Video 2

Welcome everyone to the second video.

We are going to get to work very quickly here. One question I am getting is *where did you graduate from, and which madrassah are you coming from?*

Let me tell you a little about how I got started with this.

I started back in the late 80s when I was 13. In 1989, I left my home and I went to the *madrasah*, and I started *hifdh* of the *Qur'aan*. I completed that in a couple of years. As a teenager I studied these topics of صَرْف [sarf] , نَحْو [nahw], and science of *balagha*, primarily in the UK.

I had some life experiences that occurred with me back in the day. I got kicked out of a *madrasah*, and I had to transfer over to a second institution. I used to get into trouble a lot. They used to call my mother and say *your kid is bad influence, and he is not a good influence on the other students, so last chance!* There were students that were worse than me, but I just used to get caught a lot.

When I actually did get kicked out of madrassah it actually relieved my mom, and she knew it was the defining moment in my life. I was transferred over to another *madrasah*, and I had really good teachers that taught me all of these topics. I was able to skip a couple of years, *alhamdulillah*.

Eventually, I went to Karachi and I completed my studies. Mufti Taqi Uthmani is my teacher.

In Karachi, I noticed a lot of older students from UK and Western countries were enrolling. These are professionals that are graduates with degrees. They would come to the *madrasah* because they heard good things. They would sign up, but their situation would become far worse before it got better.

Let me tell you what I mean by that. These older bothers with study habits already developed and good study ethics would be put in classes with 16 year olds. The teacher would be forced to teach at the level of the lowest common denominator. This is very demotivating and discouraging. These brothers would become frustrated. Time and time again I would see that they quit. This really caused me a lot of pain. From that the seeds were planted. When I saw that multiple times, I had the intention and said that once I am done, I need to put together a method where I can take all of this and make it accessible to people that realistically cannot enrol into a madrassah. Because when you have your study habits already developed, you need a more custom approach.

Having been doing this for 16 years, that is what I have been able to develop.

I started from the basement of my home. Back in early 2000s, with 4 students, from there it went to 40, then we went online. Alhamdulillah at this stage we have over 5000 students.

This **method is tested**, <u>it works</u>.

There are hundreds of comments, including video testimonials that I will share with you *insha'Allah* as we move forward with the series. You can be rest assured that you are studying with a method that is a tested method. It *is* classical and it is coming from the books, like The *Alfiyyah of Ibnu Malik*. We take sentences and create presentations based on one thing a scholar said.

Let's move over to the PowerPoint. We will continue with the two sentences:

The nominal and verbal sentence.

The Core Concept

The point of this video is to keep you focused so you know *exactly* what the **core concept** is. It starts off with the sentence we led with. I will remind you of that sentence:

In the Arabic language the majority of meanings do not come from words. Instead they come from:

1. Vowels
2. Patterns
3. Grammatical structures

If you take a paragraph of sentences in Arabic and you want to translate it into any other language, you would need at least <u>twice</u> the amount of words, if not more than that. Because the consonants are giving you separate meaning. The vowels are giving separate meaning, and on top of that the way in which the words are arranged together is giving you even more meaning. So, there are these 3 areas we need to focus on:

The meanings achieved from: 1) Vowels 2) Patterns 3) Grammatical structures.

Patterns is صَرْف. The alphabet has 28 letters and they are all consonants. *Meanings* are achieved by <u>grouping the consonants into groups of three</u>.

If you were to take the alphabet and group it into groups of three you would have tens of thousands of groups. Every group of three consonants has an associated meaning. But you are not able to pronounce them, because when people speak, they speak in syllables. Consonants on their own are not pronounceable. So the vowels come to:

1. Remove the limitation and allow the letters to be spoken.
2. Give you *more* meaning. More specifically the *tense* and the *voice*. This is highlighted through the اِسْتَنْصَرُوا example.

When we say vowels in this context we mean the vowels at the **end of the noun**.

- الْبَيْتُ .vs الْبَيْتَ .vs الْبَيْتِ

- زَيْــدٌ .vs زَيْــدًا .vs زَيْــدٍ

At the end of the اسم [*ism*] there is a particular vowel that is differentiating between the roles of the اسم. In other languages you might need separate words to do that. In Arabic it is done through **vowels**. Those are the vowels we are talking about when we say vowels, patterns and grammatical structures.

Grammatical structures is obviously the sanctioned methods and the ways in which the nouns can be combined together. When you take two words and combine them together through one of the methods sanctioned by the language you always end up getting more than what you started off with. Those are **phrases**.

Topic of This Presentation: Sentences

When we speak about sentences (which is the topic of this presentation), the first thing is: *what is the definition of the **sentence**?*

Here is a very brief definition: *when you take two or more words and connect them together in a manner that conveys to the listener a complete benefit upon which silence is appropriate.*

In other words, once you're done speaking your two or more words, and you become quiet, one of two things will happen. Either:

1. Your listener will be satisfied, and they will have received a complete benefit and they are not waiting for anything further.
2. They are still waiting, and they want you to finish it.

