

# Discovering The Root Cause

Insha-Allah in this stand-alone presentation, we're going to shift gears a little and instead of continuing teaching the Arabic language, we'll do a little Root-Cause Analysis. Because when you gain a new perspective on the problems and the struggles and the frustrations you are experiencing, then a couple of things happen.

First of all, you have a huge weight that's lifted off your shoulders. I've done this in the past with other areas of my life, and just by putting them on paper – all the negative effects, negative things I am experiencing in an area of my life – just by getting them down in one place, it feels as if a 20 pound weight has been removed from my shoulders.

So I think by the end of this presentation you're going to feel the same – you're going to feel as if this huge weight has just been lifted off your shoulders.

And when you gain this new perspective, and you realise that all these things you were previously considering problems are actually symptoms, and that there is a much deeper core problem, and if you fix that core problem, everything will just change – all of these undesirable effects will transform into their opposites.

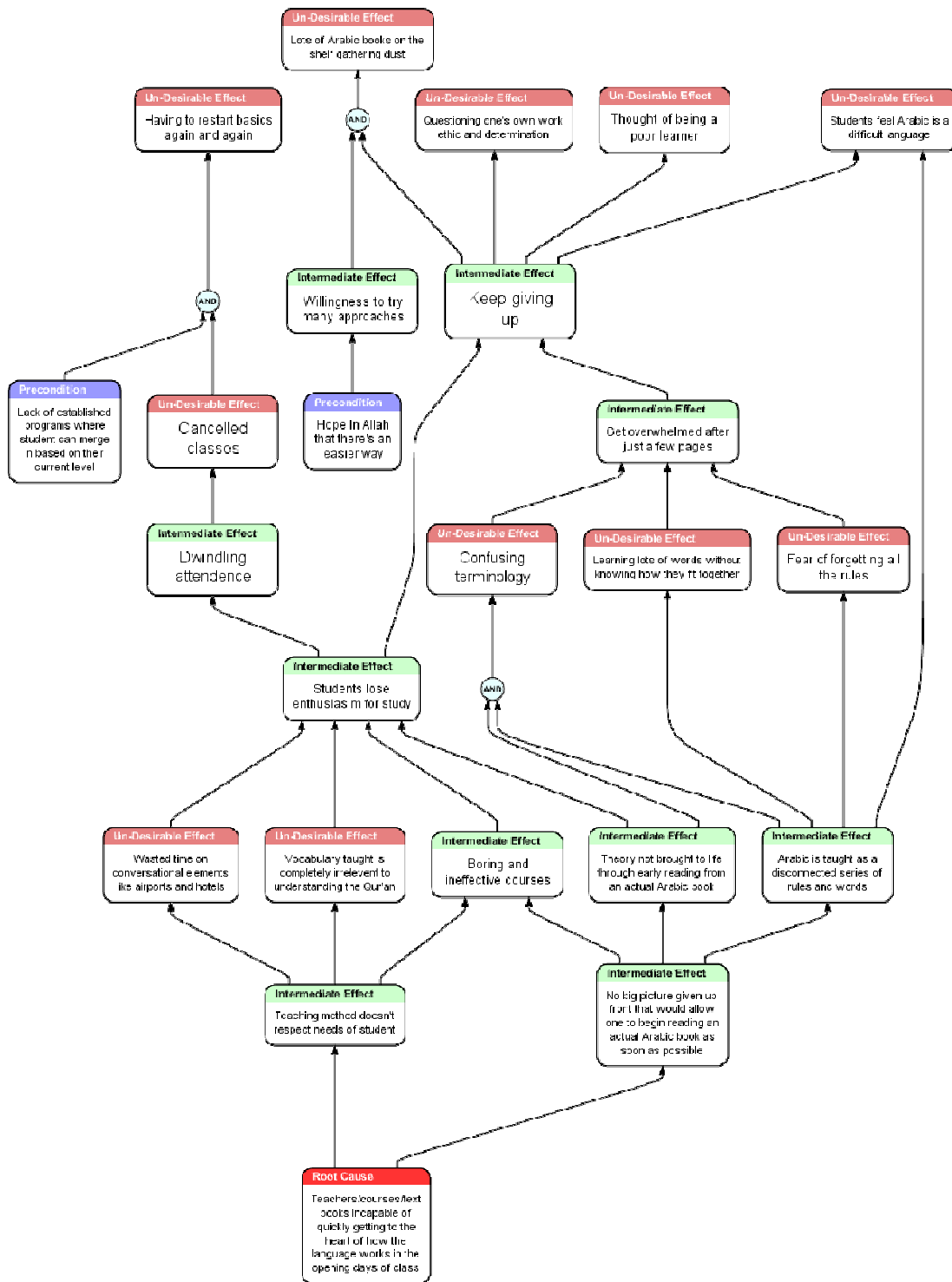
Now, it's a lot easier to come up with an action plan that you'll be reasonably confident will work – and will get you where you need to be.

