

السلام عليكم, Yusuf Mullan here.

Welcome everyone to this fourth and final video in this series.

We have been going on for over a week. I have been sending you a lot of emails, and I have been encouraging you to watch and re-watch the videos.

All of this is a system. You cannot just take video 4 and expect to understand it, because it would be a colossal waste of time. I have kept these videos long purposely. This is not meant to be entertaining, although to a lot of people it will be, because I am getting feedback and students are saying it is *mesmerising*. When they watch the video and watch the principles being explained in this way it totally grabs them, and forces them to pay attention. You may be like that or may not be like that. The bottom line is that we should know whether or not you are like that.

The program is 2 years long, and there is an incredible amount of commitment from the student, as well as from the teacher. We want our time to be utilised in the best possible way. So, if you liked these videos, you are definitely going to love the Premium Program. I want you to be confident, and know exactly what the commitment is.

After this fourth video, when we open up registration for the Premium Program, I will explain every single element about the program. What the weekly commitment is, how is it priced, what are the monthly instalments, how much are live classes, vs. how much of it is pre-recorded. Every question you can have in your mind about the Premium Program, I will explain in a separate video.

Roles Of The اسم

Right now we have to get to this final fourth presentation. It is the one about differentiating between the roles of the اسم.

- It starts with the human emotions and facial expressions analogy.
- It then moves on to the pronouns.
- From there, it talks about the total possible ways an اسم can be used: 22.
- Then it poses the million dollar question: *if there are 22 different ways an اسم can be used, why are there not 22 different endings?*
- It resolves that and then it develops the places.

This is what the Sister meant when she said: *“SubhanAllah, I have been studying Arabic for the last 10 years (yes, 10 and this is the 11th!) and I always thought it was too slow, and I thought it would take ages, and I kept giving up, but I kept trying again and again, because I*

had hope in Allah that there must be a faster and easier way...SubhanAllah he covered more in a single hour than I studied in an entire decade”.

This is what you are about to experience. I ask you to sit without distractions. If you have anything running in the background, please shut them down, and study this with focus, because it is *real* content. It is not just a *broad overview*. It's almost the exact same lesson that I would have taught in the Premium class itself.

Without any further ado I am going over to the PowerPoint.

Summary Of Where We Are

This video is going to be covering an incredible amount of material. We are going to take the اسم and develop the total possible ways an اسم can be used.

If you go into any book of grammar, a third of the book would be what we are covering today. Once we are done with this, you are going to feel a sense of accomplishment *insha'Allah*.

If you count up all of the hours from the beginning of this workshop (video 1,2 ,3 and 4), I don't think it adds up to more that 3.5 hours. It is not our goal to cover all of grammar in 3 hours. That would be ridiculous. We are just covering a very limited amount of language that is absolutely required in order to begin our reading. This is what all our focus is on.

The amount of examples we give throughout this introductory theory is less on purpose. Once the book starts, ever word, every phrase and every sentence within the book becomes an example of one thing or another. All of the things that were taught in the introductory theory, when they start appearing in the book I immediately begin drawing attention to them. Then there are new elements that weren't taught here, but are in the book, I speak about them gradually based on need and necessity. This is how reading within 21 days is achieved. You don't learn the whole language within 21 days, you begin reading in 21 days.

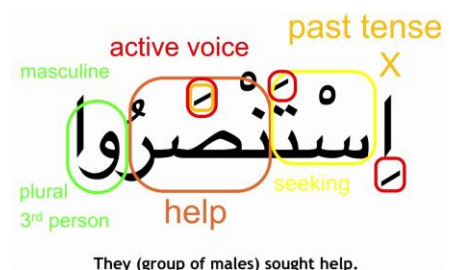
Just remember, Arabic is the first things the scholars study and they continue studying it for the rest of their lives. With that said here is where we are right now:

As we know in the Arabic language, the majority of meanings do not come from words. They come from:

1. Vowels
2. Patterns
3. Grammatical structures

All 3 of these have been spoken about in video 1.

Patterns is the meanings that are achieved when the consonants are vowelled in particular ways. The better way to explain this is to bring back the اسْتَنْصَرُوا example from video 1.



As a summary what we are seeing is that what looks like a **single word is actually a full sentence** and giving us **7 meanings**. It translates as “They (group of males) sought help”. Only one of those meanings is coming from the dictionary. The rest of the meanings... :

- the notion of seeking,
- the past tense,
- the active voice,
- plus the aspects of the doer: the masculine gender, the plurality, the third person

... are all either coming from the **pattern** or **ending**.

صَرْف [sarf] is the science of classical Arabic that gives you 2 things: **patterns and endings**.

Vowels in this context, we don't mean the vowel at the front or the vowel in the middle.