If they are not waiting that means you are done with the **sentence**, you can put a period and you are done. If they are still waiting, then that means what you spoke is a **phrase**.

Two Parts of a Sentence

Every sentence has 2 parts.

1. There is the primary portion which we called the **subject**. This is the thing you are talking about which has to be a *noun* or *entity*. Like the word "Zaid". I can create multiple examples: Zaid is a human. Zaid is tall. Zaid is in the house.

   Zaid would be the **subject** of the sentence. Regardless of the kind of predicate, the subject will always be a noun.

2. The **predicate**, which can also be a noun, or it can be an *adjective*, a *compound structure*, a *verb*, a *verb plus an object*.

5 Examples

Here are five examples. If you remember these five examples you will never forget this topic.

- **Zaid is a human**
- **Zaid is tall.**
- **Zaid is in the house.**
- **Zaid went.**
- **Zaid hit 'Amr.**

What is common between all 5 examples?

The word "Zaid" is at the front. We can say that regardless of the kind of predicate you are dealing with **the noun will always be at the front**.

In the first example "Zaid is a human", the predicate is another **noun**.

In the second example "Zaid is tall", the predicate is an **adjective**.

In the third example "Zaid is in the house" the predicate is a **compound structure**.

In the fourth example "Zaid went", the predicate is a **verb**.

In the fifth example "Zaid hit Amr", the predicate is a **verb plus an object**. So it is like a two word predicate.

Regardless of the *kind* of predicate you use, in *English* "Zaid" will always be at the front.

But in *Arabic* in three of them "Zaid" would be at the front, but in two of them the verb would be at the front and "Zaid" would get pushed forward.

You don't have to use a verb in all the examples. In the top three examples there is no verb. In the fourth and fifth examples there are verbs. The minute you choose to use a verb, the verb will be at the front. It is a rule. In Arabic the subject of verbs must *follow* the verb.

Here are the five examples again, this time in Arabic:

- زَيْدٌ إِنْسَانٌ [Zaid is a human.]

- زَيْدٌ طَوِيلٌ [Zaid is tall.]

- زَيْدٌ فِي الْبَيْتِ [Zaid is in the house.]

- ذَهَبَ زَيْدٌ [Zaid went.]

- ضَرَبَ زَيْدٌ عَمْرًا [Zaid hit Amr.]

What you are seeing is that regardless of the *kind* of predicate you use in English, the subject is always at the front. In Arabic 60% of the time the subject is at the front, 40% the subject gets pushed forward and the verb is at the front.

Is this significant? The answer is *it is very significant*.

The grammar people noticed this. Based on this they said this change is so fundamental. Let's go ahead and assign it a classification. So, they took the sentence and divided the sentence into two types:

Two Types of Sentences

جُمْلَة
sentence

جُمْلَة إِسْمِيَّة
nominal sentence

جُمْلَة فِعْلِيَّة
verbal sentence
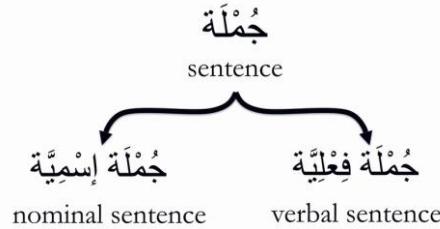
They said:

- Sentences that begin with an اسْم [*ism*], we are going to call them جُمْلَة إِسْمِيَّة.

- Sentences that begin with a verb, we are going to call them جُمْلَة فِعْلِيَّة.

In those five examples, the top three are examples of جُمْلَة إِسْمِيَّة, and the bottom two examples are of جُمْلَة فِعْلِيَّة.

The top three we can say are sentences without verbs. Technically the word "is" is a verb, but it is not represented in Arabic. زَيْدٌ طَوِيلٌ and زَيْدٌ إِنْسَانٌ only have two words. I can say the top three examples are *verbless*. In this context I mean verbs like hitting, helping, sitting, standing, eating and drinking. The top three examples do not have a verb of that kind.

It is about whether the verb is **there** of whether it is **not there**. If it is not there, then is a جُمْلَة إِسْمِيَّة, and if that kind of verb is being used then automatically it causes a rearrangement in the words, and the predicate now is *preceding* and the doer of the verb is *delayed*. Since this happens in Arabic and doesn't happen in English, that is why the number of terms you need to retain in English are just two: **subject + predicate**.

In Arabic, since there is this fundamental shift occurring, that in certain sentences the subject is at the front and in other sentences the subject is pushed forward, the Grammar people have **six terms**. There are two terms that are generic (subject and predicate), and there are four more specific terms. These are represented below:

	جُمْلَة إِسْمِيَّة nominal sentence	جُمْلَة فِعْلِيَّة verbal sentence
مُسْنَد إِلَيْه subject	مُبْتَدَا subject	فَاعِل subject
مُسْنَد predicate	خَبَر predicate	فِعْل verb

In the far left we have مُسْنَد إِلَيْه and مُسْنَد, that is regardless of the kind of sentence you are dealing with. Every sentence has a مُسْنَد إِلَيْه and مُسْنَد .

