



ShariahProgram
Keepers of Classical Arabic

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Map of the Arabic Language

Overview

Welcome to the second presentation of this free series of videos. Inshallah in this presentation, towards the end of it, I am going to explain to you:

○ the 4 stages of growth that you need to get through in order to successfully reach your goal in understanding the Qur'an and being able to appreciate its miracle. Right now we will tell you their names. So the 4 stages of growth are :

- Start – up
- Initial growth
- Rapid growth
- Continuous growth

We will also tell you what kind of behavior is required from you in order to successfully move from one stage to the next. But before that we are going to,

- quickly recap what was covered in the previous video and then
- teach you some actual content. We'll go through the parts of speech in Arabic and develop the word, the sentence and the phrase and we will leave some of it for the 3rd and the 4th video.

So again we would suggest you don't take furious notes. There is no need for that because all of the content is being provided to you in numerous formats. The whole point of giving it to you in the video is so you can download the video eventually, after you have watched it once. The download link should appear underneath this video once you come back to the page and then you can watch it more than once.

This is how learning happens and this is how I do it. Because this is all core theory and by far the most important aspects of the language that you need to know in order to begin any reading. So it is worth listening to and watching more than once.

So with that said you don't have to take any notes. There is also the transcript and there is also the 45 page report. So when you come back to all of these resources you will know it very well.

Also, this kind of material, is the type of material you actually need to over learn. So there is going to be some overlap in what I am presenting today and what is in the 45 page document.

I have thought about this that there might be some people who don't like overlap but I think the vast majority of people really appreciate it when the same concept is introduced more than once in different styles and different ways using difference analogies. It really helps to solidify and it helps to get you to a level where you are at unconscious competence , which is the final stage amongst the 4 stages of learning.

4 stages of learning

The example I will give in order to explain these stages is that of driving. Before you ever learn to drive or before you took a lesson with an instructor you had no idea what a clutch was, and this is how you put it in gear and this is how you park and signal and turn. So you didn't even know what those things were necessarily. That was **unconscious incompetence**. Once you started taking lessons at that point you were taught all of these things , these elements that are required in order to drive properly. This was **conscious incompetence**. Then eventually when you got your license and you drove for some time you became **consciously competent** and then eventually **unconsciously competent**, that you drive and do many other things and still have no problem with driving. But the same people who are unconsciously competent while driving, have to turn the radio off when they are parallel parking or tell the people to be quiet because they need to concentrate since they haven't reached that level of unconscious competence when it comes to parallel parking. So to summarize briefly the 4 stages are:

- 1) Unconscious incompetence - this is where you don't even know what you don't know. Ex: don't know about clutch, signaling, turning.
- 2) Conscious incompetence - where you know what you don't know. Ex: you learn about elements of driving.
- 3) Conscious competence – Ex: when you can drive with concentration and effort.
- 4) Unconscious competence - Ex: can drive without much thinking, but will need to concentrate for some things.

So if you want to read books in Arabic like tafseer of Imam Al-Aloosi or one of the books by Imam Ibn Taimiyyah and Imam Al-Ghazali and you want to lie in your bed and read 100 pages without being overwhelmed at all then you have to reach this level of Unconscious incompetence. As I mentioned in the previous video that majority of meanings in Arabic do not come from words but they come from vowels. But when you open up the books the vowels aren't there so how does that make any sense? So you need to get to that level, where you can read unvoweled texts without much thinking.

The other example I like to give is typing. People who have reached that level of Unconscious competence In typing, they can type very fast without having to look at the keyboard and with making very few mistakes. So this is what we want for you when it comes to the study of Arabic that you can read the books by the scholars and be reasonably confident. Not making a mistake and you can read quickly and as easily as you read books in English.

Recap

So let us quickly recap the Big mistake. When most people approach the study of Arabic they start with simple structures and they gradually try to reach the advance. What they are doing really is they are taking a complex and sophisticated system and breaking it up into small little portions and trying to tackle each one with slight improvements in every area and this will never work. This is not how it is done.

Within the Arabic language there is an inherent simplicity and what we need to do and it to identify that and we need to learn that first. And what it is, is theory. It is basically the mechanism of how the meanings are conveyed. And I am not talking about the vocabulary. I am talking about the non-word meanings. Because what looks like a single word in Arabic can often convey seven meanings. And this was presented to you in previous video.

