السلام عليكم و رحمة الله و بركاته. Yusuf Mullan here.

Now we are proceeding with the final training. If you are just joining us in the last couple of days I'd like to welcome you and then I'd also like to strongly encourage you to read the report and watch the previous pieces before moving forward with today's presentation. This is going to be a lengthy one and to say that we have a lot of ground to cover is an understatement. We have a mammoth task on our hands today. This is material that is normally spread over 8 hours and I am attempting to teach it in a single 60 minute presentation. I think what made this manageable and somewhat possible is the report that proceeded and also the earlier 2 pieces. They did a lot of the heavy lifting. Today we can move forward with the sentence and develop the possible usages for the اسم (*ism*), i.e. the total amount of ways the اسم can be used in the sentence.

Previously…

From start-up phase into initial growth

In the previous video we spoke about the 4 stages of growth and that our aim and goal in these 10 days we have together is to get you out of the start-up stage and get you into initial growth. That means we want to give you the 4% of the language that will give you over **half of all of your benefits**. This is by understanding the mistake that in order to master classical Arabic and learn it so that you can understand the *Qur'an* and appreciate its miracle, you *can't begin with the simple*. You have to acknowledge that the Arabic language is an intricate system for the conveyance of meaning. It has a <u>word</u> level and <u>sentence</u> level. The majority of meanings in the Arabic language do not come from the words. Instead they come from the vowels, patterns and the grammatical structures.

This was highlighted with the اِسْتَنْصَرُوا (*istansaroo*) example in the previous video. We did it in the report and then I re-did it in the previous video just to show you that it doesn't have to be in the exact same way that it was in the report. You don't have to parrot my words, you just need a 5 minute mini presentation where you can take the structure اِسْتَنْصَرُوا and break it down and explain it. The translation is "they sought help" and the actual total number of meanings from there are 7. What looks like a single word is giving you 7 meanings. Only one of those 7 meanings is coming from the dictionary. This seamlessly leads to the introduction of *sarf*. You have the components to define it and to give a proper understanding of what that science is.

We do the same for grammar also. We did it in the previous video. We mapped the language and talked about the most basic sound that comes out of the human mouth and how it divides into the <u>meaningful</u> and <u>meaningless</u>. Ultimately that led to words, sentences and phrases. From there we spoke a bit about sub-classifying. We sub-classified the word and phrase and we got to the sentence. We are going to proceed now from there.

We also spoke about grammatical states. We peeled the first layer and gave you their names: رَفْع (*rafa'*), نَصْب (*nasb*) and جَرّ (*jarr*). We likened Arabic words and the grammatical states to human emotions and facial expressions. We didn't stop there, we introduced the second analogy which was the English pronouns "he", "him" and "his". We lined up the رَفْع with the "he", the نَصْب with the "him" and جَرّ with the "his". If you understand in English the difference between "he", "him" and "his" you have a 60-70% understanding of what رَفْع , نَصْب and جَرّ are immediately.

In this Presentation

We are going to move forward and redevelop that and tell you exactly what رَفْع is. Up until now you are thinking رَفْع means *subject*, نَصْب means *object* and جرّ means *possessive*. That was not entirely accurate but we did that on purpose to create the mental imprint because our intention is to come back to the discussion as we are going to do now. So I got that out of the way. Now I am going to slow down a little. The reason I was speaking a little more quicker was because this presentation *is* going to get lengthy and that is not something I can help. Let me just remind you that all of these videos are downloadable and all have transcripts. But *insha'Allah* with the help of this transcript and watching the video a couple of times you will understand the overall big picture and get the core concept.

Let's press forward with this.

Purpose of Grammar

We are speaking about the sentence. First of all let's remind you of the purpose of grammar. Grammar is this process of how the words experience grammatical states and how the states are reflected on the last letter. Knowing this is not only important to protect you from verbal error so that you speak correctly and what you say is valid, but it is actually integral to **communicating**. Without it communication *ceases* to exist. You will not be able to do something as fundamental as distinguishing between which of the nouns is the one doing the verb and which of the nouns is the one upon whom the verb is being done. Your listener will be totally confused if you get the grammar wrong. So it is to protect yourself and your audience from confusion.

Ibn khaldun lists the 4 sciences/areas that make up Classical Arabic:

1. The first one is مُفْرَدات (**vocabulary**). This is an area that needs to be studied. I sort of bypassed and downplayed it in the report and previous video. I'm not saying that it is not important, it **is** important, but it is something that will build gradually. The best way to build vocabulary is not through flashcards or vocabulary lists but through an actual reading text. But since our aim is to start the reading text so early on, we can focus right now on the <u>non-word meanings</u>.

2. This is why the emphasis right now is not on vocabulary but the second area which is **grammar**. When he says grammar he means inclusive of *sarf*. This is what the classical scholars did. They would write a single manual that gave you the principles of grammar and also had a section on the principles of *sarf*.

3. The third one is **rhetoric**. When you have all this flexibility, the question is what do you do with it? If you have a verb and 2 nouns that can be formatted in 6 different ways, which one to use at what time? One of them is the standard format and the other 5 are the unconventional arrangements of the words. So when to resort to the unconventional methods is taught to you in rhetoric.

4. From these 4 areas, the fourth one is **literature**. It means studying the works of the scholars and reading the highly elevated prose of the scholars, fiction writers and poets. To read their works and how they use metaphor, metonymy and how they structure their sentences and communicate their meanings.

   Theory alone will not help you. Along with that you have to have considerable amount of reading. So it needs to become 50/50 which incidentally is what we do in our program. When teaching grammar and morphology we are spending half of our time on reading.