When you go more specific and they ask you the question, that زَيْدٌ إِنْسَانٌ. *What are those?* You can say زَيْدٌ is مُسْنَد إِلَيْه and إِنْسَانٌ is مُسْنَد, that would be valid. But it like referring to *wine* as a *liquid*. There is no need to do that, because we have a better word, and that is *beverage*.

The difference between مُبْتَدَأ and مُسْنَد إِلَيْه is the difference between *beverage* and *liquid*. مُبْتَدَأ is more **specific** and مُسْنَد إِلَيْه is more generic.

Do we totally discard مُسْنَد إِلَيْه *and* مُسْنَد? No, they are useful as well. Like in *balagha*, when the ideas are conceptually in your head, they are called مُسْنَد إِلَيْه and مُسْنَد. Then you look for words to communicate the ideas in your mind. Now, when you say it, the format you use would dictate the terms that will be applied. When they were in your mind they were مُسْنَد إِلَيْه and مُسْنَد. Then when they appear in the language, in an actual sentence, you would use the more specific terms:

- In the case of the جُمْلَة إِسْمِيَّة [nominal sentence] you would use: مُبْتَدَأ and خَبَر.
- And in the case of جُمْلَة فِعْلِيَّة [verbal sentence] you would use: فِعْل and فاعِل.

Let's continue now with further examples. We already have five examples, which are somewhat sufficient to understand this topic.

Nominal Sentence

If you want to go with the basic examples for the جُمْلَة إِسْمِيَّة [nominal sentence] we have:

- الْكِتابُ جَدِيدٌ [The book is new.]

This is an example of a **sentence** that doesn't have a verb. By this I mean verbs like hitting, helping, sitting, standing, eating and drinking. The word "is" is automatic. There is no word that represents "is", but you would still have to differentiate with the **phrase**, since you don't want it confusing with "the new book". We will talk about this in a few minutes. [see "Issue in the Nominal Sentence" on page 10]

الْكِتَابُ جَدِيدٌ when you contrast it with one of the five examples, *which example does it align with the best?* The correct answer is, it lines up best with the second one: زَيْدٌ طَوِيلٌ [Zaid is tall.] Both جَدِيدٌ [new] and طَوِيلٌ [tall] are **adjectives.**

Verbal Sentence

An example of a basic جُمْلَة فِعْلِيَّة [verbal sentence], keeping in mind the fact that the **doer** of the verb **must follow the verb**, would be:

- ذَهَبَ زَيْدٌ [Zaid went.]

This is identical to the fourth example given earlier.

If a verbal sentence is just two words, it is not a big deal. The translation cannot mean anything else. It can only be "Zaid went".

But if the sentence is larger and longer, then now it becomes an issue of *how do you differentiate between the roles of an* اِسْم*?* You would have to be able to slot those اِسْم into their proper slots. For that let's revisit the Parts of Speech.

The Parts of Speech

The parts of speech in Arabic are just 3, in English there are more.

Parts of Speech
1) Noun
2) Pronoun   اِسْم
3) Adjective
4) Adverb
5) Verb   فِعْل
6) Preposition
7) Conjunction   حَرْف
8) Article
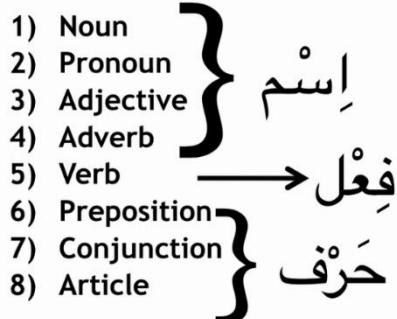
1. اِسْم **[ism]** in Arabic is not just noun. It is also serving all the purposes pronouns, adjectives and adverbs would serve.
In the example "Today I came quickly", there is the verb "came", "I", "today", and "quickly". In English that would be **verb** + a **pronoun** + **2 adverbs**. But in Arabic we would simplify it. We would say a **verb** followed by **3** اِسْم.

The point is that the verbal sentence can become longer. The bare minimum for a **verbal sentence** along with the verb is at least one *noun*. That noun can be *physically present*, or it can be *carried within the verb*.

Example: ذَهَبَ with nothing after it, is 2 words. ذَهَبَ زَيْدٌ is 2 words also.

You cannot have a sentence with less than 2 words.

For the maximum there is no limit. The **verbal sentence** can be longer and what dictates the length of the **verbal sentence** are the amount of details the speaker chooses to disclose. The sentence will have a *when, where, why, how*. If it is relevant and important and the speaker

feels the need to communicate that they would need to add additional اِسْم to the sentence in order to communicate those details. It is quite normal for a **verbal sentence** to be followed by 3 to 5 اِسْم.

Issue in the Verbal Sentence

Here is an example: ضَرَبْتُ الْيَوْمَ عَمْرًا [Today I hit Amr.]

This is an example of a **verb followed by 3** اِسْم:

1. تُ
2. الْيَوْم
3. عَمْرًا

In English that would be a verb + pronoun + adverb + noun.