رَجُلٌ for example has a *fatha* on the ر and *dhamma* on the ج. This is a vocabulary issue,

because if you mispronounce the word it might become another word. رِجْلٌ means “leg”.

The letters are the same, but the vowels are different. The good news is that once you know what it is, i.e. you know the word “man” is pronounced رَجُلٌ it is always going to be like that.

As opposed to the last letter vowel, because the last letter fluctuates, depending on how you use the word in the sentence. Sometimes it can be الرَّجُلُ , sometimes الرَّجُلِ , sometimes

الرَّجُلِ . Another example: البَيْتِ , البَيْتِ , البَيْتِ .

We are more concerned about **this vowel at the end of the اسم**, because the vowel at the end is what **differentiates between the role of the noun**. I will speak about this shortly and then we will move on to developing the total possible ways an اسم can be used.

The third area is **grammatical structures**. This is when you take 2 or more words and put them together in a particular way. The way in which the words are combined together gives you more meaning than what you started off with.

Why do we need the change that occurs on the last letter?

We need it because whenever you have a verb and 2 nouns, you need to be able to tell which of the 2 nouns is doing the verb and which is the one upon whom the verb is being done.

Every language needs to tackle this, and every language needs to come up with a method and mechanism to be able to determine which one is which.

Some languages do it through **extra words**. This is done by adding a fourth or fifth word, through which you can tell which noun is doing the verb and which one is the one upon whom the verb is being done. Like *ne* and *ko* in Urdu. They will have the verb, the 2 nouns, a fourth and fifth word.

Some languages do it through **maintaining a rigid sequence**. The noun at the very front is the doer of the verb, the verb is in the middle and the object of the verb is third.

Lets take examples of this.

Urdu – Extra words

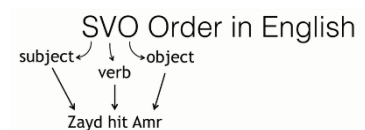
In urdu, it would be *Zayd ne Amr ko mara*. For the purpose of this presentation you don't need to know Urdu. It is just an example. The main point is that you can see spaces between all the words. Clearly there are 5 words.

• *Zayd ne Amr ko mara*
 ↘subject ↘object

What is the purpose of the *ne* and *ko*? The purpose of the *ne* is to tell us the preceding word is the **subject**, the purpose of the *ko* is to tell us the preceding word is the **object**. The translation is: *Zayd hit Amr*. These are extra words and they are there precisely for the purpose of *distinguishing*. When you have these extra words, the benefit is that you can now *move it around*. There is **flexibility** in the word order. If the one you are speaking to already knows the hitting happened, and it was *Zayd* that did the "hitting", you can switch it around and say: "*Amr ko Zayd ne maara*". It would give you a bit more of a precise meaning, that "it was Amr that Zayd hit". The drawback is that you really do need 5 total words.

English – Rigid sequence

In English, you cannot move it around. The number of words remain 3, but then they specify the word order. With the same example: *Zayd hit Amr*. The one that is at the front is the subject, the verb is in the middle and the object is at the end.



If you try to move that around, you either change the meaning, and the one you want to be the subject becomes the object or it becomes meaningless.

Arabic – Distinct vowel endings

Now, Arabic has a very particular way in distinguishing between the roles of the nouns. *How is that done?* It is done by giving very **distinct vowel endings to the nouns**. When you see one set of vowels, you know this noun is the one doing the verb. When you see the other set of vowels you know this noun is the one upon whom the verb is being done. Now you can literally arrange a verb and 2 nouns in 6 different ways. All 6 of them are valid. Like you see below:

6 ways of saying "Zayd hit Amr"		
ضَرَبَ عَمْرًا زَيْدٌ	ضَرَبَ زَيْدٌ عَمْرًا	
زَيْدٌ ضَرَبَ عَمْرًا	عَمْرًا ضَرَبَ زَيْدٌ	
عَمْرًا زَيْدٌ ضَرَبَ	زَيْدٌ عَمْرًا ضَرَبَ	
Zayd = زَيْدٌ	Amr = عَمْرًا	hit (he) = ضَرَبَ

Everything else being equal, the one you would use is the one circled in red. We mentioned in the second video, any sentence that has a verb as a standard format, the verb should be at the front and the noun should not precede the verb. It rearranges the sentence. The subject gets pushed forward and the verb comes at the front.

عَمْرًا ضَرَبَ زَيْدٌ translates to “Zayd hit Amr”. The other 5 are available. They also convey the same basic meaning but they are nuanced differently. If the one you are speaking to already knows that the “hitting” happened and they already know *Zayd* did the “hitting”. The only new piece of information is that it was Amr that Zayd hit, then it would not be appropriate to use the one circled in red, but instead you would use the one circled in green:

عَمْرًا ضَرَبَ زَيْدٌ.

