

The Fastest Way to Master Classical Arabic!

ARABIC ACCELERATION REPORT

Discover The New Paradigm That
Leverages The 80/20 Principle To Give
You More Arabic In An Hour Than
YEARS Of Study Combined



Why ignoring it will cost you hundreds of hours in wasted effort in 2013 and beyond



Why using it will have you understanding and appreciating the miracle of the Qur'an faster than you now believe possible, and...



How to harness it NOW

TABLE OF CONTENTS

Foreword	3
The “Secrets” To Mastering Classical Arabic.....	5
Why Am I Writing This Now?.....	8
A Bit About Me.....	11
The Big Mistake	14
That’s Preventing Students from Learning Arabic	14
The Best Way to Learn Arabic.....	22
Leveraging The 80/20 Principle.....	23
The Most Advanced System for The Conveyance of Meaning	28
Conjugating Verbs in Arabic	38
The Science of Sarf	42
The Science of Arabic Grammar	43
Map of The Arabic Language	49
Parts of Speech	50
Definitions of اسم (<i>ism</i>), فعل (<i>fi'l</i>), and حرف (<i>harf</i>)	53
Classification of an اسم (<i>ism</i>).....	54
Classification of a فعل (<i>fi'l</i>).....	54
Classification of the حرف (<i>harf</i>)	58
Difference Between a Sentence and a Phrase	58
Types of Sentences.....	60

Six Important Terms Related to Sentences.....	61
Issue 1: Sequence Does Not Determine Grammar	63
Issue 2: Lack of “is”.....	65
Grammatical States.....	68
A Quick Recap of What We Covered	76
Taking It to the Next Level.....	78

Foreword

I still remember my first day in Mufti Yusuf's class. It was early 2004, before his classes were taught online. That cold Saturday morning, I left home after Fajr to make sure I would make it to class in time. After an hour on subways and buses, I joined my classmates in the little classroom in an Etobicoke high school, eagerly waiting the start of the class.

From the first few minutes, when he started talking about patterns and vowels and grammatical states and human emotions, I knew this was going to be like no other Arabic class I've ever attended before.

This class was different. We weren't going through some elementary school text book written for children in an Arab country. Nor were we going through a succession of simple, repetitive exercises in a book for students learning Arabic as a second language. It was none of that. In fact, we weren't following a text book at all.

Mufti Yusuf was teaching us Arabic the way that he had learned it years before – based on how his teachers had learned from their teachers. And that was the key. I realized that up until this point, I had never studied Arabic from a native English speaker who had themselves learned to master Arabic.

I had studied with several native Arab teachers (may Allah preserve and reward them all). But none of them actually knew what it was like to learn Arabic as an adult. They didn't see how certain constructs in Arabic were so fundamentally foreign from English. The beautiful logic and patterns inherent to the Arabic language came to them so easily and intuitively that I don't think they were even conscious of their existence – let alone were they able to describe them to their students.

Suddenly, in that first hour of class, I could see it. The brilliance of the Arabic language was being unveiled before our eyes.

That Ramadan, in taraweeh, I started to realize that I could follow along. I wasn't just catching a word here or there, but I actually understood whole ayahs. I could understand the story! It was all I could do to not jump up and down in salaah!

Alhamdulillah, in the years since that class in Etobicoke, Mufti Yusuf has been continuously revising and improving and refining his program. And now, through this report, you have the privilege of learning from the best of what he teaches.

I pray that Allah grants you the tawfeeq to benefit from this work. And I pray that He blesses rewards and protects Mufti Yusuf and all of our teachers. Ameen.

Sawitri Mardyani (Ph.D.)

The “Secrets” To Mastering Classical Arabic

What you now hold in your hands is a snapshot of my 10 years of extensive experience in teaching the Arabic Language to thousands of students both online and offline.

Up until now, this information has been closely held and only available to select seekers of knowledge who were accepted as students to our renowned online Arabic program. These are students that prior to finding my program had struggled to learn the language for years using every method under the sun. One sister that you'll hear from a little later in this report drove 22 hours from Mississippi to attend my face-to-face program and said she learned more in one day than an entire year studying at Harvard.

I ask you to not immediately dismiss that above comment or those on the cover, as upon first glance these claims do seem exaggerated and not entirely accurate. If I hadn't already verified their accuracy through what I'm about to share with you in this report I wouldn't have believed them either.