In Arabic, we don't make that distinction. Therefore, we say a **verb followed by 3** اِسْم.

Here is another example: ضَرَبَ الْيَوْمَ زَيْدٌ عَمْرًا [Today Zaid hit Amr.]

In English, that would be a verb + adverb + 2 nouns.

In Arabic, again it would be a **verb followed by 3** اِسْم.

When the verbal sentence is only 2 words, then there is no issue. ذَهَبَ زَيْدٌ can only mean "Zaid went". It cannot mean anything else. The minute it becomes longer, it becomes an issue. Which of the 2 nouns is the one <u>doing the verb</u>, and which is the <u>one upon whom the verb is being done</u>. If there are adverbs being used, then the reader and listener need to know what those adverbs are doing. i.e. which questions are they answering.

If there is a **verb** followed by **5** اِسْم. One of those 5 اِسْم is:

- the one *doing* the verb,
- the one *upon whom* the verb is being done,
- the answer to the question *when*,
- the answer to the question *how*.

Another one could be another detail that they are disclosing. You need to be able to read the sentence and be able to effortlessly slot those اِسْم into their proper roles. You have to do it without wasting mental energy. Because the assumption is you are lying on your bed and have the *Tafseer* of *Ibn Jareer* in your hands. You are reading what the scholar is writing.

If you are pausing on every verbal sentence and you are spending five minutes figuring out which noun is the *doer*, which noun is the *object*, and which is the *when*, the *why* and the *how*, then you are going to gas out before you get through a single paragraph.

How do you facilitate speed reading? And how to you go through pages of material without feeling overwhelmed? You have to be able to slot the اِسْم into their proper roles. This becomes particularly significant and important given the fact that <u>sequence does not determine grammar.</u>

Some languages use **sequence** to do it. Some languages use **extra words**.

Arabic does not have extra words to help you with this. It also does not use sequence.

In Urdu for example, they say "Zaid <u>ne</u> Amr <u>ko</u> mara" [Zaid hit Amr]. The extra words "ne" and "ko" are differentiating between the roles of the اِسْم and it becomes a non-issue.

In English the order of the words is determining the grammar. Again, it is a non-issue.

Solution: Grammatical States Process

In Arabic, since sequence does not determine grammar, and we don't have extra words. *How do we determine the grammar*? We do it through a particular process. This is the process that is likened to human emotions and facial expressions. We call it the **Grammatical States** Process.

Let me give you an example with 6 ways of saying "Zaid hit Amr".

Six ways of saying "Zayd hit Amr"

ضَرَبَ عَمْراً زَيْدٌ	ضَرَبَ زَيْدٌ عَمْراً
زَيْدٌ عَمْراً ضَرَبَ	زَيْدٌ ضَرَبَ عَمْراً
عَمْراً زَيْدٌ ضَرَبَ	عَمْراً ضَرَبَ زَيْدٌ

| ضَرَبَ = (he) hit | عَمْراً = Amr | زَيْدٌ = Zayd |

One of them is the default one. If you wanted to communicate that "Zaid hit Amr", you wouldn't deviate away from ضَرَبَ زَيْدٌ عَمْرًا. The other five are available and are all valid, and they mean the same thing. They are all available for you to create a better match with the audience. The listener might already know that the hitting happened, and it was Zaid that did the hitting. The only new information you are communicating is that it was *Amr* that Zaid hit. You would use عَمْرًا ضَرَبَ زَيْدٌ . That is the benefit of this. It gives you *flexibility*. You can arrange the verb and two nouns in multiple ways, and create a better match with the requirement of the occasion.

How do we differentiate between the roles? زَيْدٌ in all six examples is زَيْدٌ, and عَمْرًا in all six examples is عَمْرًا. The particular ending that زَيْدٌ has is telling us that "Zaid" is the **subject** and the particular ending that عَمْرًا has is telling us that Amr is the **object**. Now it doesn't matter whether "Zaid" is at the beginning, middle or end. The meaning is the same.

The <u>problem</u> within **verbal sentences** is that *sequence does not determine grammar*. The <u>solution</u> is to know:

- the grammatical states,
- and how they are reflected at the end of the اِسْم.

Issue in The Nominal Sentence

In the case of a **nominal sentence** it is a different issue. Again, when the nominal sentence is just two words it is a non-issue. (Just like when it was a verbal sentence it was a non-issue).

- **There is no "is"**

الْكِتَابُ جَدِيْدٌ	الْكِتَابُ الْجَدِيدُ
The book is new.	the new book

الْكِتابُ جَدِيدٌ cannot mean anything else. Of course we have to still be able to keep it separate from the phrase: الْكِتابُ الْجَدِيدُ. You don't want to mix it up with the phrase. And to be able to not mix it up is merely a function of knowing the requirements of the phrase, that in the مَوْصُوف—صِفَة, [the noun-adjective phrase], both parts of the phrase need to match in their definite and indefinite value.

When you know that, and you are faced with الْكِتابُ جَدِيدٌ, you have no trouble disqualifying the phrase.