So when you understand the non-word meanings, the overall framework of how the language works, at that point you have the inherent simplicity. It is not very complicated. It could be done in a span of a few short days and this is what we are doing in these free series of videos. So simple to the complex approach is the big mistake and this is what causes majority of the frustration. This **IS** why people abandon textbooks and move to another series of textbooks and they move from teacher to teacher and they get no traction and no blessings.

Our approach to studying Arabic is to start with the Big Picture first. The human emotions and facial expressions analogy that I will give to you later in the video. And the big picture really is the 4% of the language that gives you over half of all of your benefits presented as a big picture. It focuses on the aspects that have the broadest applications. The fundamentals of the language that you would expect to encounter in practically every sentence.

The 80/20 principle is prevalent not only in our facets of life, but in nature and in human behaviors and it is everywhere you look. 20% of people account for 80% of crime. 20% of people are holding 80% of wealth. 20% of you name it will be responsible for 80% of whatever the causes that it produces and Arabic language is no different. Within the Arabic language, there is a small amount of rules that if you know them you will get 80% of all of your benefits. When you go more dense into this 20% there is also an even denser inner core which is what we are teaching right now. The 4% of the language that gives you over half of all your benefits.

Why do we do all of this?

We do this with one purpose in mind and that is, we can start reading text as soon as possible. This is extremely important because the minute we begin, several things happen.

First of all, all the grammar comes to life. So the theory you are learning is with the purpose of implementing it as soon as possible. Within this you are reading an actual book in Arabic and every word, every sentence and every phrase in that book becomes an example of what was taught earlier. So when you see the repeated application of it then your initial understanding of the theory gets stronger and stronger. Because with every subsequent application of the principle your understanding of it cannot decrease. It can only get more clear and it can only increase.

The enthusiasm level of the student goes through the roof because you are getting the payoff straight away. You don't have to wait to get the pay off.

This is what we do. So in the first few days we are giving the Big Picture of how the language works. Immediately with the intention of following up with the reading text. The minute the book begins the enthusiasm of the students goes above the roof and all of that theory that was taught earlier now comes to life with real examples from the Qur'an.

Science of Arabic Grammar

So there are two sciences that we start with and there is a third science which we introduce a little later and those two sciences are " **نحو and صرف** "

- **صَرف (morphology)**

So, **صَرف** has to do with the patterns. The **اسْتَنْصُرُوا** example that was given in the previous video was a verb and there were letters in there. There were 3 base letters (ن ص ر) and we were getting the meaning from the 3 base letters. Then there was more meaning coming

from the pattern which involved the two letters at the front (س ت) and also the (و) at the end and also the particular vowel in configuration. So this is all studied in a science called *صَرَف* .

- Patterns of vowelization and non-base letters that convey tense, voice and added connotations

So in one sentence this is exactly what we were highlighting in that above example. There was one meaning that was coming from the actual consonants and you get that meaning from the dictionary. Other 6 meanings do not come from the dictionary. They come from knowing *صَرَف* .

So obviously you can see how important this is. It makes up 30% of total comprehension. This is the science that the scholars have always attached importance to. It comes in the biography of Imam Nawawi who was one of the greatest scholars of this Ummah. He used to split up his day into 12 portions and he used to spend time studying 12 different sciences with his various teachers. Amongst those sciences was Sahih Muslim and amongst those sciences was Al-Muhazzab (book of Shahfi Fiqh). He was studying tafseer and hadith and one of the sciences he was studying was the science of Arabic morphology which is the same science we highlighted to you in the previous video, explained in the 45 page report and our 3rd presentation is going to be pure *صَرَف* . “Verb patterns explained” is the name of the presentation. Inshallah you are going to really enjoy that. It is a 30 minute video. We will unlock it for you as soon as tomorrow, provided that you finish watching this one.

- *صَرَف* also talks about the designated endings that convey gender, plurality and person of the one doing the verb

So you know the one doing the verb is a male or female. The one doing the verb is one or more than one or you are talking to them or you are talking about them or are you yourself are the one doing the verb. That all comes from the endings. So depending on what letter you put at the end you will know the one doing the verb.

So in the *اسْتَنْصَرُوا* example it was the (و) . So that (و) was doing 3 things. It was telling us that this is a group. It was also telling us that this is a group of males and also that we are talking about them. It is not “you group of males” but instead it is “they group of males”. So all of that was coming from the letters.

Apart from the (و) there are other letters that could be appended at the end of *اسْتَنْصَرُوا* .