As a second example before we move forward, if the listener is confused and the one you are speaking to actually thinks multiple people were involved in the “hitting”. *Zayd* might have played a minor role, and it might have been *Khalid* that did the bulk of the “hitting”. To such a person you would say خَالِدٌ ضَرَبَ عَمْرًا, and bring what should have been the doer of the verb in front of the verb, which really should not be allowed. You are creating a nominal sentence. The translation is “it was only Khalid that hit Amr”.

When examples like this come in the “Stories of the Prophets” book, we draw attention to it and explain it very thoroughly.

Bottom line is that this is the need and necessity. This is why we have changes at the ends of the nouns, because without them there really would be confusion. If you strip the vowels from زَيْدٌ and عَمْرٌ you would not know which one is which. That is why we have it. But then the discussion on grammatical states is more than this.

What I covered in the last 5 minutes is enough to get your foot in the door, but we are going to have to explain it more thoroughly. We are going to need to look at the total possible ways an اسم can be used, and that is the purpose of this presentation.

Grammatical States

Let’s go through our standard format. I explained some of this at the end of Video 2, but I will repeat it again. Then we will continue and develop them.

Human Emotions and Facial Expressions Analogy

We start with the human emotions and facial expressions analogy. Human beings experience emotional states. People make us happy, angry, sad, embarrassed etc, and they treat us in particular ways. It happens because of interaction with other humans. They treat us in ways that meet our expectations or exceed our expectations, and as a result of that we become happy. Sometimes they fall short and we are disappointed and frustrated.

Sometimes we become angry or sad. These emotions are then reflected on our faces. By looking at a human beings face you can tell what emotion they are experiencing.

Arabic words behave in a similar fashion. Words influence words. Literally, they interact with one another and they induce change at the **ends** of the nouns that follow them. Or they cause the upcoming word to be in grammatical states.

Just like humans influence humans and cause emotional states, **words interact with one another** and cause **grammatical states**. These states are then reflected on the last letter.

The human emotions are reflected on the face, and the grammatical states the word experiences is reflected on the last letter. By looking on the last letter you can tell what state it is experiencing.

Unlike human emotions which are endless, grammatical states in Arabic are just 4. One of them is not relevant to today's presentation. It only happens in verbs. It doesn't belong to the 4% of the language that gives you half of all of your benefits. Or you can say it doesn't belong to the introductory theory required in order to begin any reading. Therefore, we are not going to talk about it today.

The states the اسم experiences are 3. They have names.

Pronouns Analogy

If you want to understand the 3 states the اسم experiences, the best thing now is to move into our second analogy, which is the pronouns analogy. We see this happening. When I say "this" I am talking about a particular meaning being conveyed in 3 different ways, based on how that word is being used within a sentence.

When you are speaking about a **male in third person**, there are 3 ways you can do that. You can say: he, him and his.

Why do they have 3 ways of communicating a male in the third person?

The reason is because the pronoun can be used in different ways. When the pronoun is intended to be:

- subject of a verb, you would say "**he** came"
- object of a verb, you would say "I saw **him**"
- part of a possessive structure, you would say "**his** pen".

Now, in English, when pronouns are used in different ways, there are different versions for them. With nouns that is not the case.

If a "house" was occurring in 3 different sentences or 10 different sentences, you would not see any difference in the word "house". It would be "house" in all sentences.

On the other hand, in Arabic, all اسم undergo change based on how they are used. The change won't be the whole thing. The **change** will be on the **last letter**.

Example: The word **الْبَيْتِ**. We will have 3 versions: **الْبَيْتُ** , **الْبَيْتِ** , **الْبَيْتِ**. You can see this in the examples below:

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

The word **الْبَيْتِ** is being used in 3 different ways.

1. The first example is **سَقَطَ الْبَيْتُ** [The house fell]
2. The second example is **دَخَلْتُ الْبَيْتَ** [I entered the house]
3. The third example is **بَابُ الْبَيْتِ** [door of the house] – this is a phrase.

The point is the word **الْبَيْتِ** is being used in 3 different ways. **الْبَيْتُ** means something different than **الْبَيْتِ** which means something different than **الْبَيْتِ**. They are not all the same.

In example 1, **الْبَيْتُ** means “the house” in its capacity as the **doer of the verb**.

In example 2, **الْبَيْتِ** means “the house” in its capacity as the **object of the verb**.

In example 3, **الْبَيْتِ** means “the house” in its capacity as **the second half of a possessive structure**.

The 3 States

There are 3 states and they have names.

When the noun is a **subject of a verb**, that is an example of **رَفَع** [rafa’].

When the noun is **object of a verb**, that is an example of **نَصَب** [nasb].