I'll tell you up front though that the strategy that leads to these results takes into account the **fundamental nature of the Arabic language**. It is my contention that in our

time for people who are busy with full-time responsibilities, it is the ONLY approach that will work and get you to your goals in the fastest, easiest and most results-certain way.

It will give you the traction you need to keep you motivated and enthusiastic in your studies so you never give up.

In short, this may well be **the most important document you ever read** on this topic.

I *strongly* suggest you print it out right now, block off an hour, relax in your favorite chair, and read it cover to cover. Then, come back tomorrow and re-read it again.

This is material I would normally spread over 8 hours and reinforce with numerous examples and lots of practice. In this report I distill for you the core concept behind the approach. That is, I'm more concerned about explaining to you how and why it works.

If I'm successful in reaching my objective with this report, it will be well worth the time it takes you to read and study it.

Let me make a couple of things clear at the outset.

The method I'm about to present to you is not about the most recurring words in the Qur'an. For example, if you

learn a small list of 300 words, it will give you 80% of the words that occur in the Qur'an. That's not what this report is about. You don't need me for that.

I'm here to tell you that the **majority of meanings in Arabic don't even come from the words**. They come from the vowels, patterns and grammatical structures. In a nutshell, if you're able to understand the mechanism that governs the conveyance of these "non-word" meanings, and then immediately follow-up with reading a text to bring the theory to life at an early stage, THIS is how you will gain traction and succeed.

... and, no, it's not about teaching all of grammar up-front either. That would just exhaust you and overwhelm you. The method I will describe below is very different than all of that.

So, again ... Relax. Put your cell phone on silent. Close down any instant messenger programs you might have running in the background, or better yet, print this document out and find a nice quiet spot so you can read it with complete concentration and without any distractions.

At the end of it, I'll provide you with links to 3 full-length videos (2+ hours of actual training), which you can watch that will develop the concepts further.

Why Am I Writing This Now?

I decided to write this report because I couldn't stand on the sidelines any longer, watching students like you struggle and suffer as they try to learn the language of their *deen*.

It hit me recently, that the few hundred students who sign up for my course each semester aren't the only Muslims who have struggled to learn Arabic and are looking for a better method. There are thousands, if not millions of Muslims around the world suffering needlessly because they've taken the wrong approach to learning Arabic. They've wasted months, if not years, making little progress and coming up with little more than a list of vocabulary, some seemingly random rules and a great deal of frustration, if not hopelessness.

Don't worry if I'm describing your situation. Because in this report I'll not only be explaining the reasons for these problems, but I'll give you an exact

"I am a father of 9, so time is a luxury that I don't always have. I have tried for several years to learn the Arabic language and this course has allowed me to achieve more in the past 15 months than I have in all my previous years collectively"

-Kyree Spain

"... I have learned more in 15 minutes than I did in 4 years of studying arabic. Your explanation of the sentence structure 'istnsaruu' in video #1 was a masterpiece."

- abdul66t
(comment on video series)

"I dont know how it happened but with only few weeks into the study materials, I am competing favourably with my friends who have been studying the language for close to 2-3 years."

-Abass Badmus, Lagos, Nigeria

blueprint you can immediately put to work for yourself in order to overcome these hurdles.

My students have told me again and again how dramatically they've accelerated their learning using the approaches, methods and strategies we employ in class—how they've learned more in months, weeks, days or even minutes than they have in years. They shouldn't be the only ones to experience this remarkable progress in understanding the words of the Qur'an.

I wrote this report to share these methods with you. So you could experience this success too *inshaAllah*.

The Pain of Not Understanding

In my 10 years of teaching Classical Arabic to English speaking adults, I have seen students come to me again and again with the same frustrations.

They pray prayers that they don't understand. They stand behind imams who are moved to tears by the words of Allah, while they stand there feeling foolish, dumbfounded and clueless. They attend lectures of Arab scholars and have no choice but to wait for the translation. And as some speakers don't translate every poem or hadith they quote, they feel left out. They feel divorced from a true understanding of their intellectual heritage. **They feel mentally crippled and frustrated with their inability to access the great works of Muslim scholars from our history.**

Maybe you've had a similar experience?

Determined to understand the book of Allah, many students make numerous attempts to learn Arabic. In each attempt at learning the language, they review the alphabet, learn new words, form simple phrases and possibly touch on a few grammar rules but it never goes beyond that.

