*) over accusative-governing particles (*nawāṣib*) due to the exclusivity of the jussive case (*jazm*) to verbs, while deferring genitive particles (*ḥurūf al-jarr*) until verse 123 due to the exclusivity of the genitive case (*jarr*) to nouns. The structural progression thus moved seamlessly from the declension of fully inflectional nouns to the declension of the imperfect verb: he concluded the treatment of noun declension by discussing verb tenses, and then introduced the imperfect verb as an entity resembling nouns in declension. He subsequently outlined its jussive and accusative governors, as well as its inflectional markers in both its singular forms and when attached to pronominal suffixes (the Five Verbs). Afterwards, he returned to prepositional and oath particles- operators that govern nouns in the genitive case. Introducing prepositions following the discussion of verbs contains an implicit indication of the intrinsic relationship between the prepositional phrase (*al-jārr wa-al-majrūr*) and the verb, for "every non-extra prepositional phrase, excluding those used for exception, must be syntactically attached (*yata'allaq*) to a verb, a verb-like element, that which is interpreted as a verb-like element, or that which signifies its meaning" ¹⁸. This demonstrates coherence, harmony, and methodological elegance throughout the structural framework of *Al-Durrah Al-Alfiyyah*.

Another structural feature worth noting is that he initiated the discussion of verbs by addressing intransitive and transitive verbs, followed by syntactic composition and sentences- as if aiming to establish the rules governing isolated lexical units (*al-laḥẓ al-mufrad*) before addressing compound structures (*al-murakkab*). We subsequently see how he transitioned into discussing semantic meanings. For instance, he states:

*Every verb elevates its agent (subject) in the nominative,****

And the verb can only precede it.

وكل فعل رافع فاعله *** ولا يكون الفعل إلا قبله

And in another verse:

*An implicit verb sets the object in the accusative,****

As in your saying: iyyāka wa-shay'an yunkar (Beware of a questionable thing).

وينصب المفعول فعل مضمّر *** تقول إياك وشيئا ينكر

These are clearly rules of syntactic composition, as he delves into the governing rules of the verbal sentence, which is fundamentally built upon the verb in its various categories. Thus, in introducing this section, he stated:

*A discourse on verbs regarding transitivity,****

Which extend to seven in count.

*The first of which does not pass beyond its agent,****

For it possesses no capacity for an object.

القول في الأفعال في التعدي *** وتنتهي لسبعة في العد
أولها لم يتجاوز فاعلاً *** إذ ليس للمفعول ذاك قابلاً

Here, he classified the intransitive verb as a sub-type of transitivity- one that contents itself with its subject- rather than treating intransitive verbs as a standalone category separate from, say, six types of transitive verbs. Instead, he consolidated them into a single comprehensive category before detailing the verb's operational influence on the components of the verbal sentence (elevating the subject to nominative and setting the object in accusative). He then detailed the accusative complements governed by the verb, followed by a discussion of the passive voice (the unmentioned agent / *mā lam yusamma fā'iluh*), explaining the rationale for deferring it while prioritizing accusative complements- even though he had initially discussed the subject (*fā'il*), which is elevated by the verb. This rationale rests on the fact that the passive subject is originally a direct object, representing a contingent (*tāri'*) state rather than a primary one; he thus prioritized the primary state over the contingent. He also incorporated morphological issues designed to clarify the operational features present in the governing agent (the verb), enabling the speaker to omit the subject due to ignorance or rhetorical intent and elevate the object in its place. This demonstrates the constant presence of the governing agent criterion (*mi'yār al-'āmil*), even if we maintain reservations about applying the term "criterion" to an intrinsic baseline within grammatical knowledge. Our primary focus remains on the logical arrangement, particularly its pedagogical purpose of presenting material within a functional, instructional hierarchy.

Upon concluding his presentation of the verbal sentence and its associated topics, and prior to introducing the nominal sentence along with its compounds and issues, Ibn Mu'ti prefaced this section with a series of preliminary topics related to the noun- since the nominal sentence revolves around the noun. He commenced with the issue of definiteness and indefiniteness (*al-ta'rīf wa-al-tankīr*), followed by the types of definite nouns, metonymic pronouns (*al-ḍamā'ir al-kinā'iyyah*), and modes of determination. These serve as foundational issues upon which the rules of the nominal sentence are constructed; hence, it was necessary to pave the way for this topic by addressing these single-noun characteristics before entering into the rules of sentence synthesis.

