السلام عليكم, Yusuf Mullan here.

Welcome everyone to this new members area. Today I am going to share with you the first of four free videos. In these 4 videos I am going to focus on the unique aspects of the Arabic language.

As we know there is something special about this language, and Allah chose it as the medium for His final message, and there is a reason for that. If you wanted to sum up that reason in one single word, it would be **comprehensiveness**. What in other languages require separate words to communicate, Arabic does it through **vowels** and **patterns**. The way in which the words are connected together gives you *more meaning* than what you started off with.

I am going to continue with the comprehensiveness of the Arabic language when we get to the PowerPoint presentation. And at the end I will share with you a mind-blowing example. How a *single word* will give you *seven meanings*. When you see that example, and the way I dissect it and go through the meanings that are coming from the structure you will be able to appreciate the words of the prophet ﷺ, when he said in a famous hadeeth:

أُعْطِيتُ جَوَامِعَ الْكَلِمِ وَ اخْتُصِرَ لِيَ الْكلامُ اخْتِصارًا

I was given words of great comprehensive meaning, and speech was made concise for me.

He ﷺ is talking about his own eloquence, his God given ability and aptitude, because he was more eloquent than anyone. But he is also talking about *the language*, as these things are built into the language. When you know this you end up learning more in a single day than others might learn in an entire year. One sister posted years ago on the Al Maghrib forums, that *in one day I learned more than I learned in an entire year of Harvard*.

This is what I have for you in these 4 videos. I have been doing this for 16 years, and *Alhamdulillah* we have over 5000 students that have gone through this method. I am not going to hold anything back within these 10 days. I am going to lead with my best material. At the end of these 10 days we are going to open up registration for our Premium Program.

Without any further ado let's move forward to the training PowerPoint, and I will continue there.

What makes the Arabic language unique?

I mentioned in some of the grounding material before this presentation that there is something in the Arabic language that makes it unique. Because Allah chose it as the medium for His final message. You have to agree with this, that He did this because there

are elements in the language that make it unique, special and superior. If you wanted to sum that up in a single word it would be the word **comprehensiveness**.

Ibn Khaldun wrote centuries ago that *what in other languages require separate words, in Arabic it is communicated through vowels, patterns, and grammatical structures (non words)*. So if you had a paragraph of sentences in Arabic and you wanted to translate that in any other language you would need at least twice the amount of words, if not more than that.

Topic of the presentation

The bottom line is <u>majority or meanings in the Arabic language do not come from words</u>. They come from **vowels**, **patterns** and **grammatical structures**.

This is the topic of the presentation. We will speak about these 3 areas:

Vowels

How do languages convey meanings?

This is the very basic example that we like to lead with. If you have **a verb** and **two nouns**. You need to communicate which of the two nouns is the one <u>doing the verb</u>, and which is the one <u>upon whom the verb is being done</u>. Because if you cannot do that there would be mass confusion, and the listener would not be able to tell whether Zayd hit Amr or Amr hit Zayd. Communication would cease to exist.

Every language needs a mechanism to be able to determine and differentiate between the roles of the nouns within the sentence. Some languages do this by <u>adding extra words</u>. So apart from the verb and the 2 nouns, you would have a fourth words and fifth word. Using the fourth word you would be able to distinguish which noun is the subject, and using the fifth word you would be able to distinguish which is the object.

In Urdu the fourth and fifth word would be "ne" and "ko". In English the method is to keep the sequence rigid. The noun at the very front would be the subject and the noun at the very end would be the object.

Example of Conveying Meanings in Urdu

- *Zayd ne Amr ko mara*
  ↳subject ↳object   Translation: Zayd hit Amr

In Urdu, they would say "*Zayd ne Amr ko mara*". (For the purpose of this illustration you do not need to know Urdu. I am just showing you that this is how one language does it). Clearly you can see spaces between the 5 words. Zayd is the name of an individual, Amr is the name of another individual. "*Mara*" means "hit". "*Ne*" and "*kow*" are both extra words.