Because الْكِتابُ جَدِيدٌ are not matching. الْكِتابُ is definite and جَدِيدٌ is indefinite.

With that out of the way, there is no issue. Now, even though there is no "is", you would translate it as "The book *is* new."

But when the nominal sentence becomes larger, 3,4,5 words, *and* the fact we don't have an "is", you have to be able to divide the sentence into its proper parts. You would have to determine from where to where is the مُبْتَدَأ and from where to where is the خَبَر.

In English determining what the subject and predicate is, is a non-issue. I can give you a very long sentence and you would have no trouble figuring out the meaning of it. E.g. "This masjid which *Ishaaq* (peace be upon him) built in *Shaam* **is** *Baytul Maqdis*". *Did you have any trouble with that?* It was 10+ words but still you had no trouble with it. Because there is

a word in English, that what is on its *left* side is the **subject**, and what is on its *right* side is the **predicate**. That word is "is". Here is how it would be in Arabic:

<div dir="rtl">

هذَا الْمَسْجِدُ الَّذِى بَناهُ إِسْحاقُ فِى الشَّامِ بَيْتُ الْمَقْدِسِ

</div>

From هذَا until الشَّامِ is the مُبْتَدَأ. And بَيْتُ الْمَقْدِسِ is the خَبَر.

But the Arabic does not have an "is", *how do we figure this out?* Conceivably it could have been هذَا on its own being the subject, and الْمَسْجِدُ onwards connecting and forming the predicate. Or it could have been هذَا الْمَسْجِدُ forming the subject and الَّذِى onwards connecting and forming the predicate. *How do we know this?*

Remember, the earlier issue in the verbal sentence was that the verb was followed by multiple اسْم . We needed to be able to slot those اسْم into their proper roles without wasting mental energy. Especially given the fact that sequence does not determine grammar and we don't have extra words. It is done by knowing the process that is likened to human emotions and facial expressions. That is taught in week 3. A little of it I will teach right now as well.

In the nominal sentence the issue is a completely different issue. It is **the *lack of "is" issue***. To be able to determine from where to where is the مُبْتَدَأ and from where to where is the خَبَر. We do it by moving from right to left, and looking for phrase level relationships. At some point we will notice that the phrase level relationships stop, and there are no requirements being satisfied. When that happens you know your مُبْتَدَأ is over and that is where the خَبَر begins.

In the above example, we look at the phrase level relationships. The types of phrases in Arabic are 16. The **possessive phrase** is one of them, the **descriptive phrase** is another. The requirements for a **possessive phrase** are:

1. Noun "a" needs to be empty of ال [al] and be empty of *tanween.*

2. Noun "b" needs to be in the state of جَرّ [*jarr*]. Have a very specific ending.

   E.g. كِتَابُ زَيْدٍ .

If you start your sentence with a noun that is empty of ال [al] **and** also doesn't have *tanween*, and the second word in the sentence is in جَرّ then you cannot drop the "is" in between and say كِتَابُ is مُبْتَدَأ and زَيْدٍ is the خَبَر [predicate], because the two are functioning

11

as a single unit. As long as the requirements of a particular phrase are being satisfied, the predicate *cannot* begin. It has to happen after all of this is done.

Pay a little more attention to this example. The word هذَا means "this". I know this from my knowledge of the Arabic language. You will also learn at some point. This is an ongoing process. The point is not to learn all of grammar in one hour. I am highlighting the issue and I am telling you what the solution is. You are not going to be able to apply this solution until you know the 16 phrases.

هذَا , can occur on <u>its own</u> or it can occur <u>coupled with the upcoming noun</u> as part of a **phrase**.

What determines whether هذَا is on its own vs. whether هذَا is combining with the upcoming noun and forming a phrase, is the upcoming noun:

- having an ال [al] or

- not having an ال [al].

The question is *does the upcoming noun have an ال [al]?* The answer is *yes it does.*

What I wouldn't do is say ال [al] is مُبْتَدَأ and الْمَسْجِد onwards is خَبْر. That is not allowed. هذَا الْمَسْجِدُ together is forming a **phrase**. I would do the same thing that I did between هذَا and الْمَسْجِد , with الَّذِى and الْمَسْجِد. I will look for a phrase level relationship. I know this based on my knowledge of the Arabic language, which you will learn this also…

[It is like the اِسْتَنْصَرُوا example that was taught at the very beginning. I teach that right at the beginning, to people who don't know what *passive* is, what *enhancements* are, and that س [seen] and ت [taa] is for "seeking", and ن [nun] ص [saad] ر [raa] are for "helping". The point is this is an example. Please don't overthink this. The topic will be taught at a more appropriate time.]