Yet, he did not immediately proceed to the core of the nominal sentence- the subject (*mubtada'*) and predicate (*khavar*); instead, he introduced syntactic followers (*al-tawābi'*), discussing the adjective (*na't*), emphasis (*tawkid*), expository apposition (*'atf al-bayān*), syndetic apposition (*'atf al-nasaq*), and substitution (*badal*). Since syntactic followers can attach to both verbal and nominal sentences alike, Ibn Mu'ti positioned them in the middle as shared elements, ensuring they were spatially proximate to both sections within the text. This allows the learner to complete the study of the verbal sentence alongside its modifiers before proceeding. Furthermore, followers derive their grammatical case from the antecedent; from the perspective of governing agents and governed elements (*al-'āmil wa-al-ma'mūl*), followers are secondary components that are not directly acted upon by the governing agent, but rather inherit the case of their antecedent.

He also displayed excellent organization in arranging governing agents (*al-'awāmil*). He began with "*Kāna and its sisters*" and "*particles operating like Laysa*", followed by "*Kāda and its sisters*"- these being the annulment operators (*nawāsikh*) that elevate the subject to nominative and set the predicate in accusative. He then turned to "*Inna and its sisters*" followed by the "*categorical negative Lā*" (*Lā al-nāfiyah lil-jins*)- operators that set the subject in accusative and elevate the predicate to nominative. Since the subject (*mubtada'*) naturally precedes the predicate (*khavar*), and nominative case (*raf'*) precedes accusative case (*naṣb*), he initiated this section with operators that elevate the subject before addressing those that set it in accusative.

Following these annulment operators- which are fundamentally inflected verbs- he introduced non-inflected/defective verbs (*al-af'āl al-jāmidah*), prioritizing inflected verbs as the primary standard. He then introduced non-inflected forms such as verbs of exclamation (*af'āl al-ta'ajjub*) and verbs of praise and blame (*af'āl al-madh wa-al-dhamm*). Next, he appended derived nouns (*al-mushtaqqāt*) that operate like their parent verbs: the active participle (*ism al-fā'il*), intensive forms (*ṣiyagh al-mubālaghah*), assimilative adjective (*al-ṣifah al-mushabbahah*), superlative (*af'al al-taḍdīl*), verbal noun (*maṣdar*), and verbal noun phrase (*ism al-fi'l*), while specifying the governing conditions for each of these derivatives.

Upon completing the annulment operators and derived nouns, he addressed the vocative (*al-nidā'*), as it also functions as an operator setting the governing noun in the accusative case, while clarifying the instances where the vocative is built upon the nominative case. He then detailed vocative styles, including lamentation (*nudbah*), appeal for help (*istighāthah*), and truncation (*tarkhīm*). Afterwards, he touched upon specific stylistic constructions and their secondary semantic connotations, such as specialization

(*ikhtiṣāṣ*), quotation/narration (*ḥikāyah*), and the semantic nuances of informative *Kam* (*Kam al-khabariyyah*). Following these chapters, he concluded with a discussion on the particle meanings (*ma'ānī al-adawāt*), which served as an appendix to the preceding grammatical issues. This function is explained by his statement in verse 718:

*A discourse on the meaning of the remaining words,****

Needed by the novice in the course of learning.

القول في معنى بقايا الكلم *** يحتاجها الناشئ في التعلم

As if indicating the conclusion of the core chapters in the science of grammar, he stated: "*the meaning of the remaining words*" (*ma'nā baqāyā al-kilām*)- implying that these are complementary rather than fundamental matters in grammar, which are acquired through practice and experience. Furthermore, his expression "*needed by the novice*" (*yaḥtājūhā al-nāshī*) used the term *nāshī* (emerging learner) rather than *mubtadi* (absolute beginner). This is because anyone who has comprehended the preceding chapters and mastered their concepts, formulations, and syntactic structures is no longer a beginner, but rather an emerging scholar advancing in the pursuit of knowledge- an interpretation embraced by many commentators.

Ibn Mu'ti then transitioned to addressing certain morphological issues, spanning from verse 732 to the conclusion of the poem. This section constitutes approximately 28.30% of the text, meaning that the overwhelming majority of *Al-Durrah Al-Alfiyyah* is dedicated to grammar. Hence, he stated in the introduction of his *Alfiyyah*:

*A concise rajaz poem in grammar****

..... *** أرجوزة وجيزة في النحو

Here, he mentioned only grammar, reflecting the primary subjects covered in the text; since morphology (*ṣarf*) is the counterpart of grammar (*naḥw*) and subsumed within it, he did not cite it independently.