We've been doing this for well over ten years now, and there've been 200,000+ people that have joined our mailing list over the years. Many have watched the videos, and they've read the report, and they've communicated with us in the comments. Thousands of them have gone on to become students of the program formally. And we take surveys from the students and we ask them what were their challenges, and these are the very things that people have highlighted in survey responses.

So what I've done is that I've taken the most prominent of the negative effects that people have told us that these are things that they've been experiencing, and we've put them on the map. And we've asked the question, "Why? Why does this happen?" And we've determined the cause for that, and then asked the same question for that cause and come up with a deeper cause.

And as you do this, you'll notice that more and more effects will begin tracing back to fewer and fewer causes – so the causes start converging. And this is how we arrive at the root cause, or what we call the 'core problem'. Once you identify the core problem, then it becomes a 100 times easier to come up with a solution.

So, with that said, let's go ahead and let's talk and let's assess the current reality. Once we're done with this then we'll immediately proceed to the action plan which would be called the Future Reality Tree.



## The Current Reality Map

Ok, so people have told us that what they see is that they have lots of Arabic books on the shelf gathering dust – that’s a negative effect - because when you see the books, and you’re not able to study them, and you’ve tried and you’ve failed and you’ve given up – then you feel like you’re a quitter.

So you start questioning your own work ethic and determination – so it leads to this low self-esteem, and you feel that you’re a poor learner – right? And then you get the sense that the language is difficult and that you’re just not cut out for it. Or it’s just somewhat impossible to master – you get these feelings and this is because you give up.

But while you’re giving up you’re also trying new approaches – there’s this willingness to try many approaches. That’s because there’s this hope in Allah that there’s an easier way. So, with that hope, you try again, and then you give up, and you have that hope so you try again.

So when you couple the giving up with the willingness to try many approaches, then both of these together lead to a bunch of books – a bunch of Arabic books - on the shelf gathering dust.

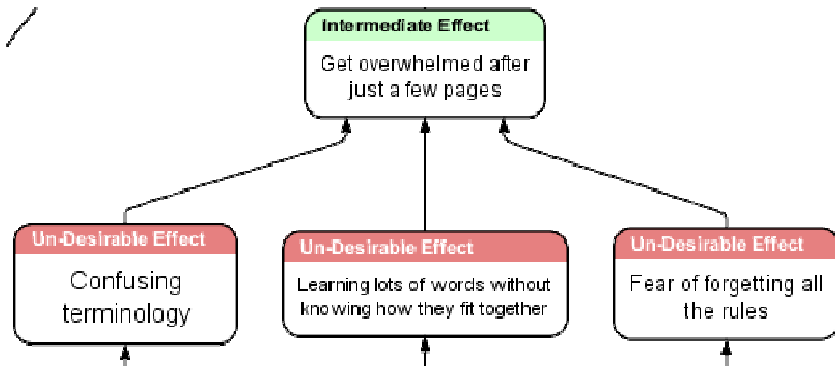
On the other hand, we have cancelled classes, which is another major negative effect that people have told us. They enrolled in a program with a lot of enthusiasm and a lot of hope, and then what happens is that the classes cancel out. They get to a certain level and before they can move to the next level, the classes end up cancelling. Why does that happen? That happens because of dwindling attendance.

So now when you couple the cancelling of the classes with the fact that there is a lack of established programs out there where students can merge in based on their current level, then both of these factors together – the cancelling of the classes and the lack of established programs – lead to people having to restart the basics again and again, to the point that most people have lost count of how many times they have had to restart the alphabet.

And, that again is not a good feeling, because if you know a certain topic well then you don’t want to relearn it again and again – you’ve got to move on to the next topic, but because there is no established program out there where they can do that, then they’re forced to relearn what they already know.

Why does that happen? Why do classes end up cancelling? Because of dwindling attendance. So you see on this side we have ‘giving up’. Ok, why do people give up? Because they get overwhelmed after just a few pages. And then, when they give up, and they move to the next series of textbooks, and the same thing happens there, then this leads to a bunch of Arabic textbooks on the shelf gathering dust.