[Continuing from above] …Very briefly, whenever you have a noun and you want to describe it using an adjective as part of a **phrase**, you need to make sure the noun and the adjective are <u>matching</u>. It would be:

- الْكِتابُ الْجَدِيدُ [the new book] and

- كِتابٌ جَدِيدٌ [a new book]

*How about If you want to describe a noun using a full sentence while keeping the whole thing a **phrase**?* [Back to the هذا الْمَسْجِد example] "The *masjid*" is being described by the fact that "*Ishaaq* built it in *Shaam*", which is **a full sentence**. When you do that in English, you use "who", "what", "which". The "who", "what", "which" needs to come in between, and you would say "This *masjid* **which** Ishaaq built in *Shaam* is Baytul Maqdis" In Arabic the equivalent for that is الَّذِى.

We have a phrase level relationship going on between:

الْمَسْجِد and الَّذِى بَنَاهُ إِسْحاقُ فِى الشَّامِ structure.

الَّذِى بَنَاهُ إِسْحاقُ فِى الشَّامِ is being introduced with the relative pronoun الَّذِى. **Relatives pronouns** presuppose clauses. You cannot have "who", "what", "which" and not be followed with a sentence after that. You cannot say "this is the book **which**", and just end it there. Or "I read **what**" and just end it there. You have to say, "I read **what** *you wrote*". The "you wrote" is called the *clause*. We have the relative pronoun plus the clause. The two together connect and form whatever they are going to form. They function as a single unit. الَّذِى plus بَنَاهُ إِسْحاقُ فِى الشَّامِ is one of the 16 phrases, in case you haven't already figured it out!

I know the requirements of it so I can do it effortlessly. I don't have to spend any time on it. The point is as a student these are the things you will be taught, and it is incredibly liberating to know these things ahead of time.

A lot of people study for ten years, nobody shows them the relevance of phrases. They don't know why phrases are important or what role they play. In this presentation I am *highlighting* the *important topics in grammar* and I am telling you here is the *relevance* of it. This is huge and incredibly valuable. Hopefully you are appreciating it!

Now that الَّذِى is there, the predicate cannot start! بَنَاهُ is a clause and the clause is a **full sentence**. The sentence has to complete. Unless that sentence completes the **predicate** cannot start. إِسْحاقُ is the **فاعِل** for بَنَاهُ and فِى الشَّامِ is connected to the verb. Now we hit the الشَّام, we see is anything missing. *Have all of the requirements of the الَّذِى structure been satisfied?* The answer is *yes*.

Now the word بَيْتُ is coming.

Does it connect in any way, shape or form? The answer is *no*. We drop the "is" in between. From هذا connect بَيْتُ الْمَقْدِس and **مُبْتَدَأ**, all of those words connect and form the الشَّام, until From and form the **خَبْر** .

The total number of words are 10, and the division is 8 and 2. I can say that with 100% degree of confidence. When you know all the principles that led to that, your confidence will also be 100%. The point is that it becomes subconscious. When you are reading you just drop the "is" in the correct spot.

Recap

To recap, the **problem** in the **nominal sentence** is the lack of "is". *How do you know from where to where is the* مُبْتَدَأ *and from where to where is the* خَبَر?

The **solution** is be able to <u>know the phrase level relationships</u>, and be able to move from right to left and exhaust them. Then drop the "is" where the phrase level relationships end.

Phrases are important, because without knowing phrases you cannot translate them. If I give you a ten word long nominal sentence and I tell you to translate it, your likelihood of translating it correctly is really low. Unless you know the 16 phrases. Again the 16 phrases are not created equal. There are 3 or 4 more important than the other 12 combined.

مَوْصُوف–صِفَة and مُضاف–مُضاف إِلَيه definitely belong to the important ones.

If you know the vocabulary of every word in the ten word long **nominal sentence** and you know the requirements for the phrases, it is logically impossible for you to mistranslate that sentence.

That is how important this is. If you do not know the phrases, then your likelihood of mistranslating is incredibly high. So knowing the phrases is key and is essentially half of grammar.

Grammatical states

The other half of grammar is **Grammatical States**.

Grammatical states is important because the اِسْم can be used in different ways, When a verb is combined with multiple اِسْم, differentiating between the roles of the nouns becomes important.

Introduction to Grammatical States

We say human beings experience emotional states, people make us happy, sad, angry, embarrassed, frustrated. Sometimes they satisfy our expectations, other times they don't. It happens because of interaction with other humans. These emotions are then reflected on our faces. By looking at a person's face you can tell what state they are experiencing. Arabic words behave in a similar fashion. <u>Words</u> **interact with other words**. They **induce change** and **cause** the upcoming words to enter **grammatical states**. These states are then reflected on the **last letter**.

Unlike human emotions which are endless, grammatical states in Arabic اِسْم are just 3.

We see this to a very limited degree in English pronouns. When I say "we see this" I mean the word looking different based on how it is used. We have a meaning and we are trying to communicate that meaning in three different sentences. The word will look slightly different in all three. For most pronouns, you have three versions: he, him and his. When the pronoun is intended to be:

- Subject of verb, you would say "**he** came"
- Object of the verb – "I saw **him**"
- Part of a possessive structure – "**his** pen"

Why do they have 3 versions? The reason is you have to pick the correct one. You wouldn't do that in nouns. If it is a noun occurring in multiple ways, the noun looks the same. *Why*? Because *sequence is determining grammar*. There is no need to change the word. Just to give you a little idea we presented the English pronouns.