From these 4 areas the most noble and the most exalted is the rhetoric area. Al Qazweeni - who is the author of *Talkheesul Miftaah*, which is the standard manual in *balaagha* which At-Taftaazaani wrote the 550 page commentary on - he says that ''أَجَلُّ الْعُلُومِ قَدْرًا [The sciences of *balaagha*] is the most exalted of the sciences associated to the Arabic language". The reason he says that is إِذْ بِهِ يُكْشَفُ عَنْ وُجُوهِ الْإِعْجازِ فِي نَظْمِ الْقُرْآنِ أَسْتارُها '' because through *balaagha* the veils are removed from the faces of miraculousness within the words of the *Qur'aan*".

When you know this then you can see the miracle in front of you. I spoke about this in the first piece also that Allah himself says a أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ... (Can the rejecter of the *Qur'aan* be equal to the one who is upon evidence from his Lord and to it is attached its own internal witness).

It is the special use of the language within the *Qur'aan* that makes it miraculous. When you know this, it strengthens your faith and it strengthens your conviction and belief in the *Qur'aan* being the word of Allah. The *Qur'aan* actually begins speaking to you.

This is the most noble of the sciences, but it is not the most important. The *most important is grammar* because without grammar communication ceases to exist. There is a degree that needs to be provided up front. Without it you can't begin any reading, not even a children's book, let alone the words of Allah. Ibn Khaldun says ''أَهَمُّها النَّحْوُ '' the most important of them is grammar'' ''إِذْ لَوْ لاهُ'' because without grammar'' ''جُهِلَ أَصْلُ التَّفاهُم '' the very core of communication will become unknown''. This is what we are doing in this presentation, in the previous presentation and what we introduced to you in the report. This is the most important thing in the language *period*. This is what we mean by leading with the complex.

Two Parts of a Sentence

Now, every sentence has 2 parts. This is true in every language. English sentences and Urdu sentences have two parts. They are the **subject** and **predicate**.

The <u>primary portion</u> of the sentence is the subject. It must be either a noun or an entity. It is the thing you talk about. The predicate is what you say about the primary portion. This could either be in the form of:

- another noun, i.e. you have 2 nouns completing the entire sentence e.g. "Zaid is a <u>human</u>"..

- or it could be an adjective "Zaid is <u>tall</u>"

- or it could be a compound structure e.g. Zaid is <u>in the house</u>. The words "in the house" are speaking about the subject at the front of the sentence.

This is true for every language. Every language must have these 2 parts. The first is called subject and the other one is called predicate. In English the discussion stops here. There is no further development of the subject and predicate, because all sentences in English begin with a noun regardless of what kind of predicate you have, the noun will be at the front. Like the examples I just gave you: "<u>Zaid</u> is a human", "<u>Zaid</u> is tall", "<u>Zaid</u> is in the house". Now in the examples: "Zaid went", "Zaid hit Amr" I am using verbs but still Zaid is at the front. Basically all we have is subject and predicate. There are no major issues to tackle over there because the sequence **is** determining the grammar. If there is no verb then there is an "is". In Arabic there is no sequence and there is no "is". This is the topic of today's presentation. We are going to speak about:

- the lack of sequence determining grammar

- and the lack of "is" issue.

These are 2 major problems that need to be addressed. The grammar people noticed this so I am going to give you the solution for the 2 issues.

So every sentence has these 2 parts: subject and predicate. In Arabic, because of the 2 issues (that we will develop throughout this presentation) the grammarians have chosen to classify the sentence into 2 categories:

- the verbal sentence

- the nominal sentence

Why is this classification important?

In Arabic the verb is at the front. This is a fundamental difference than how it is in English. First of all you have a choice, you don't have to bring a verb. You can make a sentence without a verb, like the 3 examples I just gave you: "Zaid is a human", "Zaid is tall", "Zaid is in the house". In these 3 sentences I used "is" which technically is a verb but in Arabic if I was to speak that there would be no "is". These are verb-less sentences.

Verbal Sentence

But then I can choose to use a verb also. The minute you choose to use a verb then the verb has to be at the very front. **Every verb must have a subject and the subject must follow it.** This is set in stone. This is a principle and this is what dictates the classification that we have on the screen right now [the sub-classification of the sentence into 2 categories: verbal sentence and nominal sentence]. Had it not been this principle we could have used the generic terms subject and predicate everywhere, as they do in English. This is going to make a lot more sense *insha'Allah* as we move forward with the presentation.

So here is the principle again: The doer of the verb <u>must</u> follow the verb. If I want to say "Zaid went", I am going to bring ذَهَبَ first and زَيْد second: ذَهَبَ زَيْدٌ "Zaid went". This is the standard format.

Nominal Sentence

In a nominal sentence they don't have verbs. You can have a sentence that doesn't have a verb at all. E.g. الْكِتَابُ جَدِيدٌ "the book is new".

A third kind of sentence in Arabic will be that it begins with an اسم, but then there is a verb following. In order to reconcile with the principle I just told you 2 slides ago, the fact that the subject of a verb needs to follow, we are going to have to understand this differently. This is an extremely advanced topic but I am confident that you will understand it *insha'Allah*.

Let's look at the example: زَيْدٌ ذَهَبَ, the translation is not "Zaid went", because that was the previous one. That was ذَهَبَ زَيْدٌ . By saying زَيْدٌ ذَهَبَ actually what I am saying is "Zaid, he went". The total number words are 3.

1. There is زَيْدٌ at the front.

2. ذَهَبَ verb.

3. Implicit pronoun هُوَ.

ذَهَبَ needs a subject because we said in the previous slide that every verb must have a subject following it. There is no noun following it, so what do we do? We pull out a هُوَ and we say this verb is containing an implicit "he". Verbs have the potential to carry pronouns. A lot of the times there is something stuck to it like a و, as in the اِسْتَنْصَرُوا example, the و itself would be the subject. But if there is nothing stuck to it, then by default the verb has the capacity to contain a هُوَ.