So, here we've identified three causes for overwhelm:

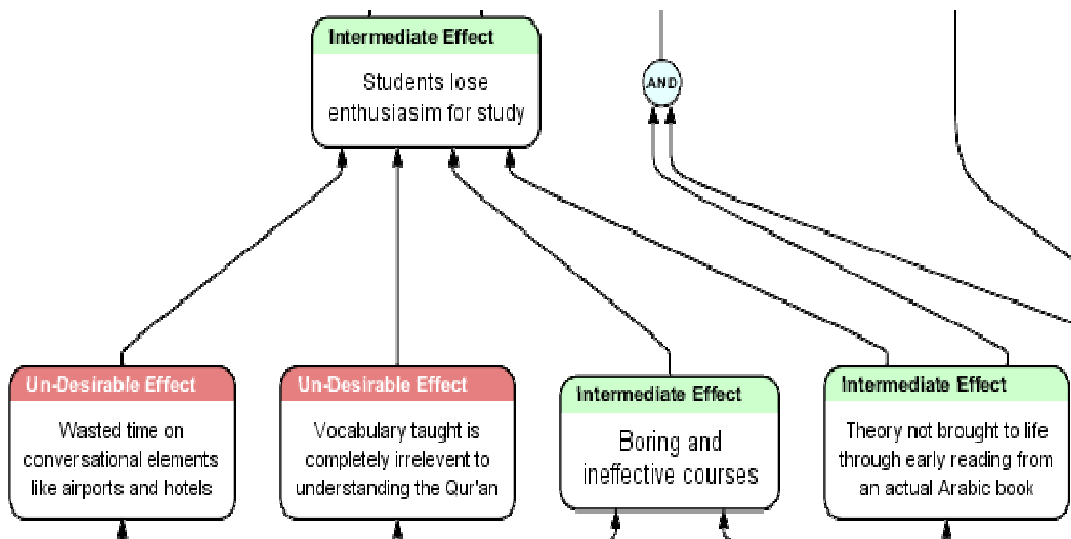


The first is confusing terminology, because they're told about raf', nasb, jarr, and they're told about pronouns, and they're told about subject and object, and possessive, and all of these terms – they're confusing. The terms are confusing, and there are so many of them.

And they're learning words – they're being given long lists of vocabulary – endless lists of vocabulary – and they're being told to memorize these words, and they don't really know how the words fit together.

And, there's a fear of forgetting all of the rules. So, when these three factors combine together, or any one of them on their own, it leads to overwhelm. It leads to the student getting overwhelmed after just a few pages, which then leads to giving up, which leads to a bunch of books on the shelf gathering dust.

So, here we have dwindling attendance, and the reason why people quit their course is because they lose their enthusiasm for the study. Now, what leads to the students losing their enthusiasm for the study? It happens because of a number of reasons:



First of all there is a lot of time wasted on conversational elements like airports and hotels. Then there's a bunch of vocabulary that's being taught that seems completely irrelevant to their primary objective, which is to understand the Qur'an.

Because when most people say, "I want to learn Arabic", what they really mean is that, "I want to understand the Qur'an." But yet, they're being taught this vocabulary that has nothing to do with understanding the Qur'an.

And, the courses are just inherently boring, and they're ineffective.

So, all three of these together, and also the fact that there is no theory being brought to life, and there's no actual Arabic book being read – all of these together leads to the students then losing their enthusiasm for the study.

Most of these – the wasted time on conversational elements and the irrelevant vocabulary and the inherent boringness and ineffectiveness of the courses - are because the teaching method does not respect the needs of the student.

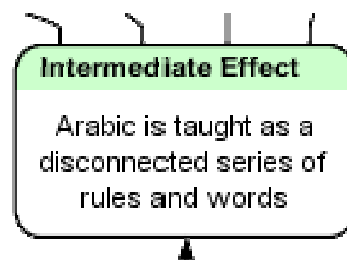
It's also because there's no big picture given up front that would allow them to begin reading an actual Arabic book as soon as possible.

So they're being taught theory and then there's no opportunity given to implement theory. And then before an opportunity is given, more theory is taught, and then even more theory is taught. So, the course becomes boring, and it's ineffective.

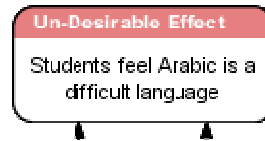
And, since there's no book where the teacher can highlight the theory, and the student is not given an opportunity to see the implementation of the theory – then what that does is that it leads to confusing terminology.

So Arabic is taught as if it's a disconnected series of rules and words, and there's no overall framework being provided at the beginning – both of these factors together – the fact that it is taught as a disconnected series of rules and words and that there's no book where the theory could be brought to life – both of these two together lead to confusing terminology.

And they also lead to this fear of forgetting all the rules. The fact that it is a disconnected series of rules and words also leads to learning lots of words without knowing how they fit together. This one here in particular:

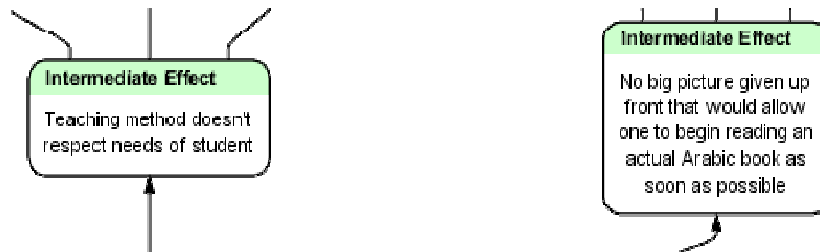


The fact that Arabic is taught as if it's a disconnected series of rules and words - leads to this one at the very top:



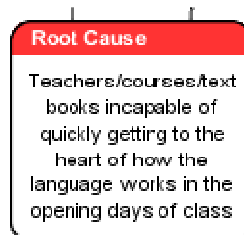
I.e. students feel Arabic is a difficult language.