The states the اِسْم experiences are 3:

- رَفْع [rafa']
- نَصْب [nasb]
- جَرّ [jarr]

If you wanted you can write beside رَفْع "he", besides نَصْب "him" and besides جَرّ "his". So in English, the pronoun would change but the noun wouldn't.

Example	Translation	Role of الْبَيْت in the sentence	Grammatical state of الْبَيْت	Reflection
سَقَطَ الْبَيْتُ	The house fell down	subject	رَفْع	ضَمَّة ُ
دَخَلْتُ الْبَيْتَ	I entered the house	object	نَصْب	فَتْحَة َ
بَابُ الْبَيْتِ	door of the house	possessive	جَرّ	كَسْرَة ِ

If you look in the "Translation" column, it is "house" in each one.

But if you look in the "Example" column, the Arabic word الْبَيْت is different. Does رَفْع mean *subject*? Does نَصْب mean *object*? Does جَرّ means *possessive*? You can think of it like that.

But really these are just examples. Because the اِسْم is not restricted to being used in just 3 ways. Subject, object and possessive are examples to get our foot in the door.

If you want to go more accurately you would have to contemplate the total numbers of ways an اِسْم can be used. That number is a large number: 22. *Why is the number so large?*

Because the اِسْم is very broad and it has a lot to do. It has to serve all of the purposes an adjective would serve. It has to serve all the purposes an adverb would serve. And also the "when", the "where", the "why" and the "how".

If I have a verb followed by 5 اِسْم, that would be 5 examples of the way an اِسْم can be used. One of them is *subject*, the other is *object*, the other would be the answer to the questions "why", "how", "where" and "when". Then we have different *kinds* of sentence. We have nominal sentences ,verbal sentences , كانَ version sentences (sentences that begin with كانَ), إنَّ version sentences (sentences that begin with إنَّ).

The components for every specific sentence is labelled differently. In a **nominal sentence**, the parts are called مُبْتَدَأ and خَبَر. In a **verbal sentence**, the parts are called فِعْل and فاعِل. If there is an object then that object is called مَفْعُول بِهِ. The "when", "where", "why" and "how" all have different names. These are all *examples* of *ways* in which an اِسْم can be used.

The "house" example doesn't really do justice. The "house" example sort of projects the اِسْم can be used in 3 ways. But that cannot be true.

The total number of ways an اِسْم can be used is actually 22. Yet there are only 3 states.

Here is the million dollar **question**. *If the اِسْم can be used in 22 different ways, why don't we have 22 different endings and 22 different states?* E.g. فاعل has its own ending, مفعول به has its own ending, مبتدأ has its own ending, خبر has its own ending, **subject of** كان sentence has its own ending, the **predicate of the** كان sentence has its own ending.

The **answer** is because there is no need for that. We don't need many endings. First of all, we don't have that many endings. We just have 3 vowels. We are not going to invent 19 more vowels. Vowels are somewhat limited to start with. The other reason is that it would be redundant. I say this because many of the 22 places do not line up side by side. You won't hear this anywhere else so please pay attention. This is going to be recovered in week 3, I am just giving you a broad overview as a preview. [For you that will be covered in the fourth free video!]

Examples:

- ذَهَبَ زَيْدٌ [Zaid went]

- زَيْدٌ إِنْسَانٌ [Zaid is a human].

The vowels I used on زَيْدٌ in the first example are the same as the vowels I used on زَيْدٌ in the second example. But that is not problematic because you are not going to encounter the فاعل and the مبتدأ side by side. It allows me to recycle the vowel and use it more than once.

زَيْدٌ and إِنْسَانٌ having the same ending is not a problem either. *Why not?* Because it is not about differentiating between roles anyway. It is about knowing where to drop the "is". The **solution** to that is to know the phrases.

In هذَا الْمَسْجِدُ الَّذِى بَنَاهُ إِسْحاقُ فِى الشَّامِ بَيْتُ الْمَقْدِسِ example الْمَسْجِدُ and بَيْتُ had a dhamma [ُ], but it is not a problem. It did not stop us or get in our way in understanding the meaning of that sentence. Actually it played no role whatsoever.

The point is that if a verb is followed by 2 اِسْم. Then if those 2 اِسْم have the same ending, *that* would be an issue. Because truly we would not know which of the 2 nouns is the one doing the verb and which of the 2 nouns is the one upon whom the verb is being done. Because they are both candidates. "Zaid" could conceivably be the doer or "Zaid" could conceivably be the object. "Amr" could conceivably be the doer or "Amr" could conceivably be the object. So we need them to be different. But the مبتدأ and فاعل *do not* need to be different. The مبتدأ and خبر *do not* need to be different. [Re-read for further clarity!].

Again, if you achieved a 60/70% understanding then that is fine, because we will revisit this in the next video.

Sometimes the *kind* of word gives it away.