The total number of words are 3. 2 are physically present and the third is assumed and inferred. Inference is something that we employ in our everyday lives. Majority of the knowledge we get is through inference, we don't get it through observing directly. This is like the man that walks in the house through the door. There are 2 rooms and we don't find him in 1 room. That means he must be in the other by rational necessity. Sometimes knowledge of a person being in a particular room is gained through observing him directly. Other times it is gained by finding 1 room empty of him so we know he is in the other. There is a difference between *inferred* knowledge and *observed* knowledge. If a person is writing in front of us, producing beautiful calligraphy, what we observe is the movement of the fingers and the formation of the letters on the paper. Along with that we have further knowledge that: 1) the person is alive 2) he is not paralysed 3) he is skilled in the art of writing 4) he is actually willing to write. So the life, the will, the knowledge and the power/ capability is all inferred because meanings presuppose meanings. Enough about that. That was a bit about logic, but that's ok. What we are seeing on the screen is initially 2 words but through the principle we gave 2 slides ago we know the actual number of words are 3.

Issue in Verbal Sentence

In verbal sentences the problem is the sequence not determining grammar issue. If you have the verb and 2 اسمs lined up alongside it, you need to have some mechanism to figure out which of the noun is the one doing the verb and which of the nouns is the one upon whom the verb is being done. Every language needs to address this.

- Urdu does this with **extra words**. Along with the verb and 2 nouns, you will have a "nai" and you will have a "ko". When you combine it together you get "*Zaid **nai** Amr **ko** maaraa*". The "nai" is distinguishing which noun is the subject and the "ko" is distinguishing which noun is the "object". If you switch around the "nai" and "ko", now Zaid is the object and Amr is the subject. What is *nai* and *kow*? These are extra words.

- English does it through **order**. The noun at the very front needs to be the subject. Then we have the verb in the middle and the object at the end.

Every language has its method. The method the Arab people have developed in order to distinguish between their grammatical meanings *is* the most <u>superior method</u> because: 1) it does not rely on extra words 2) sequence remains flexible, and you are going to see this on the next slide.

6 Ways of Saying "Zaid Hit Amr"

<div dir="rtl">

ضَرَبَ زَيْدٌ عَمْرًا

ضَرَبَ عَمْرًا زَيْدٌ

زَيْدٌ ضَرَبَ عَمْرًا

زَيْدٌ عَمْرًا ضَرَبَ

عَمْرًا ضَرَبَ زَيْدٌ

عَمْرًا زَيْدٌ ضَرَبَ

</div>

Zaid = زَيْدٌ	Amr = عَمْرًا	(he) hit = ضَرَبَ

If you look on the next slide [see above], we have arranged them in 6 different ways. These are the total 6 possible ways that the 3 words can be arranged. They are all conveying the same basic meaning of "Zaid hit Amr". In all 6 examples the subject is Zaid and the object is Amr. From these 6 one of them is standard and that would be the one that is highlighted green. This is the one you would choose.

What are the other 5? They are unconventional. It depends on the knowledge that the audience already has. If the audience is already aware of the action having occurred and who did the action, the only new piece of information that you are giving them is the fact that Amr was the one that was hit then you would use the one that is highlighted yellow. The translation of that one would be this: "It was Amr that Zaid hit". You would have to use all those words, because the stress needs to be on Amr. If you bring Amr at the front in English and not use all of those words then it becomes "Amr hit Zaid" and the meaning changes, because now Amr is the subject. <u>Sequence determines the grammar in English</u>.

In Arabic since we don't have sequence and since the ending is what's doing it for us "Zaid" has a particular ending. If you notice in all 6 examples "Zaid" has the same ending and

"Amr" has the same ending. There is $\overset{\circ}{ٌ}$ on "Zaid" and $\overset{\circ}{ً}$ on "Amr". This is how we know that "Zaid" is the subject and "Amr" is the object. All 6 of them convey the same basic meaning.

So here we go.. You have probably already noticed that this example "it was Amr that Zaid hit" can also be presented for highlighting the comprehensiveness of the Arabic language at the <u>sentence level</u>. This is the اِسْتَنْصَرُوا (*instansaroo*) equivalent. Over there we do it with the اِسْتَنْصَرُوا (*instansaroo*) example at the word level. If you want to do it at the sentence level just list this example and show them that in Arabic what looks like 3 words is covering what actually English needs 6 words to convey.

Unless you are speaking like Yoda from Star Wars, he says "Amr Zaid hit" His restructuring of the sentence is meaningless because he does that everywhere. He has reduced the flexibility and restricted himself to one particular sequence, which is unconventional. At any rate I mentioned that because there might be some smart pencils thinking about that. So I pre-empted it for you.

Let's continue with this. So in verbal sentences sequence does not determine grammar. *How do we determine it?* We determine it by the endings. "Zaid" has a particular ending and "Amr" has a particular ending. It is by this ending we know "Zaid" is the doer and we know "Amr" is the object. Now it doesn't matter which is first and which is second.

- The **problem** is sequence not determining grammar.

- The **solution** is these grammatical states. i.e. having these mental constructs. رفع, نصب and جرّ are mental constructs. Taking the roles that the اسم can occupy within the sentence and assigning them across the 3 states. Subject belongs to رفع. Object belongs to نصب . The reflection for رفع is *damma* and the reflection for نصب is *fatha*. They look different. It is like "he", "him" and "his". That is how the problem of sequence is solved.