When the noun is the **second half of a possessive structure**, that is an example of **جَرَّ** [jarr]

The dominant reflection for:

- رُفْع is *dhamma* [ـُ]
- نَصْب is *fatha* [ـَ]
- جَرّ is *kasra* [ـِ]

You can think of the رُفْع, نَصْب and جَرّ as the 3 emotions like happiness, frustration and depression. The *dhamma* [ـُ] would be like the smile, the [ـَ] like the frown etc.

You need to mentally associate the three: رُفْع, نَصْب and جَرّ with: he, him and his.

- رُفْع → he
- نَصْب → him
- جَرّ → his

When you do that, you are half way there in understanding what رُفْع, نَصْب and جَرّ are.

If the اسم can be used in 3 different ways, and those 3 were called رُفْع, نَصْب and جَرّ our discussion would be over!

Unfortunately, the اسم is a lot more complex than that. The total possible ways an اسم can be used in the Arabic language is a much larger number than 3.

The Total Possible Ways An اسم Can Be Used

The total number of ways an اسم can be used is 22. The reason is because it is very broad.

It doesn't just include nouns. It includes 4 of the English parts of speech. The اسم has to do a lot. And it won't be able to do it if we restrict the total number of ways an اسم can be used to 3.

Parts of Speech

- 1) Noun
 - 2) Pronoun
 - 3) Adjective
 - 4) Adverb
 - 5) Verb
 - 6) Preposition
 - 7) Conjunction
 - 8) Article
- اسْمُ
فِعْلٌ
حَرْفٌ

If you remember this graphic from video 2, an اسم includes nouns, pronouns, adjectives and adverbs.

The way an adverb is used in a sentence is very different to how a noun is used. If I say "Today I hit Amr". The word "today" is an adverb, and "Amr" is the object of the verb. *Adverbs* answer the questions "when", "where", "why" and "how".

If I have a verb followed by multiple اسم, one of those اسم would be the one doing the verb, (because you cannot have a verb without a doer). Another one of those اسم might be the object of the verb. Then you will have 3 or 4 more اسم which would be adverbs. The answers to the questions “when”/”where” (e.g. “today”, “under the tree”), “why”, “how”. If the speaker chooses to disclose this information you are going to end up with a long verbal sentence.

It is accurate to say the above is an example of a verb followed by 5 اسم. That is 5 ways an اسم can be used. We have the doer, the object, the “when/where”, the “why”, the how”. Even a generic adverb like “very”, “swiftly”, “quickly”.

Also, the reason why that number is so large is because we have numerous kinds of sentences. The components of every sentence are labelled uniquely and differently.

In a previous presentation we talked about how there are sentences that start with nouns and there are sentences that start with verbs. The ones that start with nouns are called **nominal sentences**. The ones that start with verbs are called **verbal sentences**.

	جُمْلَةٌ اِسْمِيَّةٌ nominal sentence	جُمْلَةٌ فِعْلِيَّةٌ verbal sentence
مُسْنَدٌ اِلَيْهِ subject	مُبْتَدَأٌ subject	فَاعِلٌ subject
مُسْنَدٌ predicate	خَبْرٌ predicate	فِعْلٌ verb

When we talk about the components of each, we actually have more specific terms. In a **nominal sentence**, like “the book is new”. The subject is called مبتدأ and the predicate is called خبر. In a **verbal sentence** the verb would be at the front, that is called فعل. All of the details of the verb, the doer is called فاعل, the object has a name, the “when/where” has a name, the “why” has a name. We are already at about 10 ways an اسم can be used.

The question is *what is the total possible ways an اسم can be used?* The total number of ways an اسم can be used is 22. But yet we only have 3 states.

The million dollar question is ***if the اسم can be used in 22 different ways, why don't we have 22 different endings?*** (I.e. the *subject of a verb* would have its own unique ending. The *object* would have its own unique ending. The answer to the question “when/where” would also have its own unique ending. The “why” would have its own ending. The *generic adverb*

would have its own ending. The two halves of the nominal sentence would have their own ending).

The **answer** is because that would be redundant and unnecessary. There would be no need for that. The reason is because many of them don't line up side by side.

We have nominal and verbal sentences. The first half of a nominal sentence which is called مبتدأ, and the second half of a verbal sentence which is called فاعل will never combine together.

الكتابُ جَدِيدٌ is an example of a nominal sentence.

ذَهَبَ زَيْدٌ is an example of a verbal sentence.

If the subject of a nominal sentence receives a *dhamma* [ـُ], and the doer of the verb also received a *dhamma* [ـُ], then that is not problematic, because they are not going to be seen side by side so there is no distinguishing to do.

Sometimes the *kind* of word gives it away.