Thus, the structural arrangement of chapters and theoretical levels upon which *Al-Durrah Al-Alfiyyah* was constructed comprises three levels- in our conception: focusing first on grammatical issues pertaining to isolated words (*al-mufrad*), then on syntactic structures (*al-tarkīb*), and finally on semantic meanings (*al-ma'ānī*).

6. *Al-Durrah Al-Alfiyyah* under Critical Assessment

Grammatical authorship historically relied on prose to analyze linguistic issues. However, prose was not devoid of frequent digressions across various contexts, prompted

at times by grammatical disagreements, at other times by epistemic and methodological frameworks, and further by the relationship between language and various domains of life- particularly its deep connection to the Qur'anic objective around which research revolved. Linguistic science derived its nobility from the nobility of the Holy Qur'an; thus, grammar was deemed a noble science (*'ilm sharīf*), as Al-Jahiz noted, and because of its close bond with poetry- the register (*dīwān*) of the Arabs that carried their history and culture. Versifying its rules into poetic couplets (*arājiz*), however, was a practice introduced later than the methods of the early scholars.

Accordingly, we proceed to place Ibn Mu'ti's poem under critical assessment to demonstrate its distinct merits while highlighting the set of critiques that subsequent scholars noted.

6.1 Merits of the Poem

The first notable feature of *Al-Durrah Al-Alfiyyah* is its meticulous adherence to the logical ordering of grammatical chapters. This demonstrates the author's mastery over grammatical topics and his ability to convey them to the learner in the most concise phrasing and refined language without compromising scholarly content. Such mastery is not easily attained by ordinary authors; rather, it is a precise craft mastered only by deeply grounded imams of grammar. He initiated the poem with the chapter on parts of speech- a foundational entry in grammar- as he indicated in his introduction:

*Begin with what is most important, then the next in priority;****

For the resolute scholar begins with that which completes the foundation.¹⁹

قَابِدًا يَمَّا هُوَ الْأَهَمُّ قَالَاهُمْ *** فَالْحَازِمُ الْبَادِي فِيمَا يُسْتَتَم

This is a clear indication of his profound attention to pedagogical methodology and progressive instruction, ensuring each chapter serves the next. Although this progressive framework was inherited from earlier scholars, it assumed a character of simplification and facilitation in his work. The author focused on the essentials within these chapters- such as definitions, boundaries, and distinguishing features- formulating them with precision to prevent memorization from becoming burdensome.

This pedagogical clarity is equally evident in the illustrative examples provided to clarify rules. His examples were concise and directly served their instructional purpose. For instance, in defining speech (*al-kalām*) as a complete utterance yielding a self-contained meaning upon which it is proper to pause, his illustrative example was: "*The people passed, and they were noble*" (*maḍā al-qawmu wa-hum kuramo*'). This example is concise, simple

in phrasing, rich in semantic import, and easy to memorize, containing all elements of a complete sentence.

While Ibn Malik's example in a similar context may be more concise- stating "*like isti qim (be upright)*"- it requires closer analysis of implicit sentence elements, requiring the learner to already be aware of omitted pronouns. However, sound pedagogical progression requires examples to be simple and free of implicit elements that presuppose prior knowledge of omitted pronouns (*al-muḍmar*)- a principle reflected in Ibn Mu'ti's example. Whereas Ibn Malik sought to merge the definition of speech with its parts in a narrower space, Ibn Mu'ti allowed sufficient scope to present a fully articulated sentence.

An examination of Ibn Mu'ti's examples reveals that most are drawn from the Holy Qur'an- as the divine text unblemished by falsehood- and classical Arabic poetry, two sources whose importance in grammatical compilation and linguistic documentation we have previously noted. This simplification was not accidental; rather, it was an intentional objective of the *Durrah*, wherein the poet fulfilled the request of his students and companions, as he declared in his poem:

*And true brothers prompted me,****

Requesting that I compose for them

*A concise rajaz poem in grammar,****

Numbering one thousand, free of redundancy.²⁰

وَدَا خَدَا إِخْوَانِ صَدَقَ لِي عَلَى *** أَنْ افْتَضَوْا مِنِّي لَهُمْ أَنْ أَجْعَلَا
أَرْجُوزَةً وَجِيزَةً فِي النُّحُو *** عَدْتُهَا أَلْفَ خَلْتِ مِنْ حَشْوِ