So, now we're down to only two:



On the one hand we have a teaching method that does not respect the needs of the student – and this is the reason why a lot of time is being wasted on conversational elements like airports and hotels, and it's also the reason why the vocabulary that is taught is irrelevant – and then there's no overall framework on how the language works.

So, what's the cause behind these two?



It's because the teachers, and/or the courses, and/or the textbooks are incapable of quickly getting to the guts of how the language works in the opening days of class. So, if you fix this one here, then what would happen is that the other two would automatically change.

And the vast majority of what we are seeing on this map would transform into their opposites. And I'm going to show you exactly how that's done.

So in this map, we went from the top and we took the effects that we're currently experiencing, and we tried to trace those effects back to their causes, in order to ultimately arrive at our root cause. The next map is going to be a future reality tree, and we won't start from the top, but instead we'll start from the bottom [see next page]:



So now we have a new map here where instead of starting from the top, we're starting from the bottom, and we're focussing on those new elements that we need to inject into the current reality. And injection is something that is not currently there and you need to do it. So it's an action item like a verb. Once you do these, then on the previous map, the undesirable effects will transform into their opposites. We'll show you how that's done.

So first we need to lead with explaining how the majority of meanings in Arabic do not come from words, but instead from vowels and patterns. This needs to be ingrained in the mind of the student – that Arabic is unlike other languages.

In other languages words give meaning. In Arabic also, words give meaning. But unlike every other language on the planet, in Arabic the majority of meanings do not come from words. You have the letters giving you one meaning and then you have vowels giving you more than what the letters give you. And then when you combine the words together, the structure gives you even more.

So you can have a sentence of five words, and the total number of meanings you'll be getting will be much more than five – more like thirteen, fourteen, fifteen. And, we're teaching you all of this separately – in four series of videos. Some of it was taught in the previous one and more will come in the upcoming videos.

So, the comprehensiveness of the language needs to be ingrained in the mind of the student. If you do that then the student is exposed to the aspects that truly make Arabic the most superior language on the planet. This creates a strong emotional connection to the studies.

So, on the one hand you would need to teach the comprehensiveness and explain how in Arabic the majority of meanings do not come from words but they come from vowels and patterns. And you would show how that's done.

And then you'd have to isolate from the language a core and a central theme focussing on these 'non-word' meanings, and teach that first.

If you do both of these – if you lead with explaining the comprehensiveness, and at the same time you isolate the core – the four percent of the language that gives you over half of all of your benefits – and you teach that first – then what will happen is that you will have a teaching method that fully respects the needs of the student.

And now you won't have that problem with irrelevant vocabulary, and you won't have that problem of a lot of time being wasted on conversational elements like hotels and airports. And, all of what we saw in the previous map will disappear and you'll have a teaching method that fully respects the needs of the student.

Once you've explained the comprehensiveness, and once you've isolated from the language a core and a central theme focussing on the 'non-word' meanings, then now what you can do is you can get the students reading an actual Arabic book by the third week of class.

So you start the book and couple that with the emotional connection to the studies that has already been created because you fascinated them with the mechanism.



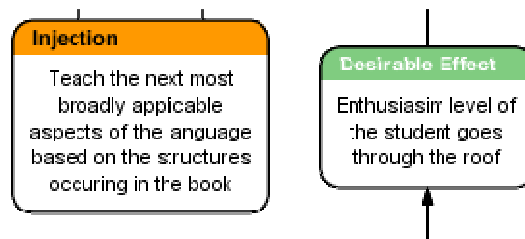
The whole point here is to create fascination, and to create an interest, and a strong enthusiasm, and this strong emotional connection by exposing the students to the aspects that truly make Arabic the most superior language on the planet.

Once you've done this – the strong emotional connection has been created and you begin the book at the most optimal time which is the third week of class – the two would combine together and the enthusiasm level of the student would go through the roof.

So, the minute the book begins the enthusiasm level of the student goes through the roof. Why? Because they no longer have to wait for a pay-off. All of that theory that was taught earlier, now comes to life – the core theory taught at the beginning comes to life. When you begin the book, every example, every word, every phrase, every sentence in the book becomes an example of what was taught earlier. This is exactly what it means for the theory to come to life.

And, all of the gaps in understanding are quickly filled and the core theory is solidified. So there's some elements of grammar that are taught at the very beginning before the book begins, and then the book begins, and then more grammar is taught later.

When the book begins, two things happen:



First of all, the enthusiasm level of the student goes through the roof.