Like if I put a (ن) at the end and I say *اسْتَنْصَرْنَ* , then I am saying “they group of females

sought help". And if I put another letter, it could mean "I sought help". So the purpose here is not to tell you the total and what are they. That will be Inshallah in the next presentation. We will give you the actual total and we will fill the slots for that particular verb (The past tense verb).

But **صَرَف** is the science that deals with this. So two things – patterns and endings, just remember that. So everything to do with patterns and everything to do with endings and when I say endings I am talking about endings of verbs specifically. The last letter that comes at the end of verb, the purpose of that is to give the gender the plurality and the person of the one doing the verb. So **صَرَف** is the science that talks about all of that. The second science is :

- **نَحْو (grammar)**
- Words, sentences and phrases

It is when you take the words and combine them together. When people speak they don't speak in single words. It is not all you do. There are other elements that are required in order to speak because when people speak they don't speak in single words they speak in sentences and sentences are made up of words and phrases. So how to connect the words to make meaningful sentences? What are the sanctioned methods of connecting words together?

Remember in the previous video we said that majority of meanings in Arabic do not come from words. They come from vowels, they come from patterns and they come from grammatical structures. So patterns are discussed in **صَرَف**.

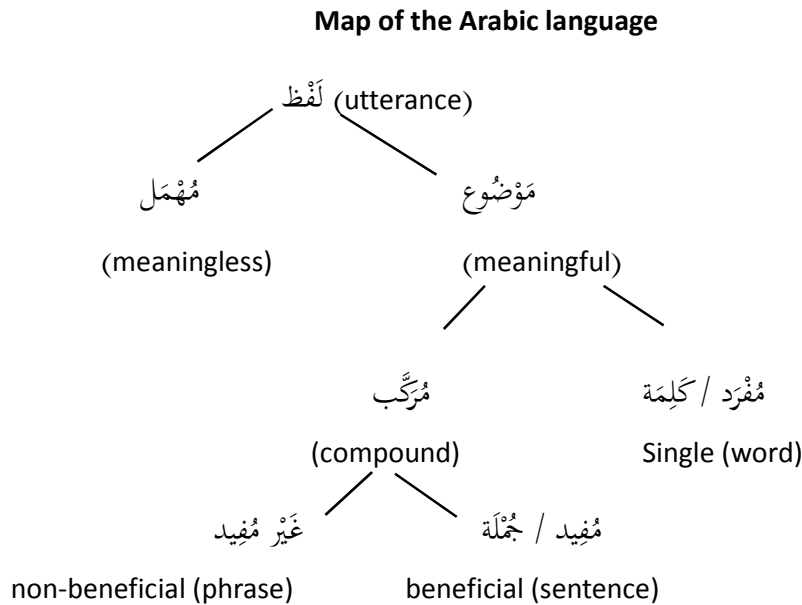
When I say vowels I am talking about single vowels (keep that at the back of your mind, we are going to return back to it later). So by the change of single vowel you will introduce more meaning. This is the subject matter of grammar. It will tell you what kind of single vowel change will result in what meaning. So it is all about words, sentences and phrases.

Here is a working definition of grammar (There is a more precise definition but we will give you that at a more later stage) :

- "Grammar is a science of classical Arabic that teaches you how to arrange words to make meaningful sentences in ways that are sanctioned by the language"

So sometimes when you take two words together and connect them the result is a phrase and sometimes when you take two words together and connect then the result is a full sentence. So words, sentences and phrases is the subject matter of grammar.

To give you a better understanding of this let us go ahead and map the language for you. We will start with the most basic and we will end up with the 3 things that I just listed for you – words, sentences and phrases.



لَفْظٌ – the most basic sound that comes out of a human mouth. Regardless of whether it is meaningful or meaningless. Any sound, just a random noise. For example: Pepsi. Before the advent of this now famous beverage if anyone spoke that word Pepsi, it would have been meaningless, but it is still an utterance. So anything that comes out of the human mouth.

مَوْضُوعٌ - this word means coined. It underwent a process where the earliest natives of that language took that particular sound of syllable configuration and assigned it a meaning. So this particular object whenever we want to call it we will call it a “tree”. So the word “tree” is an example of a meaningful utterance.

مُهْمَلٌ – meaningless utterance. Obviously we are not going to talk about it. We are just listing it for classification purposes.