Issue in Nominal Sentences

In nominal sentences we have an entirely different issue because subject and object pre-suppose verbs. Nominal sentences do not necessarily need to have a verb. What is the problem? It is the **lack of "is" issue**. In English if you have a long sentence. E.g. the ancient book written in 2500 BC by Sun Tzu is available in the bookstores". All of those words prior to the "is" in English would be considered the subject. The "is" would divide and "available in the bookstore" would become the predicate. If I was to render that meaning into Arabic, I would not use the verb "is". *How do you determine from where to where is the subject and from where to where is the predicate?* This calls for another solution.

Now there is a minimum and there is a maximum. If you are dealing with only 2 words then the division is pretty easy because you just drop the "is" in between e.g. ''الْكِتَابُ جَدِيدٌ the book is new". Necessarily الْكِتَاب would be the subject and جَدِيدٌ would be the predicate. So the lack of "is" sort of makes sense because there is no other option. It is when it becomes larger then this becomes a real issue that needs to be addressed.

In the 2 word sentence the only thing you need to be able to do is distinguish it from the phrase level relationship: الْكِتَابُ الْجَدِيدُ ''the new book". Notice the words used in the sentence example and the phrase example are the same words. Also notice the sequence is the same. The noun is at the front and the adjective is second in both examples. So how do you distinguish that? You would have to know what characterizes the descriptive phrase. Part of that is the 2 would have to correspond and have the same value in terms of being definite or indefinite. We are seeing that in the الْكِتَابُ الْجَدِيدُ example, but we are not seeing that in the الْكِتَابُ جَدِيدٌ example.

This is a topic. Normally in our 3 weeks, from the phrases we develop 2 of them. There are a dozen plus ways that words can connect together in phrase level relationships. Let's speak a little about phrases because I am not going to exhaust the topic. I would normally devote 25 minutes to the possessive phrase and 25 minutes to the descriptive phrase. That would give you all you need to know as part of the 4% of the language that gives you the broadest application. The rest of the phrases are covered gradually over the course of 7-9 weeks. There are 12 of them. If you know all 12 of them then you would be able to resolve the lack of "is" issue. I'll tell you that in a minute.

Phrase	Translation	Type of Phrase
كِتَابُ زَيْدٍ	Zaid's book	Possessive
وَلَدٌ طَوِيلٌ	Tall boy	Descriptive

Here are the 2 phrases we have [above]. The one at the top is كِتَابُ زَيْدٍ, the translation is "Zaid's book". That is the possessive phrase. The other one underneath that وَلَدٌ طَوِيلٌ is an example of a descriptive phrase. On the previous slide الْكِتَابُ الْجَدِيدُ ''the new book" was also an example, so is "tall boy".

In كِتَابُ زَيْدٍ if you look at them and compare them, you will notice the states of the 2 words (in the possessive) are not matching. The first word has one ending and the second word has a different ending. I can't give you all of the regulations that govern this type of structure but I

can tell you this that this second half of the possessive phrase is fixed on جرّ. It has a

particular grammatical state which is جرّ. As we move forward giving you 15 of the 22

places, we are going to bring this back and say second half of the possessive structure, it has a

particular name which is مُضاف إلَيْه. Unfortunately I can't develop it for you here, because we

are short on time so I am going to press forward. So just remember مُضاف and مُضاف إلَيْه.

Even if you forget don't worry I'm going to remind you again, as we get to the development
of the 22 places.

In the example underneath that, the descriptive example: وَلَدٌ طَوِيلٌ. The first word is the one

being described and the second word is the adjective. That sequence is important. It is
opposite of how it would be done in English. You would say "tall boy", but in Arabic you

would say وَلَدٌ طَوِيلٌ with the "boy" word first and "tall" word second. Again much more can

be said about these phrases but we are going to have to press forward.

Now in nominal sentences the issue is the **lack of "is"**. This issue becomes more profound
the bigger the sentence becomes. Like the example I just gave you: "the ancient book written
in 2500 BC by Sun Tzu is available in the bookstores". *If there is no "is" how are you going
to determine that?* The answer to this question and the solution to the lack of "is" issue is you
would have to know the 12 plus phrase level relationships and move from right to left and
exhaust them. Wherever all the phrases end, that is where the predicate begins. *How would
you know from where to where is the subject and from where to where is the predicate?* It
would be by knowing where the phrase level relationships end, that's where you drop the
"is".

 The first word and the second word would need to be compared. And you would have to see
if there is correspondence and if the regulations that apply to the various types of phrases
apply. If they do then that means your predicate hasn't started yet, you have to move forward,
you look at the third and try to connect that one with the previous two. You have a larger
phrase and you look at the next one. If you see a clause developing that means that still your
predicate hasn't begun. Like "written in 2500 BC" means that the predicate hasn't yet started.

We just keep moving from right to left. Where all of the extensions exhaust and all of the
phrases end that is where the predicate begins. This is the extent I am going to talk about in
this presentation about the lack of "is" issue. Because the entire total solution depends on the
12 types of phrases, and since in the introductory theory we don't give you all of them, that's
why the proper solution for it is to take 7-9 weeks in order for you to be fully comfortable
with this. I.e. not to have any trouble with this problem and solve it effortlessly. That is done
through the reading text.