The best example I can give you is ضَرَبْتُ الْيَوْمَ عَمْرًا (Today I hit Amr). The words الْيَوْمَ and عَمْرًا have the same ending, but that is not problematic because only one of them can be the object of the verb, and that is عَمْرًا which is an entity. The word الْيَوْمَ cannot be "hit". You don't "hit" a day. "Today" can only be the answer to the question "when". Clearly we know which one of the two is the *adverb*, and which one is the *object*.

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. That number happens to be 3.

Now it is a matter of taking the 22 possible ways an اسم can be used and distributing them.

The 3 Grammatical States

What are the 3 grammatical states?

رَفْع [rafa'] doesn't mean subject. It is a broad category of possible ways an اسم can be used, that all have a commonality of being reflected with *dhamma* [ـُ]. When something is in رَفْع you reflect it with *dhamma* [ـُ]. The doer of the verb is in رَفْع like the "house" example suggested. There are 7 others.

Grammatical States of the *ism*



نَصْب [nasb] is a broad category of possible ways an اسم can be used. 12 are included within this category. They all have a commonality of being reflected with *fatha* [ـَ]. *What is included within this category? Object of a verb* is included within نَصْب like: دَخَلْتُ الْبَيْتَ (I entered the house). There are 11 others.

جَرّ [jarr] is a broad category, and the dominant reflection is *kasra* [ـِ]. There are 2 within this category.

You need to understand them as broad categories, and not ways اسم can be used.

رُفْع is not a way an اسم can be used. It is the name of 8 ways an اسم can be used.

Like wise نَصْب is the name of 12 ways an اسم can be used.

And جَرّ is the name of 2 ways an اسم can be used.

So we have 8-12-2.

Slotting The اسم Into The 3 Categories

Let's take the total possible ways an اسم can be used and tell you which ones belong in رُفْع, which ones belong in نَصْب, and which ones belong in جَرّ. I am not going to do it by first talking about the رُفْع ones, tell you what they are, define them, give examples, and move on to the next one. That's not how we go about introducing the topic. First of all we are not going to do all 22. We are only going to do 15. The reason is that some are obscure and your likelihood of encountering them in a book is slim to none. Or they are not going to happen immediately. They don't have the most broadest application. So, we can go with the ones that are most dominant. The rest of them that I am not talking about, you will get them as we proceed forward. Within a month or two you will have all 22. We will revisit the topics again, at that point I will give you a version of this presentation that includes all 22.

Then we have the 132 page Grammar book هِدَايَةُ النَّحْوِ, where he goes through them in greater detail. We will cover them when we do the book in the second semester of the program. Everything that is taught here is revisited again in greater detail when we do the book.

“Verbal Sentence” Specific Ways An اسم Can Be Used

We will take the verbal sentence, and speak about what can happen in a verbal sentence. We will give you terms to all of those various adverbs, then we'll slot them, and tell you

from all of the things we just developed how many of them will go in رَفَعُ, how many in نَصَبُ and how many in جَرَّ. We are developing 3 columns essentially.

Verbal sentences have to have a **subject**. You cannot have a verb with a subject. The subject is called فاعِل. Many verbs also have objects. Some words don't have an object. E.g. the verb "going" is not the kind of meaning that supports an object. But verbs like "eating" and "drinking" do. When you "eat", you have to eat a food, and when you "drink" you have to drink a beverage. The same thing with "hitting" and "helping". You would have a doer for the "hitting" and an object for the "hitting". The **object** is called مَفْعُول بِهِ.

So far we have: مَفْعُول بِهِ and فاعِل.

Verbs can also be *passive*. If the verb is passive, the doer is suppressed. Instead what was previously the object takes centre stages. The name changes and we don't call it an object anymore, we call it a "deputy doer": نَائِبِ فاعِل.

Here are the examples:

أَكَلَ زَيْدٌ تَفَاحًا (Zayd ate an apple).

فَعْلٌ (verb) → أَكَلَ

فاعِل (doer) → زَيْدٌ

مَفْعُول بِهِ (object) → تَفَاحًا

If you make that passive the focus is on the apple which would become definite.

أُكِلَ التَّفَاحُ (The apple was eaten).

So far we have 3: فاعِل, مَفْعُول بِهِ, and نَائِبِ فاعِل.

Then there are different types of adverbs.

Generic adverb	فَرِحْتُ كَثِيرًا I became very happy.
Adverb of time and place (When? Where?)	ضَرَبَ الْيَوْمَ زَيْدٌ عَمْرًا Zayd hit Amr today .
Adverb of reason and cause (Why?)	ضَرَبْتُهُ تَأْدِيبًا I hit him for discipline .
Circumstantial adverb (How?)	جَاءَنِي زَيْدٌ رَاكِبًا Zayd came to me riding .

مَفْعُولٌ مُطْلَقٌ is the **generic adverb**. There is no *time* or *place* connotation. It is not answering the questions “when”, “where”, “reason/cause”.