The next thing that happens is the gaps in understanding which were left when we were teaching the theory at the beginning because we were going rather quickly – we were not aiming for a 100% understanding - those gaps are now filled. And, the theory that was taught earlier is solidified and the student now knows it very well.

So, what you can do at that stage is you can teach the next most broadly applicable aspects of the language based on need and necessity. The author in the book is bringing more and more elaborate structures. As the author introduces the new structures in the book, we are able to talk about them. We can teach new grammar without overwhelming the student, and that's the whole point.

And the vocabulary builds organically because you're gaining the words through the medium of a story. Instead of using flashcards or using vocabulary lists, you're gaining the vocabulary that's occurring in the book and it's all happening naturally, it's all happening organically, and it's happening effortlessly.

And then we lay the focus on the morphology - on the patterns. So now when you're learning vocabulary you're not just learning words, but instead with every new word learnt the student is actually learning entire families of words. This is how the progress is accelerated, by laying the emphasis on the verb patterns.

So we have a teaching method that fully respects the needs of the student, and coupled with the fact that we've started a book in the third week of class – these two together would lead to all the vocabulary remaining relevant to the needs of the student - because the book is obviously a classical Arabic book, and the vocabulary there is vocabulary directly from the Qur'an.

Now when we take the fact that we're teaching the next most broadly applicable aspects of the language based on need and necessity through the structures occurring in the book, coupled with the fact that the enthusiasm level of the student has gone through the roof, then with every new major discussion in grammar the student starts experiencing 'Aha!' moments and epiphanies because they have an overall framework to tie all of those rules to, so they can see how this rule fits in, and they can see how that rule fits in.

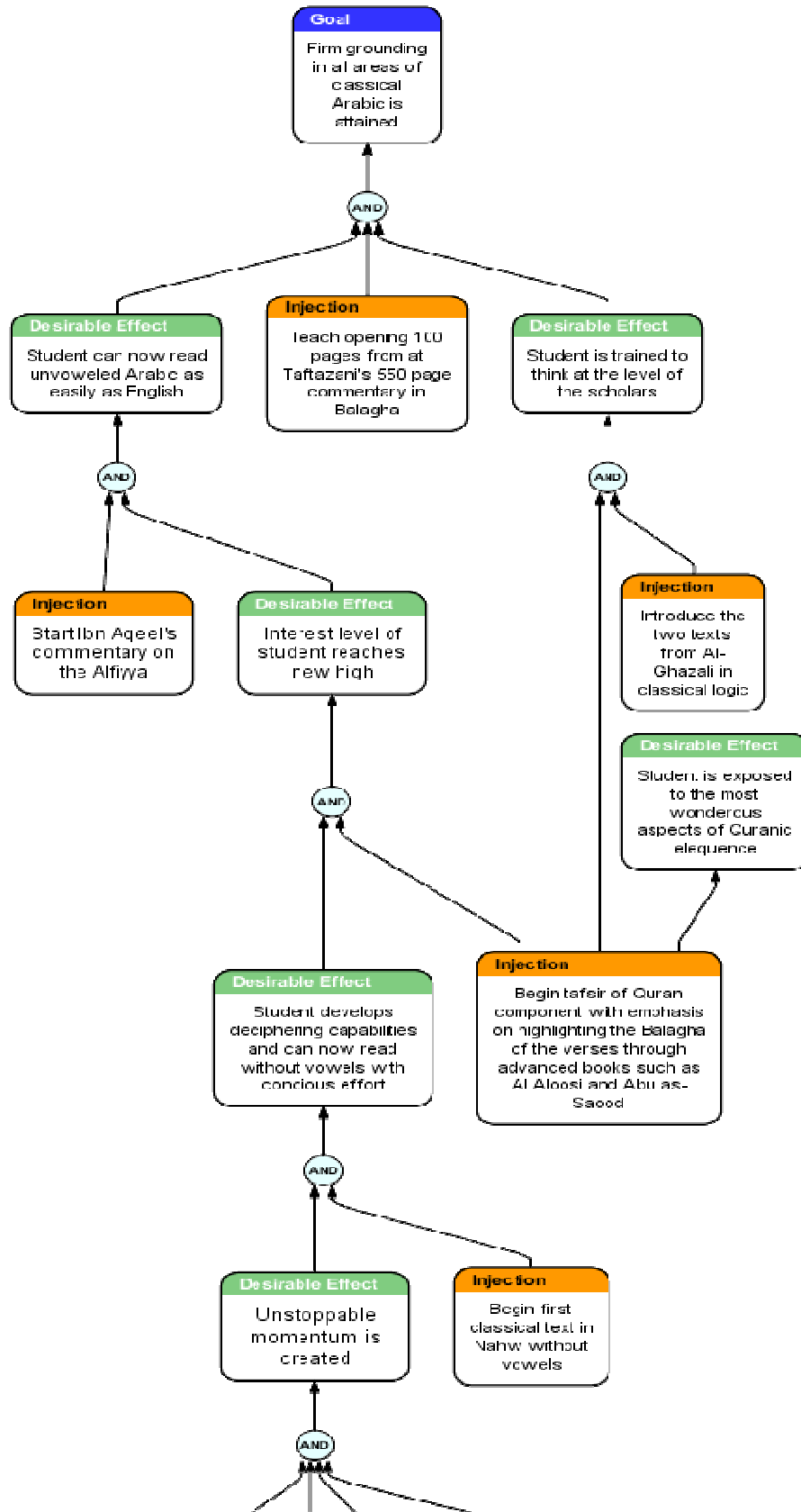
So it doesn't overwhelm but instead it excites the student even more.