Through his versification, he responded to the needs of students, facilitating grammar for them while avoiding verbosity and redundancy. To serve this grand pedagogical objective, he selected two poetic meters suited to instruction: *Rajaz* and *Sarī'*. He noted both in his poem, stating:

*Especially the split-line (mashtūr) Rajaz meter,****

Built upon concise rhymed couplets;

*Or its equivalent in the Sarī' meter,****

With split hemistichs paired in rhyme (taṣrī').²¹

لَا سِيْمَا مَشْطُورَ بَحْرِ الرَّجَزِ *** إِذْ بَنِي عَلَى اِزْدَوَاجٍ مُوجِزِ

أو ما يضاھيه من السريع*** مزدوج الشطور كالتصريع

These two verses demonstrate that Ibn Mu'ti possessed broad mastery of prosody ('arūḍ) and its terminology. His selection of these two meters was highly precise. He did not employ full *Rajaz*, but rather its split-line (*mashtūr*) form. The feet of full *Rajaz* are:

Mustaf'ilun Mustaf'ilun Mustaf'ilun *** Mustaf'ilun Mustaf'ilun Mustaf'ilun

مستفعلن مستفعلن مستفعلن *** مستفعلن مستفعلن مستفعلن

Its split form (*mashtūr*) reduces the feet by half, resulting in three feet per line:

Mustaf'ilun Mustaf'ilun Mustaf'ilun

مستفعلن مستفعلن مستفعلن

However, Ibn Mu'ti did not intend the standard technical prosodic definition by his phrase "*especially the split-line Rajaz meter*"; rather, he meant that each hemistich (*shaṭr*) shares a single rhyme scheme- which is an alternative definition of *mashtūr*. Namely, a complete *Rajaz* line in which every hemistich shares a single end-rhyme is termed *mashtūr*.²²

He employed prosodic terms with extreme precision: he used the term *mashtūr* for *Rajaz* in the sense clarified above, whereas for the *Sarī'* meter, he did not refer to it as *mashtūr*, but used the term *muṣarra'* (*taṣrī'*). This is because applying a single rhyme scheme across hemistichs in *Sarī'* is conventionally termed *taṣrī'* (the repetition of the final rhyme letter of the first hemistich at the end of the second).

Ibn Mu'ti's blending of two distinct poetic meters represents a creative aesthetic touch, as this was an uncommon practice in classical Arabic versification. The author of the *Durrah* also sought to diversify the rhythmic cadence of the poem to break musical monotony, ensuring that the listener's ear remains engaged without experiencing fatigue in acquiring technical and artistic knowledge. This is particularly significant given that the poem deals with normative, dry grammatical rules that could otherwise present cognitive difficulty or monotony for the reader.

As for the diction of the poem, it is distinguished by simplicity, ease, and natural fluidity without affection. Ibn Mu'ti avoided obscure vocabulary (*gharīb al-lughah*) and complex terminology that requires elaborate explanation- merits that must be acknowledged, particularly within an educational context.

Among the additional merits of Ibn Mu'ti's work is his inclusion of orthographic rules (*qawā'id al-impla'*), addressed in the chapter on assimilation (*idghām*) and at the conclusion

of the poem regarding the assimilation of phonetically adjacent letters (*idghām al-ḥurūf al-mutaqāribat al-makhārij*). He also devoted an independent chapter to oaths (*al-qasam*), alongside sections on calligraphy, writing conventions, rules for writing the hamza, poetic licenses (*al-ḍarūrāt al-shi'riyyah*), and chronology, while also noting the articulation points (*makhārij*) and attributes (*ṣifāt*) of letters.

This grammatical text was praised by the scholar Shihab al-Din al-Ra'ini al-Gharnati al-Maliki- one of the commentators on the *Alfiyyah*- who stated in verse:

*O seeker of grammar with earnest resolve,****

By which you shall rise among men and thrive!

*If you wish to attain your desired goal,****

Seek the urjūzah of Imam Yaḥyā!²³

- يَا طَالِبَ النَّحْوِ دَا اجْتَهِدْ ... تَسْمُو بِهِ فِي الْوَرَى وَتَحْيَا!