مَفْعُولٌ فِيهِ is the **adverb for time/place**. When you are answering the questions “when” and “where”. The word “today” in the example above is answering the question “when”.

مَفْعُولٌ لَهُ is the **adverb of reason/cause**. In the example from the above table, the word تَأْدِيبٌ on its own means “discipline”, but when we use it in the example it means “for the purpose of discipline”. This type of adverb should have existed in English, but doesn’t. There is no such word as “disciplinarily”. You have to say “for the purpose of discipline”. Arabic doesn’t have to do that, you can use a single word.

حَالٌ is the **circumstantial adverb**. The word “riding” is describing the **state** of Zayd when he was *coming*.

Now we have 7, and here is how they are slotted.

Places of رَفْعٌ	Places of نَصْبٌ	Places of جَرٌّ
Will be slotted in later	مَفْعُولٌ بِهِ (object)	Will be slotted in later
	أَكَلَ زَيْدٌ تَفَاحًا (Zaid ate an apple)	
Will be slotted in later	مَفْعُولٌ مُطْلَقٌ (generic adverb)	Will be slotted in later
	فَرِحْتُ كَثِيرًا (I became very happy)	
فاعل (doer)	مَفْعُولٌ فِيهِ (adverb for time and place)	
أَكَلَ زَيْدٌ تَفَاحًا (Zaid ate an apple)	ضَرَبَ الزَّيْدُ عَمْرًا (Today , Zaid hit Amr) ضَرَبَ زَيْدٌ عَمْرًا تَحْتَ شَجَرَةٍ (Zaid hit Amr under a tree)	
نائب فاعل (deputy doer)	مَفْعُولٌ لَهُ (adverb of reason/cause)	
أُكِلَ التَّفَاحُ (The apple was eaten)	قُمْتُ إِكْرَامًا (I stood out of respect)	

	ضَرَبْتُهُ تَأْدِيبًا (I stood out of discipline)	
	حال (circumstantial adverb)	
	جاءني زيدٌ رَكِبًا (Zaid came to me riding)	

- 2 of them are places of رَفْع.

Whenever you have a verb followed by a فاعل (doer), the doer will end in *dhamma*. Example:

ضَرَبَ زَيْدٌ عَمْرًا.

When it is a passive verb, the نائب فاعل (deputy doer), will end in *dhamma*. Example: أُكِلَ

التُّفَّاحُ (The apple was eaten).

What is common between all 7 is that they all occur in the **verbal sentence**.

“Nominal Sentence” Specific Ways An اسم Can Be Used

We have another kind of sentence which is the **nominal sentence**. E.g. الْكِتَابُ جَدِيدٌ (The book is new). The first half of it is called مبتدأ and the second half is called خبر. As you see in the مبتدأ, the last letter is a *dhamma*: الْكِتَابُ, and the last letter of جَدِيدٌ is also *dhamma*.

With nominal sentences, there are كَانَ version sentences and إِنَّ version sentences.

If you put a كَانَ at the front of a nominal sentence, that would result in relabelling. What was previously مبتدأ, we no longer call it مبتدأ (because it is not first any more), it is called the كَانَ of اسم. What was previously the خبر is now the خبر of كَانَ.

The same thing with إِنَّ. If you put إِنَّ at the front of a nominal sentence, it results in relabelling. What used to be مبتدأ is the إِنَّ of اسم, and what was previously خبر is now the خبر of إِنَّ.

Now there are 6 terms here: our basic ones (مبتدأ and خبر), 2 for the كَانَ sentence and 2 for the إِنَّ sentence.

The question is which one will go in رفع, and which will go in نصب, and how do we distribute them.

The رفع مبتدأ and خبر clearly go in رفع.

إنّ Sentence	كانّ Sentence	خبر and مبتدأ
إنّ الْكِتَابَ جَدِيدٌ Indeed the book is new.	كَانَ الْكِتَابُ جَدِيدًا The book was new.	الْكِتَابُ جَدِيدٌ The book is new.

In the كانّ sentence, the first one is in رفع and the second one is in نصب. [The translation changes obviously. كانّ means “was”, so instead of “The book is new”, it becomes “The book was new”. That is besides the point]. The example was كَانَ الْكِتَابُ جَدِيدًا. Notice الْكِتَابُ is retaining its *dhamma*, and جَدِيدًا is changing state altogether. So that would be an example of a word in نصب. The names changes as well. We don't call it مبتدأ anymore, we call it اسم of كانّ and we don't called it خبر anymore, we call it خبر of كانّ.

Now the إنّ sentence, when you put it at the front of خبر and مبتدأ, it results in: إنّ الْكِتَابَ جَدِيدٌ.

Just by looking at the endings, from those 6, both خبر and مبتدأ go in رفع, the first of the كانّ sentence, and the second of the إنّ sentence go in رفع. Then the second of the كانّ sentence and the first of the إنّ sentence go in نصب.