مُفْرَدٌ / كَلِمَةٌ – this is that meaningful utterance which is a single word

مُرَكَّبٌ – meaningful utterance which is compound. Two or more words. Not like a grocery list. You don't take two or more words and line them up side by side. They have to be arranged in a way that is sanctioned by the language. This could result in a full sentence or it can result in less than a full sentence.

جُمْلَةٌ / مُفِيدٌ — full sentence which is beneficial.

عَبْرٌ مُفِيدٌ — less than a full sentence which is non-beneficial. Non-beneficial here doesn't mean meaningless. It means two or more words connected together that do not convey a particular benefit. So there is some benefit because obviously the words mean something but it is lacking a particular benefit. It is that benefit that is affirmed in a full sentence but is negated in a phrase. So what benefit is that?

If the two or more words connected together in a manner that conveys to the audience a benefit upon which silence is appropriate then that is a full sentence. If it is not conveying a benefit upon which silence is appropriate then it is non-beneficial (phrase).

So after doing all of this we end up with 3 things – word, sentence and a phrase. This is all of grammar. So if you know everything there is to know about the word and if you know everything there is to know about the sentence and the phrase then pretty much that is all of grammar. So in this presentation we are going to develop for you the word.

Inshallah in video 3 which speaks specifically about the verb and that will be more of a *صَرَف* presentation and then we will get back to grammar and in the 4th presentation we will give you a lot about how the nouns are used. The multiple ways a noun can be used in a sentence.

And all of these topics, that are being taught here are also in the 45 page document. So I will strongly suggest that you print that out and read that document and don't worry about the overlap. Because what you want here is to reach the level of unconscious competence and in order to do that you have to over-learn. So let's move forward with developing the word.

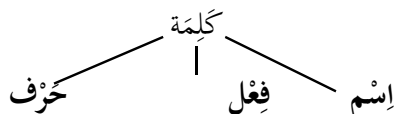
Parts of Speech

In English when we talk about parts of speech we talk about nouns, pronouns, verbs and adverbs. So most people are familiar with those terms. What is a noun, what is a pronoun, what is an adjective and I will also remind you what they are here, in case you need a refresher.

So now we have 3 parts of speech in Arabic and I can go ahead and list for you 3 parts of speech, what are their names and I can go ahead and list some examples. That would be an inferior approach. You are very likely to forget it if I do it in that way. So what I will do is I will tell you what they are but I won't define them. Not yet. But instead I will spend time on the English parts of speech. They are more, they are 8 or so in English as opposed to the 3 we have in Arabic. I will then take those 8 and I will assign them to the ones we have in Arabic and this will give a very clear understanding of what the parts of speech are in a way that

you will never forget them and after I have done all of that then I will go ahead and define them one by one. So let us proceed with this.

So these are the 3 parts of speech in Arabic:



Let us now talk about the parts of speech in English and then we will come back to these.

Parts of speech in English:

- 1) Noun – an entity like a place, person or a thing
- 2) Pronouns – smaller words used to refer to nouns when the nouns have already been mentioned. Ex: “Zaid came in the house, then **He** went to the kitchen.” so Zaid is used once but every subsequent mention of Zaid after that is referred to by pronoun “**He**”. There are first, second and third person pronouns like “he, they, she, you, I, we”.
- 3) Adjective – a word which is used to modify a noun. Eg: small, big, lazy, happy. So when you say “man”, it is applicable to millions of people. Every man will be included when you say “man”, but when you say “tall man” then you have removed a certain percentage of men that are below a height that you have determined to be above average. So this is what we mean by modifying.
- 4) Adverb – it modifies other than noun. So for example it will modify the verb “came” when you say “came quickly”. So “quickly” is an adverb. Or it can modify another adjective, eg: “a person is very tall”. So the word “very” is an adverb modifying an adjective “tall”. Because even in tall we have various degrees so if you want to narrow down further then you will use an adverb. So the first modification happens with an adjective and the next modification happens with an adverb. It can also modify other adverbs eg: “came very quickly”. So adverb “quickly” is modifying “came” and adverb “very” is modifying “quickly”.
- 5) Verb – Action + tense (past, present, future)
- 6) Preposition – small part of speech eg: “in”, “on”, “to”, “from”. They are generally brought to express attributes of the upcoming word that otherwise cannot be understood. So you say “I traveled” and then you want to mention the origin of the travel and then you want to mention the destination of the travel. So you cannot say “I travel Basra Kufa”, because then that could mean you took a tour. That is not the intended meaning. The intended meaning is that the travel initiated in Basra and it culminated on Kufa. So you will say “I traveled **from** Basra **to** Kufa”. So the prepositions “from” and “to” brought out the

attribute of the upcoming word, in other words to be an origin and destination, that would otherwise not be understood.