In this sentence **Zayd is the subject** and the "*ne*" told us that. **"Amr" is the object** and the "*ko*" told us that. The translation is "Zayd hit Amr". "Ne" and "ko" are extra words, and the

sole purpose is to distinguish which is the subject and which is the object. Although you have to use five words, the benefit is that you can now move them around. You can say "*Amr ko Zayd ne mara*", and it still means "Zayd hit Amr", however now the emphasis is on Amr. The translation will be more like "It was Amr that Zayd hit". The audience might already know the hitting happened, and they may already know that it was "Zayd" that hit. And the new piece of information you are communicating is that it was *Amr* that Zayd hit. Therefore you want to bring "Amr" at the beginning, because it is the main benefit of the sentence.

Having extra words allows flexibility in the order. Here the sequence is not rigid. You can arrange it in six different ways. You can say "*Zayd ne Amr ko mara*". You can also say "*Amr ko Zayd ne mara*". Or you can bring "*mara* (hit)" at the front, and create more possibilities based on that. The drawback is that you need five total words.

Conveying Meanings in English

In English, there is the SVO method. The **Subject** is at the very front, the **Verb** in the middle and **Object** at the end. The example is the same: "Zayd hit Amr". English specifies the *order of the words*. If you switch them around, and change the order it alters the meaning. The one you intend to be the subject becomes the object, and the one you intend to be the object becomes the subject, and the meaning changes. Or if you change it by bringing the verb at the front it becomes meaningless. So there is only one way of communicating. This is a drawback because you want more than one way of communicating the meaning so you can create a better match with the audience. The audience might be aware already, so you have to assess their level of awareness and speak accordingly.

Conveying Meanings in Arabic

Arabic has its own method, which is the use of vowels at the end of the word.

Arabic Does It Through "Single Vowels"

6 ways of saying "Zayd hit Amr"

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

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

You would have to have:

1. the verb "hit" which is ضَرَبَ

2. the 2 nouns

Literally you can arrange the nouns in 6 different ways. [see above slide]

They all mean "Zayd hit Amr". Everything else being equal, you would use the one in the top right corner (of the slide): ضَرَبَ زَيْدٌ عَمْرًا. You would not deviate away from that. But if your audience is already aware of the hitting and that Zayd is the one that hit, then it would not be appropriate to use the top structure, you would use the one that is circled in red: عَمْرًا ضرَب زَيْدٌ.

To have all these methods available is good, because it allows you to create a better match. You are able to customise the sentence to satisfy the requirement of the occasion.

Miracle of the *Qur'aan*

This [being able to communicate a sentence is so many different ways] is one of the factors, amongst many of the other factors that makes the *Qur'aan* miraculous.

When you have a verb and two nouns, there are 6 ways of communicating that. Now if you add to that an adverb [a verb + two nouns + adverb], the number jumps to 24. Now there are 24 possible ways of formatting the sentence. If you add one more part to the sentence the total possible ways of formatting the sentence becomes 120. So when the *Qur'aan* uses a precise method at each and every occasion then this gets noticed, and this is what dumb founded the pre Islamic Arabs. They could not understand it because it was so accurate at every occasion. This is just one factor. There are other factors too.

Grammar will tell you that in a nominal sentence the subject needs to be definite. But it doesn't specify what kind of definite. You can say the person's name, you can use an ال [al] and say "**the** tribe of *Shu'ayb* were losers", "the tribe were losers", or you can just say "أَصْحابُ الْئَيْكَة were losers" or "x tribe were losers", or the way the *Qur'aan* does it:

الَّذِينَ كَذَّبُوا شُعَيْبًا كانُوا هُمُ الْخَاسِرِينَ

Those who rejected Shu'ayb were the losers. [Al A'raaf, verse 92]

Using the elaborate الَّذِينَ كَذَّبُوا شُعَيْبًا structure gives you more benefit than saying "The tribe of *Shu'ayb* were losers". Because now we have the "rejection" verb كَذَّبُوا within the clause.

The reason they suffered the loss was because of their rejection of *Shu'ayb*. It gives you that additional benefit, without having to use two sentences.

There are a lot of factors here. This ability to be able to arrange the words in different ways is an asset. What allowed that was the special method that the Arab people have for differentiating between the roles of the nouns.