Here is what we have so far (with examples of the new 6 slotted in):

Places of رُفْع	Places of نَصْب	Places of جَرّ
مبتدأ (subject) الْكِتَابُ جَدِيدٌ (The book is new)	مَفْعُولٌ بِهِ (object)	Will be slotted in later
خبر (predicate) الْكِتَابُ جَدِيدٌ (The book is new)	مَفْعُولٌ مُطَّلَقٌ (generic adverb)	Will be slotted in later

فاعل (doer)	مَفْعُول فِيهِ (adverb for time and place)	
نائب فاعل (deputy doer)	مَفْعُول لَهُ (adverb of reason/cause)	
كان of اسم	حال (circumstantial adverb)	
كانَ الْكِتَابُ جَدِيدًا (The book was new)		
إنَّ of خبر	كانَ of خبر	
إِنَّ الْكِتَابَ جَدِيدٌ (Indeed the book is new)	كانَ الْكِتَابُ جَدِيدًا (The book was new)	
	إنَّ of اسم	
	إِنَّ الْكِتَابَ جَدِيدٌ (Indeed the book is new)	

Now we have exhausted the places in the language that occur in a verbal sentence. We have also talked about 6 ways an اسم can be used that happen in either basic nominal sentences or modified nominal sentences. The word “nominal” means beginning with a noun, as opposed to verbal.

Phrases

There are some of the 22 places that can occur independent of verbal and nominal sentences. They are more to do with **phrases**. If you remember about phrases, sometimes the phrase is such that both parts of the phrase match in state. In a **descriptive phrase**: “tall boy”, the word “boy” would come first and the word “tall” would come second.

- If “a tall boy” came, you would say وَلَدٌ طَوِيلٌ.
- If you saw a “tall boy”, you would say وَلَدًا طَوِيلًا
- If you passed by a “tall boy” you would say وَلَدٍ طَوِيلٍ.

The first half of that is called مَوْصُوف and the second half is called صِفَةٌ.

Neither of those terms are going to appear in our list of 22. The reason is because once the phrase is constructed you still have to use it. I.e. those two words would now function as a single unit. What determines whether it is وَلَدٌ طَوِيلٌ, وَلَدًا طَوِيلًا or وَلَدٍ طَوِيلٍ is the same thing that determined أَلْبَيْتُ, أَلْبَيْتِ, أَلْبَيْتٍ, which is what we are talking about anyway.

Sometimes, the phrase is made up of 2 words. The first word fluctuates, but the second doesn't. When that happens the second one belongs in the 22 places. The example is like a possessive structure. If I say "Zayd's book": **كِتَابُ زَيْدٍ**, the word **كِتَابُ** can conceivably be **كِتَابُ زَيْدٍ** or **كِتَابِ زَيْدٍ**. The reason that is, is because the 2 will function as a single unit. It can be like this:

- This is Zayd's book: **هَذَا كِتَابُ زَيْدٍ**.
- I read Zayd's book: **قَرَأْتُ كِتَابَ زَيْدٍ**.
- I looked in Zayd's book: **نَظَرْتُ فِي كِتَابِ زَيْدٍ**

In all 3 of those examples, the word Zayd is **زَيْدٍ**.

Basically, any **second half of a possessive structure** will end in *kasra*. That belongs in the **جَرّ** column. It is called **مُضَافٌ إِلَيْهِ**. And *coming after a preposition* is the only other place in the language where the word will be in the state of **جَرّ**, and the term for that is simply **مَجْرُورٌ**.

The example of a possessive structure (the second half in particular) is: **بَابُ الْبَيْتِ**. **بَابُ الْبَيْتِ** is in **جَرّ** and if they ask *why*, the correct answer is because it is **مُضَافٌ إِلَيْهِ**.

The example of coming after a preposition is: **فِي الْبَيْتِ** (in the house).

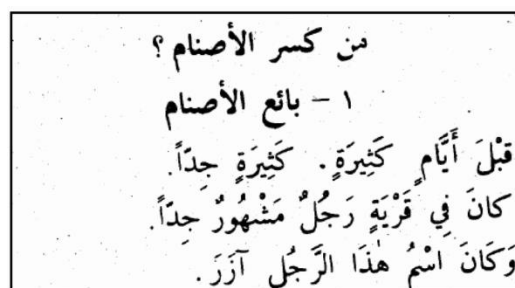
Places of رَفْع	Places of نَصَب	Places of جَرّ
مبتدأ (subject)	مَفْعُولٌ بِهِ (object)	مُضَافٌ إِلَيْهِ (second half of a possessive phrase) بَابُ الْبَيْتِ
خبر (predicate)	مَفْعُولٌ مُطْلَقٌ (generic adverb)	مَجْرُورٌ (after a preposition) فِي الْبَيْتِ
فاعل (doer)	مَفْعُولٌ فِيهِ (adverb for time and place)	
نائب فاعل (deputy doer)	مَفْعُولٌ لَهُ (adverb of reason/cause)	

كَانَ of اسم	حال (circumstantial adverb)	
إِنَّ of خبر	كَانَ of خبر	
	إِنَّ of اسم	

When you take the *مُضَافٌ إِلَيْهِ* and the *مَجْرُورٌ* and add that to the chart we now we have 15.