And because we're teaching the rest of the language based on need and necessity, and the gaps in understanding have already been filled (there was the dense theory taught in the beginning) and all of that theory are solidifying – then what happens is that the student no longer gets overwhelmed by too many rules.

The rules don't seem random because they're all interconnected, and they're all layers of the system. It's like the onion analogy – like peeling the layers of an onion. So with every new layer that's peeled, the student gets even more excited, and their understanding gets even more clear, and they get this unstoppable momentum.

So we have all of the vocabulary that's being learnt – they're relevant to the needs of the student. And then with every new word, the student is not learning one word, but they're actually learning entire families of words. And, they're not getting overwhelmed, and they're getting frequent 'Aha!' moments, and they're getting epiphanies.

When you combine all four of these together then you get an unstoppable momentum – the momentum is created. Now, the student is twenty times more likely to succeed than at the very beginning:



**Future Reality Map (Top Part)**

It's a front-loaded method where at the beginning there's considerable effort involved, but once you get past the week 3 mark, and you allow the book to start, then what happens is that the chances of success dramatically increase.

So once you have this unstoppable momentum you can now begin your first unvoiced text.

This takes about six months. So you're reading a children's level book for about six months, and you're getting a very good understanding of grammar, and you're exhausting the whole area of Sarf – you place extra emphasis on the morphology in the initial months. Because that then couples with the fact that the vocabulary builds organically and effortlessly, and then it leads to every word being learnt is actually a learning of entire families of words – because you know the patterns.

Once the momentum has been created, then you can then begin your first classical unvoiced text. The book does not have the vowels in them and this is the stage where the student generally becomes extremely passionate about the studies.

Like one brother, Syed Idris from Toronto, said, "I'm now at a stage where I'm more passionate about my Arabic studies and I attach more importance to them than I do to my Masters Degree."

So once you have this unstoppable momentum and you've started your first Arabic book – classical, without vowels – then the student now develops deciphering capabilities and can now read without vowels with conscious effort. So you're not there yet but you're getting there.

Once you have the deciphering capabilities then you can begin tafsir of the Qur'an. Over here we'll be covering two large Surahs from the Qur'an with grammatical analysis, but more importantly we'll be highlighting Balagha benefits – the rhetorical devices.

Because grammar teaches you flexibility that you can take a verb and two nouns and you can arrange it in multiple ways because the sequence does not determine the grammar – so you have one of the two nouns is the subject while the other one is the object, and you can arrange it in multiple ways. So from all of those ways the words can be arranged, one of them will be standard – so everything else being equal, that's the one you'll use.

But then you have many more unconventional methods of arrangement, so what do you do with those. The science of Balagha, rhetoric, will tell you when and where to use which structure from the unconventional structures.

So when the Qur'an uses the most appropriate structure at each and every occasion, then this is what gets noticed, and this is what dumbfounded the pre-Islamic Arab. Like Allah (subhana wa ta'ala) says in Surah Hud:

*"afaman kan alaa bayyinatim mirrabihi wa yatloohu shaahidam minhu"*

*"Can the rejector of the Qur'an ever be equal to the one who is upon evidence from his Lord and to it is attached its own internal witness."*

So it's the special use of the language within the Qur'an that makes it miraculous – and you're exposed to that.

When the tafseer is started at this stage – when the student has already developed deciphering capabilities and can now read without vowels - then we're able to draw from the works of the scholars – the classical texts. Imam Al-Aloosi's tafseer which is Ruh ul-maani, and the tafseer of Abu as-Saood which is Irshaad ul-aqlis saleem.

These are not easy books and they're quite challenging, and when you're able to understand the words of the scholars – how they express their meaning, and how they expound on the beauty of the Qur'an, then the student is exposed to the most wondrous aspects of Qur'anic eloquence.

Beginning the tafseer, and more specifically reading from the works of the scholars like Al-Aloosi and Abu as-Saood, trains the student to think at the level of the scholars.