What *Ibn Khaldun* is saying is that the method the Arab people developed to determine grammatical meanings is by far the most superior system. It doesn't require extra words, yet the speaker is able to move the words around, which allows for communicating the meaning in *six times* more ways, because of this factor alone. When you add to that the other factor this number becomes very large.

This system of differentiating between the mechanism of conveyance of non-word meaning translates to roughly 4% of all the rules. If you can master just them you will have over half the benefits of all the benefits you will ultimately achieve.

Within three weeks we give the students this system that governs the conveyance of non-words meanings. We teach how to differentiate between the roles of the nouns, the pattern related system, and when you connect and combine words together the meanings that comes from grammatical structures. More on which we will continue to develop throughout this presentation. All of that together translates to roughly 4% of all the rules. If you have a 200 page book, we are talking about 8 pages - which is not a lot.

When you master this, you have half of all the benefits you will ultimately achieve. Not only that, but it is my contention that this is the only proper way of learning classical Arabic.

Here's what happens when you ignore the system

When you ignore this system there is a very large amount of negative effects that result from that. Arabic ends up getting taught in a series of disconnected rules and endless lists of vocabulary. You are being taught rules, and you don't understand *why* they are important or *what* they really mean. And you have no idea where these rules will lead you. So it is overwhelming. You get the sense that it will take ages to master. There is no relative importance or big picture to tie any of this to. The teachers feel that the students are not able to tackle these complex structures. They are starting with the basics again and again. It is like they are silently communicating to the student that you are not very intelligent and it will take time, therefore we have to keep doing pronouns (like هذا بَيْتٌ and ذلِكَ مَسْجِدٌ) and there is really no other way.

None of it is necessary. It is a direct result of ignoring this system, not appreciating the fact that *Arabic is different*, and not appreciating that *within Arabic <u>the majority of meanings</u> are not coming from words, rather they are <u>coming from vowels, patterns and grammatical structures</u>*.

When you ignore this, Arabic ends up getting taught as a series of disconnected rules and endless lists of vocabulary. You start thinking it is going to take ages to master and it involves a great deal of memorisation. The students are not understanding the importance and getting intimidated. The teachers also do not understand the importance, or if they do understand they do not have the skill to be able to piece it together and efficiently communicate it in a way that makes sense. This hinders progress and delays results unnecessarily.

When the student is confronted with a sentence or a verse of the *Qu'raan*, with ten words. They know individually the meaning of each word, yet they still cannot translate it. *Why not?* Because the majority of the meanings are not coming from the words anyway. If you know the ten words there is a high likelihood that you will mistranslate it. If you cannot appreciate the meaning that are coming from the patterns and also the meanings that are coming from combining the words then there is no way you will be able to translate that. Then eventually students develop this belief that Arabic is a difficult language to learn.

All this contradicts what they hear from the scholars who say *Arabic is easy*. And the *Qur'aan* says "We made the *Qur'aan* easy". So by default Arabic should also be easy. But then that totally contradicts my experience. How does that make any sense? The whole problem is because:

- The whole approach is wrong.
- They are not focusing on non-word meanings and they started teaching the rules disconnected, with no rhythm, rhyme or relative importance.

This belief is developed, the more classes you attend, the more homework you do and the more courses you sign up for just reinforces that belief, and it keeps continuing.

Furthermore, attendance dwindles and classes start dying out, because it is not motivating. The teaching does not feed the enthusiasm of the student and does not encourage their natural desire to learn. Then of course the student becomes discouraged and loses motivation. Nobody understands why. The teachers also get frustrated, and there is disappointment at the lack of results.

The point is that **<u>effort does not equal results</u>**. There is no guarantee that if you put in ten hours of effort you will get ten hours' worth of results. You have to be *spending your time on the correct things*. You have to be **learning the rules that matter the most**, and suppressing and avoiding everything else. Otherwise it leads to insecurity of ever being able to master the language, then you start thinking you are a poor learner and something is wrong with you. And you move from text book to textbook and teacher to teacher without gaining any traction.