7) Conjunction – small words like “and”, “or”, “nor”, “but”. The purpose is to allow abbreviation, so you don't have to repeat yourself more than once. Eg: “Zaid **and** Amr came”. You can just mention the conjunction “and” to connect the two nouns together because the two nouns are in the same role and together they are forming the subject of the verb “came”.

8) Article – eg: “the” which is a definite article, “a” which is an indefinite article. This is self explanatory.

So we have these 8 parts of speech in English and in order to understand the 3 parts of speech we have in Arabic, we will assign these English parts of speech to the Arabic ones.

- **إِسْم** = **Noun, pronoun, adjective and adverb**. So every place, person, thing, adjective like “tall”, adverbs like “quickly and swiftly”, they are all included in **إِسْم**
- **فِعْل** = corresponds to 100% what English people call **Verb**.
- **حَرْف** = **preposition, conjunction, article**.

So now you have a 70-80% understanding of what these 3 are. So you see how helpful it was to take the 8 English parts of speech and refresh your memory on them instead of explaining to you directly what was **إِسْم** , **فِعْل** , **حَرْف**.

Okay so now let us go ahead and give precise definitions of these 3 parts of speech. So in order to do this you will have to look at the commonalities between the 8 that were assigned above.

So if you look at the bottom 3 – preposition, conjunction, article – all of them have the commonality that they all express meaning in something else as opposed to having a meaning in itself and this is what characterizes a **حَرْف**.

So if they ask you what is the definition of “from”. You will say “from” is a preposition that indicates on origin. So is it the “from” that is the origin or is it the upcoming word that is the origin? Obviously it is the upcoming word. So “from” indicated a meaning in something else.

As opposed to if I say “tree” I am talking about the object itself that has the trunk and the branches and the leaves. So it is the “tree” that is the tree but it is not “from” that is the origin.

A second example is “and”. It is a conjunction that indicates on gathering. So is it the “and” that is gathered or is it the words on the two sides of “and” that are gathered together in a single ruling? So obviously it is Zaid and Amr that are gathered with the “and”. So this is a meaning in something else. And “the” indicates on specificity, “a” indicates on generality.

Now that means that the other two parts of speech - **إِسْم** , **فِعْل** indicate on a meaning in themselves and the difference between them is that the **فِعْل** is linked to time and **إِسْم** isn't. So the precise definition of the 3 parts of Arabic speech is:

- 1) **إِسْم** = indicates on a meaning in itself and is not linked to time.
- 2) **فِعْل** = indicates on a meaning in itself and is also linked to time.
- 3) **حَرْف** = indicates on a meaning in something else .

Classification of the **إِسْم**

Now we take the three parts of speech and we sub-classify them. So we take the **إِسْم** because it is very broad, it includes noun, pronouns, adjectives and adverbs and if you look at the reality of the noun and compare it to the reality of adverb then they are not the same. There is a big difference between a noun and an adverb to the point that the English people chose to keep them separate. In Arabic they have been clumped together and you have seen them together, so now it is only appropriate that you see them separate and this will be done through sub-classification method. I am going to leave that here. In our Premium Program we do this quiet a bit and we give you additional vocabulary that will then be used when the reading book begins so you can draw on the concepts.

Classification of the **فِعْل**

So **فِعْل** is the verb and in English there are only three kinds of verbs:

- **مَاضِي** - past tense verb, where the action has already occurred. Also called the perfect verb. Eg: **كَتَبَ** (wrote).

- **مُضَارِع** - This one indicates on both – the present and the future tense. Means either the action is ongoing or yet to begin. Also called the imperfect verb. Eg : **يَنْصُرُ** (helps/will help). The context would distinguish whether to use the present tense meaning or the future tense meaning.
- **أَمْر** - Command / Imperative verb. Eg: **اشْرَبْ** (drink!)

If you look at Arabic verb **كَتَبَ**. There are 3 consonants. Nothing additional and each letter has a vowel, fatha (◌َ) on it. And if you look at **يَنْصُرُ** it is a little larger. It has the **ن ص ر** and it has a particular letter in the front **ي**. If you look at **اشْرَبْ** it has a hamza (ا) at the front and has a sukoon (◌ْ) at the end. So all of these things are relevant.