- إِنْ شِئْتَ نَيْلَ الْمَرَادِ قَافِصِدْ ... أَرْجُوزَةً لِلْإِمَامِ يَحْيَى!

6.2 Scholars' Critiques and Emendations (*Istidrākāt*) on Ibn Mu'ti's *Alfiyyah*

Although Ibn Mu'ti's *Alfiyyah* appeared relatively late in the tradition of grammatical compilation, it achieved considerable renown during his lifetime. Ibn Malik famously referenced it in his own *Alfiyyah*, and upon its dissemination, scholars eagerly engaged with it through commentaries and critical editing. Nevertheless, commentators noted certain minor oversights and methodological shortcomings, as detailed below.

Ibn Malik paid tribute to Ibn Mu'ti in his *Alfiyyah*- a reference that many scholars consider a primary catalyst for the widespread popularity and circulation of *Al-Durrah Al-Alfiyyah*. Ibn Malik stated:

.....*** *Surpassing the Alfiyyah of Ibn Mu'ti,*

Who, by virtue of precedence, merits preference,

And is deserving of my generous praise.²⁴

.....***فائقة ألفية ابن معطي

وهو بسبق حائز تفضيلاً***مستوجب ثنائي الجميلاً

However, Ibn Malik's acknowledgment of Ibn Mu'ti's temporal precedence in didactic versification does not necessarily imply the absolute superiority of Ibn Mu'ti's work over

Ibn Malik's. Commenting on the word "surpassing" (*fā'iqah*) used by Ibn Malik, Al-Khudari noted in his gloss (*Hāshiyah*): "It surpassed Ibn Mu'ti's *Alfiyyah* in phrasing, because [Ibn Malik's] is composed in a single meter while [Ibn Mu'ti's] utilizes both *Sarī'* and *Rajaz*; and in meaning, because it contains more rigorous legal-grammatical rulings."²⁵

This insight offers a perceptive view regarding the comparative evaluation of didactic texts. Scholarly merit lies not merely in stylistic elegance or poetic meter, but in addressing omitted chapters, offering further clarification, refining topic arrangement, or unifying related sections according to each author's methodology- alongside poetic grace in meter and rhyme. Otherwise, all such texts remain beneficial, as their ultimate objective is to convey intended scholarly knowledge.

Although Ibn Mu'ti's *Alfiyyah* encompassed all major chapters of grammar- including standard terminology, general principles, governing rules, and explanations- alongside morphological chapters (though less emphasized than grammar), and maintained a methodologically coherent structure wherein primary principles (*al-aṣl*) preceded secondary derivatives (*al-far'*), leading with nouns as the primary component of speech followed by verbs and particles- Ibn Mu'ti adopted an individualized structural methodology influenced by earlier grammarians ²⁶. Nevertheless, he fell into certain oversights for which commentators critiqued him.

Among the main critiques directed at Ibn Mu'ti's *Alfiyyah* is his subsumption of disparate issues under a single chapter heading in several places. Scholars who commented on *Al-Durrah* highlighted many of these instances, which spanned structural, methodological, and thematic dimensions. Below are select examples illustrating these critiques:

Some scholars- most notably Ibn al-Khabbaz, a commentator on *Al-Durrah*- argued that Ibn Mu'ti was less than successful in arranging the foundational topics of his poem. For instance, the author stated:

*And if its final letter is defective *** with an alif, as in al-fatā (youth) and ḥublā (pregnant),*

*It is named maqṣūr (shortened), *** in which all vowel signs are implied and non-manifest.*

*And if it ends in a yā' preceded by a kasrah, *** it is named manqūṣ (defective) due to its omission,*

*Like al-shajī (grieved), wherein accusative is manifest, *** while nominative and genitive are implied.*

وَأِنْ يَكُنْ آخِرُهُ مُعْتَلًا *** يَأْلَفُ نَحْوَ الْفَتَى وَحَبْلِى

سمّي مقصورا به تقدر *** الحركات كلها لا تظهر
وإن يكن ياء وكسر قبله *** سمّي منقوصا لنقص حله
نحو الشّجي والنصب فيه يظهر *** والرفع كالجرّ به يقدر

Commenting on this in the chapter on inflected singular nouns, Ibn al-Khabbaz remarked: "This is a poor arrangement on his part; for he paired the fully declinable sound noun (*al-ṣaḥīḥ al-munṣarif*) directly with the defective noun (*al-mu'tal*), mentioning its counterpart- the indeclinable noun (*ghayr al-munṣarif*)- afterward, whereas he ought to have addressed it alongside the declinable noun" ²⁷. This critique stems from the fact that Ibn Mu'ti did not complete the rules governing sound nouns (both fully declinable and indeclinable) before transitioning directly to defective nouns (*al-maqṣūr* and *al-manqūṣ*).