The Single Biggest Cause of Failure

The bottom line is that the single biggest cause for failure amongst struggling Arabic students is <u>trying to learn the language from the **simple to the complex**</u>, which upon first glance we would think is the proper approach, but it is <u>totally the wrong approach</u>. All it does is results in Arabic being taught as a series of disconnected rules and a long list of vocabulary.

Fastest and Most Results Certain Way → Lead With the Complex

The fastest and most results certain way is by **<u>leading with the complex</u>**. By first gaining a big picture overview of how the language works. That is to say by focusing on the mechanism that governs the conveyance of non-words meanings.

This method will allow you to learn in a way that fascinates you. So every new principle and rule you learn, gives you an *aha* moment, an epiphany and it thrills and excites you. It allows you to gain incredible speed and momentum, enable reading by the third week of class with a very quick pay off (almost instantly), and it replaces overwhelm with excitement and restores confidence.

Most importantly this method allows you to move forward with no more than a 60/70% understanding. i.e. *good enough is good enough*. Just don't take my word for it.

Sister Saliha from Manchester said:

> "I have found it to be very true that you don't need to worry about not understanding everything the first time it is covered. As concepts are covered over and over again through the Qasas book...slowly but surely everything starts to fall into place. I love the fact we are learning the grammar whilst actually translating a book, so the grammar isn't just theory, but comes to life!"
>
> -Saliha, Manchester, U.K.

Isn't what Sister Saliha said what I have just been telling you?

Vocabulary builds organically. You are not sitting with long lists of words, and you do not need flash cards. But you are reading an actual book and the author is creating sentences. They are stories of Prophet *Ibraheem* and Prophet *Yusuf* which you are already familiar with. You are reading these stories, and he is quoting verses of the *Qur'aan* and he is gradually using new words. It is not just reading, it is guided reading by a teacher.

You also know the meanings that are coming from patterns, as it is being taught to you separately *and* you are reading a book. Everything you are learning is coming to life in the book. And every time you learn a new word, you are not just learning a word, you are learning a whole family of words.

Sister Faryal said:

> "The best thing about the program was the fact that the same concept was repeated so many times that it just settled in the brain. The same was with the vocabulary, because of the repetitive usage of it, I just learned it with minimal effort alhumdulilah."
>
> -Faryal

Think at the Level of the Scholars

- This method will totally put an end to unnecessary homework, pointless exercises, and tedious memorization. It will allow you to develop deep thought, and train your mind to think at the level of the scholars, and this is by providing *reasoning*.

  When a new concept is introduced, we immediately tie it to the bigger picture/ framework, so you know how it fits in, and you know how it's important, and how it contributes to the understanding you already have.
  It is like taking the grammar principle and turning it into a solution for a problem. We create a problem, and say this issue needs to be resolved and this is how grammar resolves it.

- By this method, what happens is it trains your mind to think deeply and analytically. This is what we mean by *"think at the level of the scholars"*. You wouldn't be able to understand *Imam Gazzali*, even a translation, if you do not have this aptitude, and this ability to think at the level of the scholars.

  That is what the 132 page book does. By the end of the book students are fully equip to study high level books in *tafseer* and *hadeeth* commentary.

- Finally, you will be impacted by the verses of the *Qur'aan* like the pre-Islamic Arab was impacted. Like the Bedouin who fell off the camel and he is prostrating. They asked him what he was doing and he said that I am prostrating to these verses.

Because it is the special use of the language within the *Qur'aan* that makes it miraculous. Allah says in Surah Hud:

أَفَمَن كَانَ عَلَي بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ

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

What does that mean? There is something that testifies to the *Qur'aan* being the Word of Allah. And that testimony is built *into* the *Qur'aan*. It is an *internal* witness. There is something from outside as well, and that is the previous scripture. The above verse of Surah Hud continues:

وَمِن قَبْلِهِ كِتَابُ مُوسَي إِمَاماً وَرَحْمَةً

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

The Torah, the old testament, the new testament are prophesising the miracles of the *Qur'aan*. Not only that, there's also miracles built in the *Qur'aan*, and that is the special use of the language in the *Qur'aan*. When you know the dynamics of how the language works,

you don't just understand the basic message of the *Qur'aan*. You can **experience the miracle.** Then it becomes the most pleasurable part of your day!