It is the particular vowel configuration and in the case of the middle verb it is the added letter, the prefix that distinguished it from the other one. In a book you wouldn't have any vowels like I told you that in classical books there are no vowels but you have the letter and the letter is actually represented with script. **كَتَبَ** doesn't have the letter at the front, **يَنْصُرُ** has the **ي** at the front so that is how you would know which one is which. And then there are other methods.

It is like typing like I said you have to reach that level of unconscious competence in order to properly be able to appreciate this. Right now it might be a little fuzzy -- how are these things figured out but at any rate the purpose here is to classify the verb into 3 categories. We have the perfect, the imperfect and the command.

حَرْف Classification of

حَرْف includes those 3 categories that we listed in English, the preposition, the conjunction and the article, but that is not how it is classified in Arabic. In Arabic we classify it as whether it induces change in the upcoming word or it doesn't. So we have:

- **عامِل** (governing agent) – induces change in the upcoming word.
- **غير عامِل** (non-governing agent) – does not induce change in the upcoming word.

The big question at this stage is:

what does it mean to govern and what does it mean to not govern?

This IS the mechanism and this is probably the most important part of this presentation and if you are over-analytical and you tend to over-analyze then I will suggest you to pay attention now because this is the type of thing you need to over-analyze. All the previous stuff was leading up to this.

So human beings experience emotional states. People make us happy, sad frustrated, embarrassed and all of these emotions are reflected on our face. So by looking at the human beings face you can tell whether they are happy, sad, frustrated or embarrassed.

Why does it happen? Because of interaction.

So Arabic words behave in a similar fashion. Words influence words. So they interact with one another and they cause the upcoming words to experience a grammatical state.

So try to understand that analogy that human beings experience emotional states and these emotional states are reflected on their face and it is induced by the interaction.

Similarly Arabic words experience grammatical states and these states are reflected on the last letter. So by the particular vowel on the last letter of the noun you are able to tell what state it is experiencing and it is the preceding word that causes that. So the preceding word induces a change in the upcoming word.

So certain حَرْفٌ do this and other حَرْفٌ don't do this (I will give a couple of examples of this later).

However, unlike human emotions which are endless, grammatical states in Arabic are just 3. So the grammatical states that a اِسْمٌ can experience are:

- رَفَعٌ (he)
- نَصَبٌ (him)
- جَرٌ (his)

If you can understand the difference between “he”, “him” and “his” you have a 60-70% understanding of what جَرٌ , نَصَبٌ , رَفَعٌ are.

So what are “he”, “him” and “his” ? This is the same meaning being conveyed in 3 different ways in English. So when you are referring to a male in 3rd person you have a choice you can use either one of these. But it is not really a choice because you have to use the right one at the right time. So when the pronoun is intended to be a subject of a verb you would say “he came”. When the pronoun is intended to be the object of the verb you say “I saw him”.

When a pronoun is intended to be used in a possessive structure you say “his pen” or “the pen is his”.

In English this only happens in a pronoun. If I was using a noun in different ways I wouldn't change the noun it would be the same noun. I would say “the house fell”, “I entered the house”, “door of the house”. But in Arabic what would happen is the word “house” would actually change and the change wouldn't be the whole word. It would only be the last letter

ت , ت , ت

Example	Translation	Role of البَيْت in the sentence	Grammatical state of البَيْت	Reflection
سَقَطَ الْبَيْتُ	The house fell down	subject	رَفَع	ضَمَّةٌ (◌ُ)
دَخَلْتُ الْبَيْتَ	I entered the house	object	نَصَب	فَتْحَةٌ (◌َ)
بَابُ الْبَيْتِ	door of the house	possessive	جَر	كَسْرَةٌ (◌ِ)

So this is the process and this is based on need and necessity and let me elaborate a little more on that and then we are done with this presentation.

Remember in the previous videos when you have a verb and two nouns. Every language needs to tackle this problem, which of the nouns is doing the verb and which is the noun upon whom the verb is being done?

Some languages do it through extra words. Like in Urdu if you want to say “Zaid hit Amr”, you will say “Zaid nay Amr kow mara”. So the purpose of “nay” is to tell you which is the noun that is doing the verb and the purpose of “kow” is to tell you which noun is the one upon whom the verb is being done and you will have the verb at the end “mara”. You need 5 words to convey that meaning.