Similarly, in the chapter on plurals, Ibn al-Khabbaz criticized Ibn Mu'ti for placing the broken plural (*jam' al-taksīr*) between the sound masculine plural (*jam' al-mudhakkar al-sālim*) and sound feminine plural (*jam' al-mu'annath al-sālim*), where Ibn Mu'ti stated:

*And they inflect like the singular the broken plural, ****

And the sound feminine plural follows the masculine.

وأعربوا كالفرد جمع التكسير *** وسالم التأنيث يتلوا التذكير

Ibn al-Khabbaz noted: "Yahya [Ibn Mu'ti] arranged this poorly; it was incumbent upon him to place the feminine plural directly adjacent to the masculine plural, yet he interposed the broken plural between them". ²⁸

Regarding classification, Ibn al-Qawwas critiqued Ibn Mu'ti's characterization of particles:

*And the particle is a supplementary element in phrasing, free****

From the markers of nouns and verbs;

*It functions either as a connector, a transitional element, ****

An emphatic redundant particle, or a governing operator ('āmil).

والحرف فضلة بلفظ خال *** من علم الأسماء والأفعال
يجيء إما رابطا أو ناقلا *** أو زائدا مؤكدا أو عاملا

Ibn al-Qawwas commented: "The governing operator (*al-'āmil*) is subsumed under the subcategories rather than being a coordinate division (*qasīm*) alongside them"²⁹. Yet Ibn Mu'ti listed it as a coordinate category when defining the parts of speech.

From a methodological standpoint, Ibn al-Qawwas also noted omissions in the compilation of adjective patterns, commenting on Ibn Mu'ti's line:

*The singular pattern Fa'il takes plurals like Shuhhad, Hullāl, ****

Fawāris, Rukbān, 'Ūdh, Huwwal,

*Halkā, Ashhād, Ghuziyy, Nuzal, ****

Bararah, Sahb, Wulāh, and Buzzal."

وفاعل كشهد حلول *** فوارس ركبان عوذ حول
هلكى وأشهد غزيّ ونزل *** بررة صحب ولالة ويزل

In the chapter on plural patterns for adjectives, Ibn al-Qawwas emphasized: "When *fā'il* functions as an unconstrained adjective, it possesses fourteen broken plural patterns according to the most correct opinion. He listed twelve examples- one of which is *fu'al*, as in *shāhid* and *shuhhad*- thereby omitting the patterns *fu'āl*, *fu'alā*, and *fi'āl*." Furthermore, regarding verbal noun patterns (*abniyat al-maṣādir*), the author omitted two patterns: *fa'lah* and *fa'alah*. As Ibn al-Khabbaz noted: "He missed two patterns: *fa'lah* and *fa'alah*," while Al-Naili remarked that he omitted *fa'lah* and *fi'lah*.³⁰

Conclusion

In concluding our investigation into the merits and critiques of Ibn Mu'ti's *Al-Durrah Al-Alfiyyah*, we summarize the core scholarly findings as follows:

- Ibn Mu'ti was among the foremost pioneers of didactic *alfiyyah* poem composition in Arabic grammar.
- The author contributed significantly to facilitating complex grammatical problems through the clear phrasing and illustrative examples of *Al-Durrah Al-Alfiyyah*.
- *Al-Durrah* was free of redundancy and extraneous expansion, directly serving its primary educational purpose.
- He pioneered the synthesis of two distinct poetic meters (*Rajaz* and *Sarī'*) within a single didactic poem.

- The critiques and emendations directed at the poem were not fundamental errors of grammatical facts, but rather structural and methodological observations concerning topic arrangement and sequence.
- Ibn Mu'ti expanded his focus to disciplines closely related to grammar; his *Alfiyyah* incorporated orthographic rules, handwriting conventions, poetic licenses, and phonetic aspects such as the articulation points (*makhārij*) and attributes (*ṣifāt*) of letters- a feature largely absent in competing *alfiyyah* texts.