Lead With The Complex

If you want all these benefits that I have mentioned, then:

- **You must lead with the complex**.
- You must study these elaborate topics, you must speak about the parts of speech, the *ism*, how to differentiate between the roles of the *ism*. There is no other way.
- You need to know the *mechanism* and *the grammatical states process that is likened to human emotions and facial expressions*.

Upon first glance it is counter intuitive, we don't expect it to work, but if you really think about it you will say "yeah, that makes a great deal of sense"! Why wouldn't you want to start with the big picture up front? This leverages the 80/20 principle - which is huge.

How the Scholars Have Learnt Over the Centuries

Most importantly it is how the scholars learnt over the centuries. Really there is no magic to it. It is *a feat of staggering genius on part of the medieval grammarians* that they were able to do this. They were able to look into the language and identify a core and central theme. All I have done is say that teach that first. *Now is it possible to teach that first?* Let's try!

We have tested it over 16 years. We have modified it with continuous feedback from students, where they tell us what we need to change. If a concept it not resonating I can approach it from a different angle again. At some point I will see the majority of people are getting it.
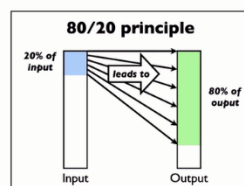
We are setting the bar very low. You don't need 100% understanding, you only need 60/70% to move forward with the next topic. You get the entire big picture up front. Now every new detail you learn, instead of overwhelming you, **it creates an epiphany and motivates you** to move forward.

The end result is **you end up learning 1600% faster**!

The 80-20 Principle

Where did I get that figure of 1600% from? It is from the 80/20 principle. It is simple maths. Let's look into what it exactly is and what makes it so powerful. I have talked about it before and you have probably read about it. I would encourage you to listen very carefully. Because knowing something and actually leveraging it is very different.

So what is the 80-20 Principle?

There is a major imbalance between inputs and outputs and there is an imbalance between causes and effects, and between effort and results.

So, when two people are putting in an amount of effort, there is no guarantee they will receive the same amount of results. It depends on what they are doing and what they are spending their time on. It is possible that one person puts in an hour of effort and gets results equivalent to the other persons five or six hours of effort.

Hardly ever will the *inputs and the outputs equal*. Most of the time you see a massive imbalance, and this is true everywhere, it is pervasive in all facets of life. Everywhere you look you will see it. E.g. If you look at your happiness you will notice it is 20% of your friends that give you 80% of your happiness. If you go into your closet, you will notice that it is 20% of your clothes you wear 80% of the time. In carpets it is the same deal. Now they have modular carpeting, so they don't remove the whole carpet they just take out the 20% of carpet that receives 80% of the wear and tear and leave the rest as it is. If you go to any major city and survey the traffic you will notice that 20% of the roads receive 80% of the traffic.

Applying the 80-20 Principle to the Arabic Language

The Arabic Language is no Different

- It has a core and central theme that must be taught first
- This is roughly 20% of all rules in the 3 sciences of:
  - grammar (*nahw*)
  - morphology (*sarf*)
  - rhetoric (*balagha*)

80/20 principle

20% of input → leads to → 80% of ouput

Input — Output
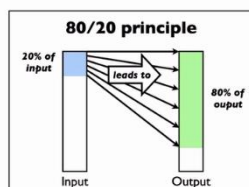
In a nutshell **Grammar** teaches you about the parts of speech and how to arrange them together to create meaningful sentences. It also teaches how to differentiate between the roles of the nouns.

Sarf is the science of Classical Arabic that speaks about consonants being vowelled on particular patterns to create tense and voice. (You will hear that definition nowhere else).

The third area is **rhetoric** which is the most noble and virtuous. But it is not the most important. The most important is grammar.

Rhetoric teaches how to match with the requirement of the occasion. When you know grammar and know all the structures that are valid, the question is *which one to use where*?