In English it is done by sequence : subject – verb – object. Noun at front is automatically the subject and the noun at end is automatically the object and if you switch it around the meaning changes to “Amr hit Zaid”.

In Arabic the sequence is flexible so the verb and the 2 nouns can be arranged in 6 different ways. It will be the particular vowel at the end of the noun which will tell you which noun is the subject and which noun is the object and the arrangement will not matter.

So we say: ضَرَبَ زَيْدٌ عَمْرًا “Zaid hit Amr” (If we were to say ضَرَبَ عَمْرٌ زَيْدًا the meaning would change to “Amr hit Zaid”) and the 6 possible ways of arranging this are:

عَمْرًا ضَرَبَ زَيْدٌ زَيْدٌ ضَرَبَ عَمْرًا ضَرَبَ زَيْدٌ عَمْرًا
 زَيْدٌ عَمْرًا ضَرَبَ ضَرَبَ عَمْرًا زَيْدٌ عَمْرًا زَيْدٌ ضَرَبَ

More on this in the 4th presentation and if you want more now then you can go ahead and access the 45 page document because I have elaborated on this in quiet some depth.

That is pretty much what it means to govern and what it means to not govern. In the case of a حَرْفٍ I have two examples here:

مَا نَصَرَ (did not help)

فِي الْبَيْتِ (in the house)

So مَا is a حَرْفٍ and فِي is a حَرْفٍ. If you look at مَا نَصَرَ take away the مَا it is نَصَرَ (he helped) with the مَا (he did not help). So the مَا it obviously indicated on a meaning in نَصَرَ. The fact that the action did not happen. So negation is the meaning that is coming from مَا. And فِي indicates on containment, so something is happening in the house. But the point to illustrate here is that مَا is not changing the way the upcoming word is looking, because نَصَرَ was نَصَرَ prior to the entry of مَا and is still نَصَرَ after مَا has entered. As opposed to فِي because when you take away the فِي the last letter of الْبَيْتِ did not necessarily have to have a kasra (◌ِ).

It could have been الْبَيْتُ if it was used in a structure that dictated that and it could have been الْبَيْتِ if it was used in a structure that dictated that. So the ending on الْبَيْتِ is sort of flexible.

It is like the human face that could be smiling or it could be frowning. But that is not true for نَصَرَ. Right? Because مَا did not induce any change on it. So therefore مَا is not a governing agent where as فِي did induce change so it is governing agent.

4 Stages of Growth

So now in order to properly progress through all of this you are going to have to get through 4 stages. So let me go through them.

- Start-Up (1st phase)
 - It lasts for about 2 ½ weeks and
 - Aim is to learn how the language works.
 - Focus on the 4% of the language that gives you over half of the benefits.
 - This leads to the introduction of the reading book
- Initial Growth (2nd phase)
 - here you are solidifying and reinforcing all the theory that you learned in the start-up phase.
 - Learning new grammar as it appears in the reading book. So as the author of the book is introducing new structures we are talking about them.
 - We are restricting ourselves to only those aspects which have the broadest application. 20% of the language that gives 80% of the benefits
 - lasts for about 5 ½ months. By the end of 6th month you are done with these two phases.
- Rapid Growth (3rd phase)
 - study an unvoweled text
 - use all the grammar that you learned earlier to infer the vowels
- Continuous Growth (final phase)
 - this is when Imam Nawawi is studying Sahih Muslim and still he hasn't left his study of the Arabic language
 - here you have a level of independence
 - read the books of the scholars on your own in grammar and also in Balagha
 - study tafseer to appreciate the miracle of the Qur'an

So that is pretty much it. Those are the 4 stages of growth and inshallah in the next videos (3rd and the 4th) we will:

- develop the past tense table (it is 30 minute presentation) and by the end of the presentation you will have memorized the entire table just by watching
- discuss that Lack of “is” issue and
- Sequence not determining the grammar issue.
- Tell you about the 15 of the 22 places. The 15 roles that an **إِسْم** can play within a sentence, because remember the **إِسْم** is very broad. Not only does it include nouns but it also includes pronouns, adjectives and adverbs. So how do you distinguish between them?

With all of that said I will like to now direct you to the comments below this video. Go ahead and leave a comment. Tell me what you got from this video and inshallah I will see you again in a couple of days.