At this stage we would introduce a couple of texts from Imam Al-Ghazali in classical logic. Imam al-Ghazali was a brilliant author, and he was an absolute master at creating mental imagery, and there's considerable value in his prose – in his highly elevated prose i.e. his writing style. You read a couple of books from him and you're also exposed to Imam al-Aloosi and Abu as-Saood, and you're doing tafseer of the Qur'an, and your attention is being drawn to the rhetorical devices that are being used in the verses, then what happens is that now you're trained to think at the level of the scholars.

Now when combine all of these things together – the fact that the student is already capable of reading without vowels with some conscious effort, and you've started your tafseer, and you're drawing your attention to the most wondrous aspects of Qur'anic eloquence – then these two together lead to the interest level of the student reaching a new high.

At that point you can start your second book on grammar which is the commentary of Ibn Aqeel on the Alfiyya of Ibn Malik which is a book in grammar. And this is different to the previous one because the previous one was cryptic and it was challenging. This one is much more expansive and it's quite easy.

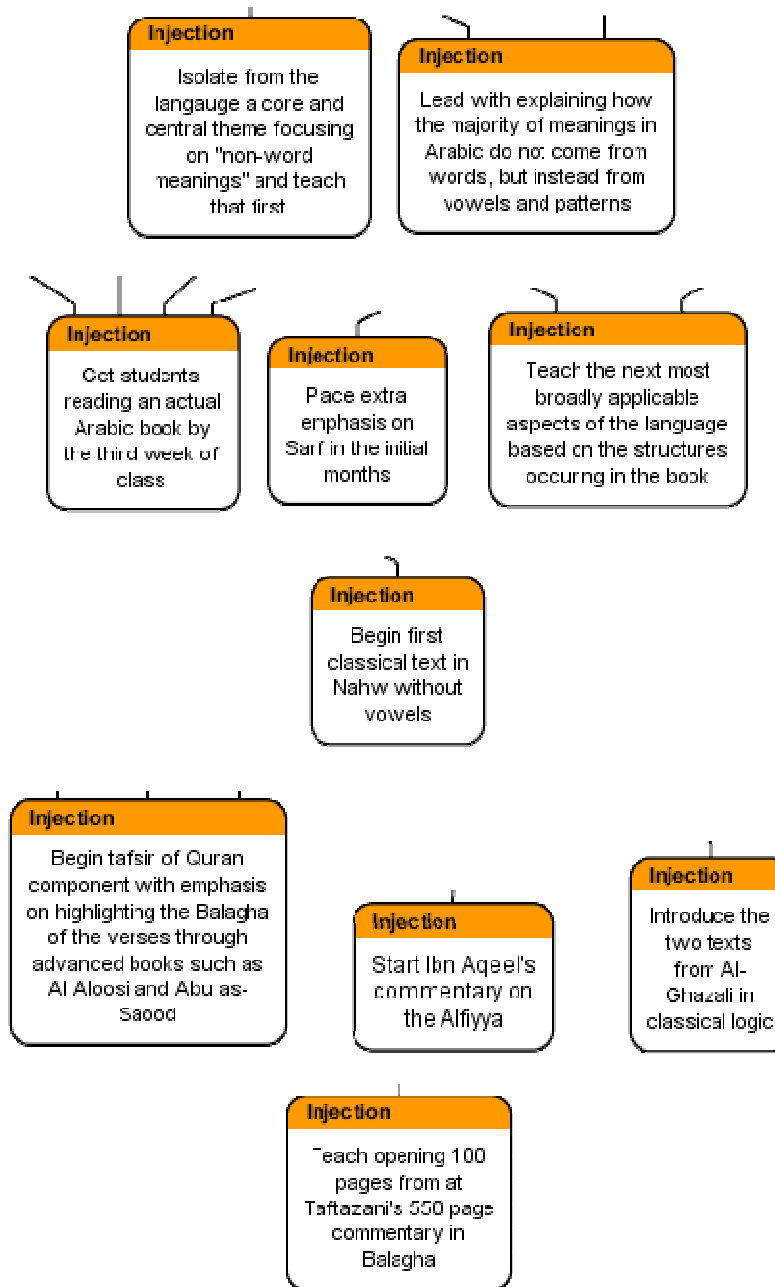
When you read a quarter of the Alfiyya – 250 couplets from the thousand – then the student can read unvoiced Arabic as easily as they read English. So on the one hand they can do this - with fluency while earlier it was with conscious effort - and on the other side you have the student trained to think at the level of the scholars.

Now you can introduce Imam Taftazani's 550 page commentary on al-Qazwini's Talkhis ul-Miftah which is a book on Balagha – rhetoric, which is the most advanced area, and the most noble area of the language.

And this particular text is challenging. This is the book that causes the scholars in Madrasah to shiver when they hear the name of the book. When I was in my early years of the Alim course, and the teacher who was teaching Mukhtasar al-Ma'ani left and established his own institute, that book was vacant for three months – they couldn't find a teacher to teach this book for three months because it was so challenging.