The best example I can give you of this is: ضَرَبْتُ الْيَوْمَ عَمْرًا [Today, I hit Amr.] The word الْيَوْمَ and عَمْرًا have the same ending, yet there is no problem determining the meaning of the sentence. الْيَوْمَ is a time, and عَمْرًا is an entity. You cannot "hit" the time, and the entity cannot be the answer to the question "when". So, the meaning of the sentence is clear, yet they have the same ending.

What we don't need is 22 different endings. What we do need is the bare minimum amount of endings that would remove all confusion, and that number happens to be 3.

You are not going to hear this anywhere else!

What do we do now? We study and understand the 3 grammatical states. Not as subject, object and possessive, because رفْع doesn't mean "subject", نصْب doesn't mean "object"

17

and جَرّ doesn't mean "possessive". But we understand them thoroughly, with a deep understanding, and we understand them as broad categories. The 3 states the اسْم experiences are broad categories, and the 22 possible ways are distributed among the 3 categories.

What is the division? It is 8 - 12 - 2.

- There is 8 possible ways an اسْم is used in the language, that are all رفْع based.

- There are 12 ways that are نصْب based.

- There are 2 way that are جَرّ based.

If you know that, you know *half* **of grammar**!

Phrases

The other half is **phrases**. It should feel like a 20lb weight has been lifted off your shoulders right now. This is so manageable. There is no reason why you cannot be a master and expert in grammar, and to be able teach at my level with just a few months of effort.

This is what we mean when we say *you start reading an Arabic book in 21 days*, or you start understanding *Qur'aanic* Arabic. I mean you cannot understand the entire language in 21 days. But the point is most people can be studying for 10 years, but they cannot even access a basic children's book, like this →

Arabic is the first thing the scholars studied, and they continued studying it for the rest of their lives. The studying is not going to finish in 21 days. But you will get out of the beginners stage and you are going to be able to access your first **Arabic book within 21 days**. That is incredibly liberating! It means you are no longer spinning your wheels. Now all the considerable effort is over, and it becomes enjoyable. Now you are getting the pay off, and everything is coming to life.
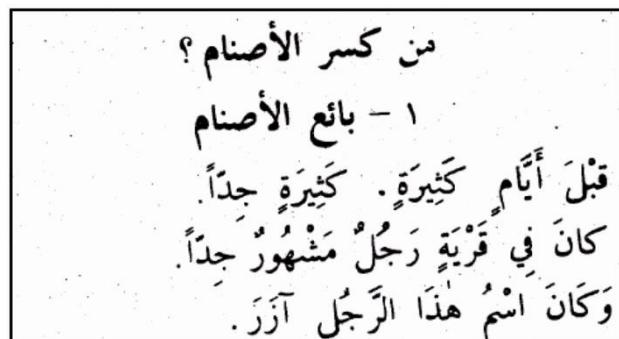
When we go through the above passage in the book, we are going to ask questions. We don't speak about everything. We speak about what we can use to enhance the understanding we have achieved thus far. Then we teach new grammar gradually in a way that does not overwhelm the students.

We are now done with the second video. I would like to remind you, this is what makes the *Qur'aan* miraculous. When you understand the meanings that are coming from other than the words. And when you understand and appreciate that words can be combined together in many different ways. Just with a verbs and 2 nouns, it can be formatted in 6 different ways. If you add to that an adverb, the number jumps to 24. When you add to that a

prepositional phrase the number jumps to 120. It becomes a staggering amount of ways that meanings can be communicated. When the *Qur'aan* uses the most precise and most appropriate structure, each and every time, this is what gets noticed and this is what dumfounded the pre-Islamic Arab. This is what Allah (swt) meant when He said:

$$أَفَمَن كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ$$

Can the rejector of the Qur'aan ever be equal to the one who is upon evidence from his Lord? And to it is attached its own internal witness. (Hud, Verse 17)

That means there is something built <u>within</u> the *Qur'aan* that testifies that it is the Word of Allah. There is external testimony also and that is in the form of the previous scripture. The verse continues:

$$وَمِن قَبْلِهِ كِتَابُ مُوسَى إِمَاماً وَرَحْمَةً$$

And prior to it was the Book of Moosa which was a guide and a mercy (for the world).

But that is not all. There is also a miracle built into the *Qur'aan*. That *is* the special use of the language within the *Qur'aan*. When you know the dynamics of how the language works, and you can appreciate the nuances of when an object is brought forward before the verb, and when the structures are re arranged. Then this is how you appreciate the miracle of the *Qur'aan*.

If you want to understand more and more of the messages Allah (swt) has intended for you, and if this method appeals to you and if you have gained a lot from the two videos I have shared thus far, I would strongly encourage you to click on the button below and get on the early bird list. If you liked the video, then you are really going to love our Premium Program. Registration opens in just a few days and the amount of seats are very limited. As you know, there are thousands of people signing up to watch these free videos. But if you get on the early bird list, then when we officially open up registration in just a few days you will guarantee yourself a spot. If you are not ready for that then that is ok, because I have more that I am sharing with you in the third and fourth video. That said I look forward to speaking with you soon.