Rhetoric will tell you here are the occasions where it is more appropriate to have the subject in the form of a proper noun, and here are the occasions where it is more appropriate to use a pronoun, or more appropriate to use a demonstrative pronoun (e.g. هذَا), or more appropriate to use the الَّذِينَ كَذَّبُوا شُعَيْبًا kind of format, where we have the relative pronoun (الَّذِينَ) starting the sentence. What are the benefits of bringing something which should have been delayed, first? They say it is done for confinement or restriction, or it is done for stress or emphasis or whatever the reason is behind that.

There are 20% of rules in all three sciences that give you 80% of all your benefits. These are the fundamentals of the language that have the broadest application by far.

Reapplying the Rule to the Top 20%
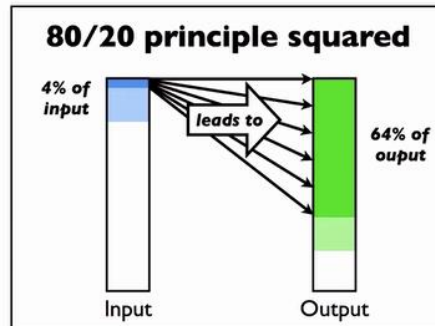
Now if we reapply the rule within the 20% and come up with a further 20%, we get 4.

Look at the graphic. The blue has been shaded, and the darker blue is leading to the green. 20% will take time, but 4% you can do in three weeks, it is very manageable. You will not get 80%, you will get 64%. Because 80% of 80 is 64.

If you are spending your time learning just that 4% you are actually progressing **250 times faster**. And 1600% was actually an understatement. If you are focusing on the top 20% you are get **sixteen times more benefit** than the person who is focusing on the last 20%.

If you are going more dense and re-apply the rule the way we do, then the number is staggering! These are the aspects of the language you would expect to encounter in almost every sentence.

Recap of Earlier Material

We spoke of how there is a process of **differentiating the roles of the nouns**. That is done by **giving the nouns particular endings**. The noun is used in many ways. E.g. it can be subject, or it can be object. But there are more ways for the noun to be used.

There is a process that is likened to human emotions and facial expressions. Through that process we are able to distinguish between the roles of the nouns. Because sequence is not doing it and we do not have extra words.

In English, pronouns generally have three versions. If you wanted to speak about a male in the third person, you can say "he", "him" or "his".

Depending on how the pronoun is used you say:

- **he** came,
- I saw **him**,
- or **his** pen

In nouns you wouldn't do that because the noun stays the same. In Arabic the noun changes, the change isn't the whole noun, it is just the last part. So, this is the process, and we will speak about this in one of the upcoming presentations.

Meanings That Come From Grammatical Structures

Grammatical structures is the way in which the words are combined together. There is a very manageable number of ways which are valid and sanctioned by the language, wherein words can be connected together. The number is 20-22 max. From those, some result in sentences, and most of them result in phrases. Based on my survey there are 16 ways words can be connected together to create what we call *phrases*. What is common between all sanctioned methods of joining words together is that you always end with more than what you started with.

What is also common is that every method has requirements that need to be satisfied. This is going to make total sense by looking at the examples below:

Phrase	كِتَابُ زَيْدٍ	وَلَدٌ طَوِيْلٌ
Translation	Zayd's book	tall boy
Meaning coming from the structure	*possession*	*description*

There are two examples. On the left side it says كِتَابُ زَيْدٍ which translates as "Zayd's book". The one beside that is وَلَدٌ طَوِيْلٌ which translates as "tall boy". Both of these are phrases. The total meanings in each of them is not two, it is three. In كِتَابُ زَيْدٍ we have:

1) The meaning of "book" in كِتَابُ.

2) The meaning of "Zayd" in زَيْدٍ.

3) The *ownership* and *possession* meaning.

Where did the ownership and possession come from? It came from the **particular way the two nouns are connected**. (1). The first noun كِتَابُ [book] is empty of ال [al]. (2) There is no *tanween* (there is no second vowel on the ب [baa], it is just a single dhamma). (3) زَيْد has a particular ending: زَيْدٍ [Zayd*in*], as opposed to any other ending that was possible.