Components of the Sentence

The grammar people recognised that we have fundamentally 2 types of sentences that in English do not exist. Because in English the noun is at the front all the time. But since in Arabic there is a possibility of the verb being at the front, so if one chooses to speak a verb then that is what will happen. If there is no verb at all then the noun will be at the front. Since the issue in the verbal sentence is of an entirely different kind than the issue that is in the nominal sentences the grammar people chose to do:

1. Classify the sentence into 2 categories

2. Take the generic terms subject and predicate and come up with 4 more specific terms. Depending on what kind of sentence you are dealing with the subject and predicate will have different names. When they appear in the nominal sentence they are called مُبْتَدَأ and خَبْر. In the example "the book is new" the word "book" would be labeled مُبْتَدَأ and new would be labeled خَبْر. In a verbal sentence, first of all you would need to know that the verb is at the front. That is an example of the <u>predicate preceding the subject</u> which in English does not happen. But in Arabic it would happen: ذَهَبَ زَيْدٌ. ذَهَبَ is the predicate and زَيْدٌ is the subject, but we are not going to say subject and predicate. We are going to say فِعْل and فاعِل. فِعْل literally means verb and فاعِل means doer of the verb. Conceptually we understand that this is subject and predicate, but when we address, speak, analyse and parse, we discard the more generic terms: مُسْنَد إلَيْه (subject) and مُسْنَد (predicate). The reason is because when you are speaking about an issue and when you are trying to resolve that issue the terms you use within that discussion should be specific to it. It should not conflict with the terms you are using in the other discussion when tackling the issue and providing a different solution. So since the issues are separate and solutions of each are different, the terminology should also be specific. This is something you will hear nowhere else.

Grammatical States

We are not going to speak about the lack of "is" issue. We are going to continue with the grammatical states. In the previous presentation I gave you the "house" example. I showed you how رفع means "he", نصب means "him" and جرّ means "his". I am going to bring that slide back for you [see table below]. You will notice the word "house" is being used in 3 different ways. In English if a pronoun is used in 3 different ways, we see a difference. We see:

- **He** came.

- I saw **him**.

His pen.

Example	Translation	Role of الْبَيْت in the sentence	Grammatical state of الْبَيْت	Refle cti on
سَقَطَ الْبَيْتُ	The house fell	Subject	رَفْع	ُ
دَخَلْتُ الْبَيْتَ	I entered the house	Object	نَصْب	َ
بابُ الْبَيْتِ	The door of the house	Possessive	جَرّ	ِ

But in the case of the word "house", in the 3 translations you will notice that "house" is not changing. It is "house" in all 3. In Arabic when we express these meanings, the word الْبَيْت would actually change based on the way it is being used. So when the "house" is intended to be subject of the verb we say: سَقَطَ الْبَيْتُ. When the house is intended to be object of the verb we say: دَخَلْتُ الْبَيْتَ . And when it is the second half of a possessive phrase you say: بابُ الْبَيْتِ.

This table and the introduction of the topic in the previous presentation gave the impression that رفع *meant* subject, نصب *meant* object and جَرّ *meant* possessive. So جَرّ ,نصب ,رفع and are just another way of saying subject, object and possessive.

Now in our second developing of the topic we are going to build on that understanding and correct some of the misconception there. We fuzzied it there. If we were to aim for accuracy in the first introduction it would have overwhelmed the beginner and it would have failed to create the mental imprint which was the aim and the goal back there.

So رفع <u>cannot</u> mean subject, نصب <u>cannot</u> mean object and جَرّ <u>cannot</u> mean possessive.

The reason is because if you are with us until now you have already figured out that the total possible usages for the اسم are more than just 3. If you say رفع mean subject, نصب means object and جَرّ means possessive then you restricted it to 3. Clearly that can't be true. The reason is because we have an entire other category of sentences that doesn't even have subject and object, because both subject and object presupposes verbs but since we have sentences that don't even have verbs, you wouldn't have subject and object in that sentence, but instead you would have a further possible usage for the اسم. (By the way when I mean subject I mean doer, I don't mean مسند إليه - subject as opposed to predicate, but I mean

subject as opposed to object). We have already invalidated that restriction and removed that misconception and it is a matter of knowing what the total is. Subject, object, possessive is not all there is. There is more.

The earlier 3 were:

1. subject called فَاعِل (doer of a verb) - e.g. سَقَطَ الْبَيْتُ

2. object called مَفْعُول بِهِ — e.g. دَخَلْتُ الْبَيْتَ

3. possessive called مُضاف إِلَيْهِ — e.g. بابُ الْبَيْتِ

Other than the examples above in a nominal sentence we have:

4. the subject which has a different name called مُبْتَدَأ

5. the predicate of the nominal sentence which again has a different name, it is called خَبَر

Add it on to the previous 3 and now we have 5.

In Arabic, the subject of a verb is called فَاعِل . The object of a verb is called مَفْعُول بِهِ.

Normally in the classes at the end of the introductory theory I give them a cheat sheet, which is a one page document with all of the grammar vocabulary. You have the Arabic terms and the English equivalents, so you can just print it out and glance at it so it will remind you of all of the mini presentations that you will have spent considerable time developing because that is what we do. That is the behaviour that we want in the start-up phase. We want students to listen to this again and again and develop mini presentations.

I need to go through this as I am, because there is no other way I am going to get through this in an hour. The other option was to not do it this way, and give fluff and filler and just entertain. If I do that I lose your attention because I haven't given you any value. My whole point behind this free series of videos, even if you don't choose to join the program then I still want to feel that your time was spent well. If you continue your self-study you will at least be moving much more quicker than you are now.

6. Coming after a preposition will be a further usage. We call that مَجْرُور.

Now we already have much more than we started with. We started with 3, now we have 6. Then there are numerous types of adverbs. Again this will be developed further.

Now the question is what is the total? 22.

Why are there so many usages?