Ibn Mu'ti remains a towering scholarly figure in Arabic language and literature- a source of pride for the Islamic West (Maghreb) and for Algeria in particular.

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Footnoots:

¹ See: Ali Muhammad Abu Al-Makarim (1993), *Teaching Arabic Grammar*, Dar Al-Thaqafah Al-'Arabiyyah, (Egypt), 1st ed., pp. 53–54.

² See: Ibid., p. 60.

³ See: Hassan Abdullah ibn Muhammad Al-Ghunaiman, *Grammatical Didactic Poems and Their Impact on Teaching Grammar*, Riyadh, Saudi Arabia, 1st ed., p. 02.

⁴ See: Ibid., p. 13.

⁵ See: Mamdouh Abdel Rahman, *The Grammatical Poem: An Analytical Study*, pp. 5, 6, 8.

⁶ See: Mokhtar Bazaouia (2016/2017), *Arabic Grammar and Attempts at Its Simplification*, Doctoral Dissertation, University of Oran 1, Algeria, pp. 27–30.

- ⁷ See: Mabrouk Abdel Warith (1985), *On Reforming Arabic Grammar: A Critical Study*, Dar Al-Qalam for Publishing, Kuwait, 1st ed., p. 27.
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- ⁹ Ibn Khallikan, *Wafayāt al-A'yān wa-Anbā' Abnā' al-Zamān*, ed. Ihsan Abbas, Dar Sadir, Beirut, Lebanon, n.d., vol. 6, p. 997.
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- ¹¹ See: Yaqut al-Hamawi (1993), *Mu'jam al-Udabā': Irshād al-Arīb ilā Ma'rifat al-Adīb*, ed. Ihsan Abbas, Dar al-Gharb al-Islami, Beirut, Lebanon, 1st ed., vol. 6, p. 2831.
- ¹² See: Ibn Abdul Mu'ti (1372 AH / 1972 AD), *Al-Fuṣūl Al-Khamsūn*, ed. Mahmoud Muhammad Al-Tanahi, n.ed., Issa Al-Babi Al-Halabi & Co., p. 16.
- ¹³ Yaqut al-Hamawi (1995), *Mu'jam al-Udabā'*, ed. Ihsan Abbas, Dar Sadir, Beirut, 2nd ed., p. 2831.
- ¹⁴ Ibn Khallikan, *Wafayāt al-A'yān wa-Anbā' Abnā' al-Zamān*, ed. Ihsan Abbas, Dar Sadir, Beirut, vol. 6, p. 197.
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- ¹⁹ Ibn Mu'ti (1989), *Al-Durrah Al-Alfiyyah*, Dar Al-Anbar for Printing and Publishing, Baghdad, p. 1.
- ²⁰ Ibid., p. 1.
- ²¹ Ibid., p. 1.
- ²² Ghazi Yamout (1996), *Buḥūr Al-Shi'r Al-'Arabī: 'Arūḍ Al-Khalīl*, Dar Al-Fikr Al-Lubnani, Beirut, 2nd ed., p. 126.
- ²³ See: Hassanah bint Muhammad Nasir al-Din al-Albani, retrieved from <http://alamralateeq.blogspot.com> (accessed May 1, 2021, 16:00).
- ²⁴ Ibn Malik, *Nazm al-Alfiyyah*, p. 1.
- ²⁵ Sa'id al-Afghani (2014), *Min Tārīkh al-Naḥw al-'Arabī*, Dar Al-Fikr, Egypt, p. 182.
- ²⁶ See: Abdelrahman Abban (2007/2008), *Didactic Poetry in Ancient Algerian Literature during the Almohad Era: A Study in Themes and Structure – Ibn Mu'ti as a Model*, Master's Thesis, Kasdi Merbah University, Ouargla, Algeria, p. 95.
- ²⁷ Ibn al-Khabbaz (1441 AH), *Al-Ghurrah al-Mukhfiyyah*, ed. Hamid Muhammad al-Abdali, Al-Ani Press, 1st ed., Vol. 1, p. 104.
- ²⁸ Ibid., Vol. 1, p. 135.
- ²⁹ Fatima bint Salih al-Khalaf (2017), *The Critiques of the Commentators of Ibn Mu'ti's Alfīyyah on its Author in Printed Commentaries: Compilation and Study*, Master's Thesis, Qassim University, Saudi Arabia, p. 94.
- ³⁰ Ibid., p. 95.