These three requirements can only get together here. (The other 15 phrases would be different). The fulfilment of these requirements gives you a third meaning above and

beyond the meaning of book and *Zayd.* And that meaning is **possession**. So, if they ask you *where did the possession meaning come from?* The answer is, it came from **the structure**.

In the second example: وَلَدٌ طَوِيلٌ, we have two nouns. The noun at the front and adjective delayed. The translation is "tall boy". We have:

1. The meaning of "tall"
2. The meaning of "boy"
3. Then there is the description.

The question is *where did the description come from?* It came from satisfying the requirements of *this type* of phrase, and that is **correspondence**. In that they are (1) both masculine, (2) both singular (3) both indefinite.

Like that there are 16 ways words can be connected. They all have requirements. The point here is that from the 16 there are only 2 you need to learn now. And I just gave you a broad overview of them. I didn't teach you everything you need to know about them, but I gave you a good understanding, because I don't want to bog you down.

So there are 14 others types of phrases. *When do we learn about those?* The answer is after the book begins. The author of the book is using them, and bringing the newer structures in the book. At that point, we have it in front of us so we need to address it, but you don't need to know that now. You can wait until it actually occurs. Even then when it occurs two or three times, it is a judgement call on part of the teacher whether he wants to talk about it or not. The student has to be patient, and the students cannot be asking questions about something that is intentionally being suppressed.

In the video you saw earlier, the professor, one of our students said that in pedagogy they tell us that it is just as important knowing what not to teach as it is knowing what to teach. You have to be able to suppress certain things and bring them back at appropriate times. This is exactly what we do.

Meanings That Come From Patterns

There are meanings that comes from **patterns**, and this is verb related. We talked about this earlier that there are 28 letters in the Arabic alphabet. You can see them on the right →

أ ب ت ث ج ح خ د ذ ر ز
س ش ص ض ط ظ ع غ
ف ق ك ل م ن ه و ي

The ب [baa] is equivalent of a "b", the ت [taa] is

equivalent of a "t", the ج [jeem] is equivalent of a "j", and like that you can run through the whole alphabet and you will notice that they are all consonants. The vowels are there, but they are not part of the alphabet. They are added above and beneath the consonants to collectively give us the sounds of a, e, i, o, u.

The words are constructed by grouping the letters from the alphabet into three. Every group of three has an associated meaning. So:

- ن [nun] – ص [saad] – ر [raa], when they are combined, they give us the meaning of "helping".
- ج [jeem] – ل [laam] – س [seen], when they are combined, they give us the meaning of "sitting".

But the consonants on their own are not pronounceable. If you take ك [kaaf] – ت [taa] – ب [baa] and try to pronounce it, you would not be able to. Therefore we need vowels. The vowels:

1) Make the letters pronounceable.
2) Give you more meaning. More specifically, they give you the *tense* and *voice*.

We will highlight this on the next slide using our particular example:

They (group of males) sought help.
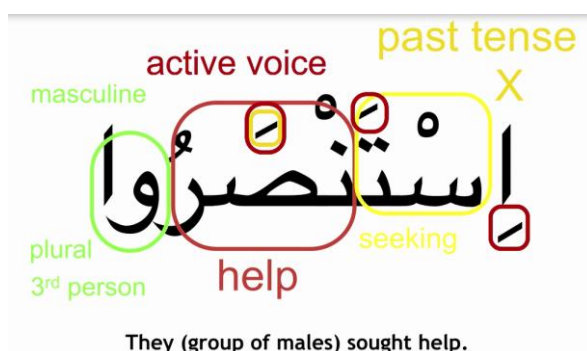
What you see here, looks like a single word, but it is actually a <u>full sentence</u>. In English it translates to "They (group of males) sought help".

How many meanings are there? In English, they need three words to communicate it. (1) they (2) sought (3) help. But the actual meanings are more than three. Let's dissect this and dive in!

Meanings Coming from اِسْتَنْصَرُوا

1) Meaning of "help".

Where is that coming from? It is coming from the particularness of the three consonants used in the middle: ن [nun] – ص [saad] – ر [raa]. Because if I leave everything else the way it is, and I switch those three letters and I put ط [Taa] – ع ['ayn] – م [meem] (which are the three letters of "food"), then the translation changes, and instead of "they sought *help*", it becomes "*they sought food*". The word is اِسْتَطْعَمُوا. Notice how it rhymes.