Let's get some idea. What are the factors that contributed to this number being so large? It is the broadness of the اسم itself, because the اسم is not only nouns. It includes nouns, pronouns, adjectives and adverbs. From these 4 the way an adverb will be used in a sentence is radically different than the way a noun will be used. In a verbal sentence e.g. the subject must be an entity, like we mentioned earlier. You can't take the word "quickly" and consider it the subject of a verb. The *kind* of word determines its usage. The word "them" would be an object. The word "very" would be an adjective. So since the اسم is so broad, that contributes to the number being so large.

Another reason why we have so many usages is because the grammarians have classified the sentence into 2 categories. They have chosen to use different terminology. The minute our terminology increases our number of usages increases. They are labeled differently so this also contributes to the number being so large. We still don't know why it is 22, but we have some idea why the number is large. Remember the onions and the peeling the layers of the onions.

Nominal Sentence Specific

Some of these 22 are nominal sentence specific. I.e. they will be found only in the nominal sentence. Like the 2 halves of the nominal sentence could be considered two usages for the اسم. The اسم can occur as the مبتدأ and it can occur as the خبر. It is playing a role. You have an اسم occupying the slot of the مبتدأ and you have another اسم occupying the slot of the خبر.

There are certain governing agents that can come at the beginning of a nominal sentence and it would influence the endings and it would induce change. What was previously مبتدأ will no longer be مبتدأ, it would be called something else. What was previously خبر will no longer be خبر, it will be called something else. I am going to have to leave this as a cliff hanger. I am going to come back to this at the end of the end of the presentation. This is why the number is large in consideration of the nominal sentence. We start off with the earlier 2 of مبتدأ and خبر, the "abrogators" - the governing agents that can come at the front of the nominal sentence will create further usages.

Verbal Sentence Specific

In verbal sentences first of all we have a "who". Every verbal sentence needs to have a subject and that would be a usage for the اسم. Many will also have an object. There are numerous other details beyond subject and object and that is all based on relevance. It is based on how many details the speaker chooses to convey. He might want to provide an

answer to the questions "when", "where", "why", "how", or he might want to modify the action aspect of the verb, e.g. quickly and swiftly, or he might want to bring a prepositional phrase which is also a detail of the verb because in the case of an action such as movement, not only will you have a doer, you will have a destination and an origin. Whatever words you use to express the destination will be a further detail of the verb. It will be an اسم that is part of that phrase, like "Basra" and "Koofa". This creates a larger number. These are possible ways an اسم can be used that are specific to the verbal sentence.

Other than the فاعل (subject) and مفعول به (object), the verb can also be passive. What happens in a passive verb is the subject disappears. In English it will be like "Zaid ate an apple". That will be reformatted to "the apple was eaten". In this sentence the usage of the "apple" is different to what it was in the previous one. It can be considered an additional usage.

Right now we are just trying to understand the large number. Then we are going to come back and tie them all together and assign them to the 3 states we have already. We are not discarding the 3 states. The states are the same states: نصب ,رفع and جر. The whole point behind this is to correct the inaccuracy. In the previous development of the topic we gave the impression that رفع meant subject, نصب meant object and جر meant possessive.

Now we are saying that رفع is a broad category and subject is an example of رفع and there are more, نصب is a broad category and object is an example of نصب and there are more. Similarly جرّ is a broad category and مضاف إليه (second half of a possessive structure) is one example of جرّ and there is more.

How are these 22 assigned? We are going to talk about that as we move forward with the presentation.

أَكَلَ زَيْدٌ تُفَّاحًا	أُكِلَ التُّفَّاحُ
Zaid ate an apple.	The apple was eaten.

On the left side the word تُفَّاحًا (an apple) is the object. In the case of the passive verb (on the right) the object occupies the place of the subject. The subject goes missing and the name changes. We call it deputy doer. You can add that to the list.

7. Deputy Doer

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

Then there are different kinds of adverbs.

8. We have a generic adverb, which is just modifying the action, or explaining the degree/ intensity, like "slowly", "quickly", "very", "extremely", "abundantly".

'' I became **very** happy''. فَرِحْتُ كَثِيرًا is فعل فَرِحَ, the subject is the تُ and then كَثِيرًا would be the adverb. That is what we call a generic adverb. There is no time connotation to it. It is not answering the question "where", "when" but it is modifying the action aspect of the verb.

9. The "when", "where" one has a special name. That will be given to you in the upcoming slide.

The example is: ضَرَبَ الْيَوْمَ زَيْدٌ عَمْرًا '' **Today** Zaid hit Amr''. The word الْيَوْم '' today'' is modifying the time aspect of ضَرَبَ. The word كَثِيرًا '' very'' was modifying the action aspect of ضَرَبَ. That is the kind of adverb.

10. Then we have the reason and cause adverb.

ضَرَبْتُهُ تَأْدِيبًا '' I hit him for the purpose of discipline''. In Arabic we are able to do that in a single word. In English you can't do that, you have to say "for discipline". This is the adverb that in English should have existed but doesn't.

11. Circumstantial Adverb. You are answering the question "how".

"Zaid came to me riding". How did he come? He came *riding*. The word "riding" is an اسم.

We are speaking about the total possible ways an اسم can be used. We are getting some idea.

It is not random either. I am not just giving you a random listing. I spoke about the nominal sentence specific ones in the beginning and now I am speaking about the usages that are specific to the verbal sentence.

And since prepositional phrases are also considered details of the verb, the اسم that follows the preposition could also be considered a further usage. If you count the number then we are at about 11 at this stage. Let me recap them without the slides:

The 2 parts of the nominal sentence: مبتدأ and خبر. In the case of the verbal sentence the "who": فاعل, the object: مفعول به, the deputy doer which is specific to the passive verb (the apple was eaten), then these 4 types of adverbs: generic adverb, "when" and "where" adverb , "why" adverb, "how" adverb, object of preposition would be the tenth and the second half of the possessive would be the eleventh.