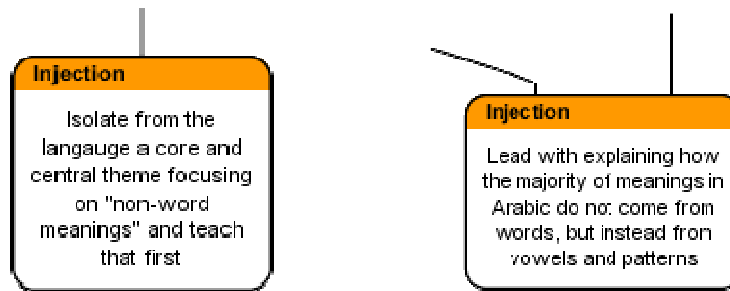
So now you're at a level where you can study this. And when you study this then what happens is that now you've achieved your goal and you have a firm grounding in all areas of classical Arabic.

So let's go back, and let's look at the boxes which are in orange:



The action items here are the ones that are in orange. The rest of them will happen automatically. This is what I need you to understand – this is not a to-do list. You're going to see so many entities on this map but you don't have to do them all. You just have to do the ones in orange. If you do the ones in orange, then the ones in green will happen automatically and that's the beauty of it. So hopefully you can see that.

So from all of these boxes, these bottom two – we're doing for you already:



This is the whole purpose of the series of four videos and the 45-page report. It is to explain to you how the majority of meanings in Arabic do not come from words, but instead they come from the vowels and patterns. So we've done some of it already in the first video and there's much more to come in the second, third, and fourth videos. And then we isolate from the language a core – the 4 percent of the language that gives you over half of all of your benefits up-front. These two we are doing for you – these bottom two boxes are taken care of.

Now you're going to need to start a book. How're you going to start a book?

You can start a book but who's going to draw your attention to the theory that was taught earlier, and who's going to introduce the new theory i.e. teach the next most broadly applicable aspects of the language based on the structures occurring in the book?

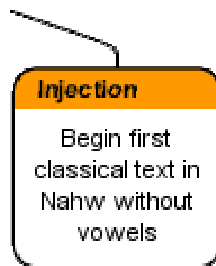
Then you have to lay the emphasis on the Sarf and teach the science of morphology which is somewhat self-contained. The rules of morphology are self-contained and they're not that many – a handful – or at most, a dozen, or fifteen, or twenty (maximum) amount of rules self-contained – if you know them you're able to identify every possible verb.

So if there's a 150,000 different verbs out there, you'll be able to identify them all.

That's what morphology is, and this is a science that Imam Nawawi was studying at the time when he was studying Sahih Muslim. It comes in his biography that he used to split up his day into twelve portions, and he was studying twelve sciences. And from amongst those twelve sciences was the science of Sarf. So he didn't consider himself relieved from this area.

So this would be over a number of months, you'd be studying Sarf, and you'd exhaust it, and you'd master it - while grammar is still being taught. Basically, it's unbalanced in the sense that there is more emphasis on the Sarf, and the grammar is being taught concurrently based on need and necessity.

The next item would be this:



We introduce the grammar text, the 132-page best book in the world for grammar which I've taught well over 22 times.

Every time I teach it I gain a newer perspective. I gain new insights, and my understanding of the text increases, and I get more energetic and the tone of my voice changes, and the students notice this from me, and they really love that intensity in my voice.

So you're going to need to study a book – doesn't have to be necessarily this one – but it would need to be a book at the level of Hidaayatun Nahw – 132 pages from cover to cover. That would revisit all of the topics that were taught earlier in the first six months, and in much greater detail, and it will fill further gaps in understanding.

Then there is the introduction of the tafseer, and then there's the two texts from Imam al-Ghazali, and then there's the commentary of Ibn Aqeel on the Alfiyya of Ibn Malik, and ultimately it's the first hundred pages from the 550 page monstrosity – Taftazani's book, Mukhtasar al-Ma'ani – the book that causes the scholars to shiver when they hear the name of the book.

Now you've got a couple of choices. We're giving you the bottom two. The rest of them you can try and scour through the volumes and look for hints and clues, and try to achieve them on your own but I don't see how you're going to be able to do many of them.

So you're going to have to sign up for this program. If you look under this video your email address will probably be pre-populated in that box. If it's not there you can type your email address and you can get on the early bird list, because we will be opening up registration very soon for the main program. And if you want to jump ahead of the line, and if you want to join the program before anyone else, then I strongly suggest that you get on the early bird list.

In the mean time we'll be sharing with you the second, third, and fourth videos, and then you'll have more time to really assess whether this is right for you. And if it's not, it's no problem and you still get great value - because we have much more to share with you. With all of that said, I look forward to speaking to you soon.

Assalamualaykum Warahmatullahi Wabarakatuh.