2) Notion of "seeking".

That is coming from the س [seen] and ت [taa] at the front. If I remove the س [seen] and ت [taa] and I say only نَصَرُوا, then the translation is "they helped". The "they" part stays the same. The "help" is still there. The "seeking" disappears.

The ا [hamzah] at the front is there no enable pronunciation. I am not going into it for the sake of time.

3) Past tense meaning.

What we have translates as "they sought help", it could have been "they are seeking help", or "they will seek help. *Where is this past tense coming from?* The answer to that is it coming from:

- Not having the particular prefix that the present/ future verb requires. The present/ future verb has a particular requirement and that is *not* being satisfied here. That requirement is a particular letter at the front. We are not teaching this right now, so what the letter is, is irrelevant for this purpose. Our purpose is to highlight comprehensiveness at the word level.

- The ص [saad] has a *fatha* which is relevant. On the other hand, اِسْتَنْصِــرُوا means "seek help!" when you are speaking **to** a group of males. اِسْتَنْصَــرُوا is "they sought help". The translation is radically different. All that changed was a single vowel on the ص [saad].

4) Active Voice

The active voice is coming from pure vowels because what we have is اِسْتَنْصَرُوا (they sought help). If it was three other vowels, a different configuration. Everything else would stay the same, and the translation would become passive voice: "help was sought from them". Again, I don't need to tell you exactly what the configuration for the passive is.

The point is that what we have is different from the passive configuration. The topic will be taught at a more appropriate time.

5) Masculine gender

6) Plural

7) Third Person

We are talking ***about them***. We are not saying "**you** sought help" or "**we** sought help". There are other ways of doing those. This is masculine, plural third person.

Summary of the Seven Meanings Coming From اِسْتَنْصَـــــرُوا

	Meaning	Coming from…
1	Help	Particularness of ر - ص – ن
2	Notion of seeking	س and ت at the front
3	Past tense	1. The absence of the letter at the front that needed to be there at the front in order to indicate present, future tense. 2. The fatha on the ص [saad].
4	Active voice	Pure vowels
5	Masculine gender	The و at the end
6	Plural	
7	Third Person	

What you are seeing here is mind blowing! It is the *height of comprehensiveness*. In English, they tried to do it, but couldn't. They needed three words, even then it wasn't precise. Because "they" in English does not distinguish between males and females. Whereas in our اِسْتَنْصَـــــرُوا example there is a distinction between males and females, because if it was females it would have been different.

This is what the prophet ﷺ meant when he said:

أُعْطِيتُ جَوَامِعَ الْكَلِمِ وَ اخْتُصِرَ لِيَ الْكلامُ اخْتِصارًا

I was given words of great comprehensive meaning, and speech was made concise for me.

Now that we are done with the first video, hopefully you can see how in the Arabic language, truly the **majority of meanings do not come from words**. They come from **vowels**, **patterns** and **grammatical structures**. Just in the one اِسْتَنْصَـــــرُوا example there were 7 meanings coming out form that one single verb. Only one of those meanings were coming from the dictionary. The other 6 meanings were either coming from the pattern, or from the end و [waaw].

This is huge, and it is pervasive. It does not just exist in verbs, but it exists at the sentence level also. In the second and third video I will speak about how when you connect words to form phrases, there is a meaning coming from word a and from word b, and there is a third meaning, above and beyond the meaning coming from the two words, which is coming from the structure. We will speak more about that in the second video.

If you liked this, and you can see how this method can work for you. And if this is something that appeals to you, then you are really going to love our Premium Program. Registration will open in a few days from now.

Round about now, there is a button that probably appeared under the video. Click that button and get on the early bird list. Currently at this stage right now, there are about 1000 people signing up, registering and watching these free videos. When registration opens, we only have a limited amount of seats. If you get on the early-bird list, this will pretty much guarantee you a spot. If you are not at that level, that is totally ok as well because I have a lot more to share with you. So, continue watching the videos and I look forward to speaking with you soon.