So how do we distinguish between the different usages of the اسم ?

Before jumping to the process, many times the *kind* of word sort of gives it away. Let me tell you exactly what I mean by this. You might want to listen/read this portion a couple of times.

If I have a verb and multiple اسم. I have changed the terms. I am not saying multiple nouns.

From amongst those اسمs 2 of them are what the English people called *noun*. The other ones are what the English people called *adverb*. I am just making up this example. It might not be the most appropriate example but I need to give you an example: "I hit Zaid viciously in front of the masjid yesterday". The word "I" is an اسم, "Zaid" is an اسم, the word "yesterday" is an اسم, "viciously" is an اسم, in front (أمام) is an اسم, masjid is also an اسم.

Or if you say "Zaid hit Amr in front of the masjid viciously" leave everything the same, just take away the "I". From all of these it is only the "Zaid" and "Amr" that need to be distinguished.

The rest are distinguished by the by the kind of word it is. When I say الْيَوْم (today) it automatically it is going to be the time adverb, the answer the question "when". Now "Amr" and the word "today" having the same ending is fine. But "Zaid" and "Amr" having the same ending is problematic because they are both candidates. They are both capable of becoming subject and also becoming object. So they need to be distinguished. The rest don't need to be distinguished because the kind of word distinguishes it for you. If I stick in the word

"viciously", it is not going to be the subject because it is the <u>kind of word</u> that determines that it is going to be an adverb. It can have the same ending as "Amr" has and yet there will be no confusion because "Amr" by virtue of it being an entity "Amr" is the object and by virtue of it being an attribute the word "viciously" needs to be a further detail and not the object detail. Hopefully that was fine.

Then from these 22 possible ways an اسم can be used, many are found only in the nominal sentence and not found in the verbal. The ones in the verbal are not found in the nominal. This again allows us to recycle the endings. Now the ending we give to the فاعل which is *dammah* we can give that to the مبتدأ and it is not problematic, because فاعل and مبتدأ will not be found together so there is no distinguishing to do between them. It allows the recycling of the endings. Where there is possibility of genuine confusion, like the 2 nouns following a verb in which case we need to know which of the nouns is the one doing the verb and which of the nouns is the one upon whom the verb is being done. This is where the mechanism, process and grammatical states come in play and they do the distinguishing for us. Some of it is distinguished by the **kind of word** and some is distinguished by the **kind of sentence** that it is found in. When you have multiple اسمs occurring in the same type of sentences that are candidates for being both subject and object, then at that point you need the structure. Most of what I am talking about is specific to the verbal sentence. <u>This is the solution to the problem that occurs in the verbal sentence</u>: the lack of sequencing determining grammar issue.

The total amount of ways an اسم can be used is 22. Although the total amount of ways an اسم can be used is 22, the amount of grammatical states and endings we need *is not 22*. Why? Because the kind of word sometimes narrows it down for us already. The type of sentence it's found in narrows it down. Many of them are not found alongside each other. We can recycle those endings, so what we need is the bare minimum amount of endings that will resolve all confusion, and that amount just happens to be three.

What we need to know now is how the 22 distribute into the three, and this will end the discussion. So let's relist for you the three states and show you the distribution.

Grammatical States of the Ism

So رفع is a broad category that accounts for eight possible usages of the اسم. نصب is an even broader category that accounts for twelve of the possible usages, and جَرّ is the smallest of the three, and that has two contained within it. So subject is in رفع and alongside subject, there's seven more. Object is in نصب, and alongside object, there's eleven more. مُضَف إلَيه

the second half of the possessive structure, is in جرّ like the "door of the house" example, and along with that, there's one more. So since جرّ is the smaller of the three categories, let's begin with that.

Places of جرّ

On the screen, you see the two places of جرّ. There's no third place. The only other place in the language, besides second half of a possessive structure, where a word would be considered in the state of جرّ and have a *kasrah* on the last letter as a result is coming after a preposition. e.g. فِي ٱلْبَيْتِ "in the house". And the prepositions are numbered, we know what they are. فِي is one of them, مِنْ *min* is one of them, etc, any Ism that follows a preposition will be in the state of جرّ. And جرّ does not happen anywhere else.

Places of رفع

As for رفع, the two halves of a nominal sentence are both in رفع. So the subject of the nominal sentence is called مُبْتَدَا and that's in رفع.. The predicate of the nominal sentence is also in رفع, and for those two to have the same ending is not problematic because the problem there is not one of sequence anyway. It's a lack of "is" and the solution is to know the phrase level relationships, so having the same ending does not create any confusion. Remember, the whole point behind grammar is to remove confusion, and this is why it's so important. In a verbal sentence, the doer of the verb is also in رفع so it has a *dammah* like we saw with زَيْدٌ in the "Zaid hit Amr" example. All six of those examples were with *dammah,* so فاعل clearly belongs to رفع. In the passive structure, "The apple was eaten" أُكِلَ التُّفَّاحُ , the verb means "was eaten". أَكَلَ means "ate" أُكِلَ means "was eaten". That (the subject of the passive verb, the نَائِب فَاعِل) also belongs to رفع.. So we have four currently in رفع and we're filling the slots, and we're going to get as close to 22 as we can.