This is 15 of the 22 ways an اسم can be used. Within *رَفْعٌ* there is still a couple that need to be developed, within *نَصْبٌ* there are still quite a few that need to be developed. The remaining ones do not have the broadest application. They don't need to be taught, they can be taught when you encounter them in the book →

At this stage we have covered a considerable amount of material. I am not expecting that everybody watches through these videos understands 100% everything that was covered, or even retain it. The point is to re-watch it. You can spend 16 hours covering what we covered here in 3 hours, and still not be able to do it properly. If the topics are not sequenced properly then it won't happen.



Would you rather spend 16 hours or 30 hours trying to get to this stage, or re-watch 3 hours 2 or 3 times? You are still ahead.

When material is new, one needs to be willing to re-watch more than once. It is not because the material is confusing or because you are a poor learner, or you don't have the mental capacity to be able to pick it up the first time. It is simple because the material is new.

What we are teaching here is actually coming from the Classics. Those Classics are written by scholars that actually knew how to write. Within a sentence or 2 sentences they would say something so profound that you can create a half an hour presentation on it. That is the power of the Classics, e.g. *Alfiyyah of Ibn Maalik* and *Hidayatun Nahw*.

We have not taught all of grammar, but we taught enough grammar to begin reading.

The above scan is the opening few lines of *فَصَّصُ النَّبِيِّينَ* Book. In week 3 we would start the above reading.

- We would translate the heading *مَنْ كَسَرَ الْأَصْنَامَ* (Who broke the idols?). We would pose the question: *Is this a verbal sentence or nominal sentence?* Students would look at the

مَنْ, and draw the conclusion that it is an اسم, since مَنْ is an interrogative pronoun, it means “who”. Therefore, this is a **nominal sentence**.

- We would move in, قَبْلَ أَيَّامٍ كَثِيرٍ (before many days). Why is قَبْلَ ending in a fatha? If you say because it indicates on “time”, it is مفعول فِيهِ then you would be right.
- We would then look at the relationship between أَيَّامٍ كَثِيرٍ (many days).

We start drawing attention to these things, but we wouldn't speak about everything. We speak about the things that can easily be extracted and easily be understood, and we would translate. Simultaneously we would give the vocabulary. You need to know the word رَجُلٌ means “man”, the word كَثِيرٌ means “many”, كَسَرَ means “break”, and الأصنام means “idols”. Through a video the teacher would be going through this and bringing the theory to life. If I had time I would do that for you right now. But unfortunately, we are going to stop here.

But I will tell you how to take this to the next level!

Take Your Arabic Studies To The Next Level

As you know there is 132 Page book in grammar called هَدَايَةُ النَّحْوِ. It is considered the best book in the world for grammar. At this stage I have taught it **42 times**. I continue to reteach it 3 times a year and I never delegate any aspect of its teaching. Having taught the book so many times I *still* enjoy it. My energy, enthusiasm and my insight I get from the book increases every time I teach it. I always get more than I did the previous time. One would not expect that. One would think that if you are teaching the same book so many times repeatedly then your interest for the book would probably diminish over time. Instead when I get to a complex topic or when it is something complicated, the tone of my voice changes. The students recognise that, and they love that intensity.

So, if what we have shared with you over the last 10 days has increased your desire to master this divine language, and if you want to understand more and more of the messages Allah has intended for you, then I would strongly encourage for you to join the program. We are about to open up registration in a couple of days, and I will have a video ready for you that explains every element of the program: what exactly you are getting, the tuition, the hourly commitment, and all the other details.

You will have all the information you need to make a calculated and wise decision. In the meantime, you can read *salatul istikhaarah* and think about this. It is a commitment and there is between 5-7 hours per week you need to put in.

Brother Syed Idris, one of our student says: *It only requires roughly 7 hours a week which is definitely reasonable.. with every passing week I see myself understanding more and more of the Qur'aan. At this stage I am more passionate about my Arabic studies than I am about my Masters degree.*

If all of this resonated with you and if the teaching style made sense to you, I would strongly encourage you to enrol formally and become a student of the program. I would love for you to do that. There are a couple of days before registration opens. So you can think about it.

I really enjoyed creating this free series for you, and I hope you enjoyed it also!