Places of نصب

So now moving into the places of نصب, we have the first one which is the object of the verb, and in Arabic, that's called مَفْعُول بِهِ . That would be "Amr" in the example "Zaid hit Amr." The Generic Adverb is called مَفْعُول مُطْلَق. It means it's unconditional, so there's no time aspect to it. It's not answering the question "when" or "where" or "why" or "how" but yet it's modifying the verb in some way. That's called the Generic Adverb, the example is كَثِيرًا in the example "I became extremely happy." If it's answering the question of "when" or "where", then that's called مَفْعُول فِيهِ and it could be time, like "today" in "Zaid hit Amr today" or "in front of the masjid" or "before" or "after" or "above" or "beneath". Any of these words would be considered مَفْعُول فِيه because they all indicate on time or place. The Reason and Cause adverb, the example of that is "I hit him for the purpose of discipline." And that's called مَفْعُول لَه. The circumstantial one is called حَال , and the example of that is جاءَنِي زَيْدٌ راكِبًا "Zaid came to me riding." So we have five, add that to the previous four, and we have nine. Including the previous two, the جرّ ones, and we're at eleven.

Most of these are related to the verbal sentence. All five of the ones you see on the screen right now occur in verbal sentences. نَائِب فَاعِل and فَاعِل also occur in verbal sentences. مُبْتَدَا and خَبَر don't, they're the two halves of the nominal sentence.

Kaana Sentence

What else can happen in a nominal sentence? At the beginning of a nominal sentence, you can have a certain governing agent that would abrogate the sentence. What was previously مُبْتَدَا is no longer called that, the name changes. This is كَانَ . كان is an auxiliary verb, and it means "was". So first of all, when you add كَانَ to the beginning of "The book is new," the translation would change to "The book was new." Not only that, what was previously called مُبْتَدَا is no longer called مُبْتَدَا because now it has a verb before it. But since it's a special kind of verb, we're going to invent new terminology to talk about it. So what start off with the مُبْتَدَا and the خَبَر. With the introduction of كَانَ the sentence becomes كَانَ ألْكِتَابُ جَدِيدًا the

. Pause for a minute, look at the ending of the words after كَانَ. Previously, both of them were in رفع, now one of them is in رفع and the other one is in نصب. So now we have five in رفع and one more in نصب, so we're going to come back to that again, and I'll bring back the chart so we can see them all happening on a single screen. So the two halves, the name changes, it's called *Ism of* كَان and what was previously called *khabr* is now called the *khabr of* كَان; what that means is the subject of the كَان sentence and the predicate of the كَان sentence and that's pretty much it.

Inna Sentence

Other than that we have إنَّ which is another governing agent. It can come at the beginning of a nominal sentence. It will abrogate the sentence; what that means is that what was previously مُبْتَدَا will no longer be مُبْتَدَا and what was previously خَبَر will no longer be خَبَر. It's called the *Ism of* إنَّ and the خَبَر is called the *khabr of* إنَّ. Obviously the meaning changes, because إنَّ means "Indeed". So you have new meaning, and not only that, but you have new usages for the Ism. Our number is getting even larger. We were at eleven, so if you take the two from the كَانَ and the two from the إنَّ we're at fifteen.

So here you go, here's all 15 of them.

From رفع*:*

1) مُبْتَدَا *s*ubject of a nominal sentence.

2) خَبَر predicate of the nominal sentence.

3) فَاعِل the doer of the verb.

4) نَائِب فَاعِل the subject of a passive verb or "deputy doer".

5) *Ism of* كَانَ the first portion of a Kaana sentence.

6) *Khabr of* إِنَّ, the second portion of the Inna sentence.

The Places of نصب:

7) مَفْعُول بِهِ the object of a verb.

8) مَفْعُول مُطْلَق. the Generic Adverb.

9) مَفْعُول فِيهِ the Adverb of Time and Place.

10) مَفْعُول لَهُ. the Adverb of Reason or Cause.

11) حَال the Circumstancial Adverb.

12) *Khabr of* كَانَ, second half of the Kaana sentence.

13) *Ism of* إِنَّ, first half if the Inna sentence.

Places of جرّ:

14) مضاف إليه, the second half of a possesive structure.

15) مَجْرُور. any Ism following a preposition.

This concludes what we would do in the introductory theory. At this stage, we would begin the book. And here (on the screen) I've created a scan for you from the "Stories of the Prophets" book, the Qasas An-Nabiyeen book. If I had time, I would speak about all the structures here, and I would bring all of that theory to life. In these four or five lines, you would see at least 20 examples, and all of the theory you just learned would solidify every time you saw it. At this stage, I'm not able to do that. I'm going to have to stop here. But I will tell you how to take this to the next level.

As you know, I've been doing this for the last 10 years, and there's a certain book in grammar, it has 132 pages, it's called Hidayatu Nahw and I've taught it at this stage 22 times. I reteach it every year three times, and I never delegate any aspect of this teaching. Every time I teach it, my energy levels increase, and my understanding of the text and my insights also increase. And one would not expect that. One would think if you were teaching the same book over and over again, three times a year, and you've taught it so many times, then your interest level would probably diminish and decrease, and your enthusiasm will probably go low. But in my

case, Alhamdulillah, that is not what happens. Instead, I get more energetic, and the tone of my voice changes, and the students, they notice this from me. And they really love that intensity in my voice. So if what I shared with you in the last ten days with the Report and the content pieces, if it resonated with you, and if it increased your desire to master this language, this divine language, so that you can understand all of the messages that Allah (Subhanah Wa Ta'ala) intended for you and be able to understand and appreciate your prayers, then I invite you to join this program that I will personally be conducting myself. And we will be opening registration for it in a couple of days from now.

If this is something that excites you, then you can click the link below (the video) and join the Earlybird List, so this will pretty much guarantee for you a spot, and it will allow you to join the program before anyone else. And if you're not at that level, then that's totally fine, because we will be continuously reproducing this free material and I'll be more than happy to share that with you also in the upcoming weeks and months. So with all of that said, I really enjoyed creating this free series of videos for you, and I hope you enjoyed them also, and I look forward to talking to you soon.

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