They see a vast chasm between where they are and where they want to be in understanding Arabic. They try to traverse this divide again and again to no avail. They wonder whether they should try studying abroad, but their responsibilities at home make this option impossible.

After so much time and effort, some just give up. They resign themselves to the idea that they'll never learn the language. It's too hard. It wasn't meant to be for them.

It's a shame, really. And it makes me angry when I hear this. Because ***Arabic is not a difficult language***. Non-Arab Muslims from around the world have been learning it and mastering it for centuries. The problem isn't the language, nor is it the student. The problem is the method of teaching that predominates in this day and age.

There Is a Solution

Alhamdulillah, for this problem, there is a solution.

The solution requires us to go back to our roots and study Arabic as the masters of the language studied it.

Once we've grasped the fundamental nature of the language from the masters themselves, we can then tweak the teaching method to best match OUR audience—namely mature, Western educated Muslims that already have their study habits developed – people that are preoccupied with family and work responsibilities that make it unrealistic for them to travel abroad and study for any prolonged period of time.

A Bit About Me

Before I do that, you're probably wondering who I am and what my background in this science is...

Well, I started my formal Islamic education at the Islamic Institute in Dewsbury, U.K. when I was thirteen. A few years later, after I finished memorization of the Qur'an, I had the rare privilege of studying grammar and morphology with some true masters of the science.

The reason this privilege is so rare is because of the way the madrasa system works. In a madrasa, experienced teachers are quickly promoted from teaching core topics, such as grammar and morphology, to teaching higher sciences such as Fiqh and Hadith. The end result is that very few students have the opportunity to learn Arabic grammar and morphology from experienced teachers.

Alhamdulillah, I got this rare opportunity because I was expelled from my madrasa (it's a long story...) and had to transfer to a new one at the same time that a great shaykh was starting a new madrasa and needed new students. This shaykh was a teacher of one of my teachers.

This senior shaykh was known for his mastery of classical Arabic. In fact, he was the most expert teacher of them all. With my teacher's help I was able to get a recommendation with the senior shaykh and was accepted to the new madrasa.

The new institute was a start-up. Class sizes were very small. We had a total of 4 students in our class. And as the senior shaykh was well respected throughout the U.K. with many of his students now graduates (and great teachers in their own right), he was able to get the most brilliant of them and gather them together.

The result was that I had 4 teachers and they were all masters in what they taught. These were shuyukh that anywhere else would have been teaching large books in Fiqh and Hadith. I had the privilege of studying Arabic and many of my core subjects with them. They were also very pious and true *awliya, masha Allah*.

And because our class size was so small, I was given daily opportunities to read/translate the various texts. Had I been in one of the two larger institutions I would not have received one tenth the attention and the opportunities I was now receiving.

After graduating from this madrasa, I studied in Pakistan for several years and then returned to Canada in 2001.

How I Started Teaching

That year, I got four students together, who were only slightly younger than I was, and I started teaching them in my basement. I taught them from my basement for a whole year. And in that year, I ended up covering 16 texts. It was phenomenal.

We were going 300% faster than how I was taught.

I reflected on how this could happen and I realized the biggest factor was the students themselves. They were older and much more mature than my classmates at the madrasa and their study habits were already developed.

Back when I was a student, I made this observation multiple times. Older, more mature students would come and they would enroll in the madrasa. These were people who had graduated from Western universities and had jobs that they had taken time off from. They would make the journey and they would enroll in the madrasa because they understood that Arabic is the gateway that leads to the rest of the sciences.

Unfortunately, their situation would become far worse before it became better.

Let me explain what I mean by that. I mean that they were placed in classes with 16 year olds – where the *ustaadh*, the teacher was forced to teach at the level of the lowest common denominator. You can imagine what kind of frustration that causes to a person who's serious and willing to move quickly when he's being held back because the pace is too slow and the teacher's not catering to the learning style of the student. So, they would become frustrated and they would eventually drop out.

When I observed this, I made the intention that I need to come out with a method where I can make all this accessible to those that are working professionals and university graduates -- people that realistically cannot enroll in a madrasa. That's what I've been doing ever since.

For the last 10 years, every single day, this is all I do.

Enough about me. Let's now move on to those issues I drew attention to earlier.

The Big Mistake That's Preventing Students from Learning Arabic

The problem is that when most people approach the Arabic language they start with a series of textbooks. What is common between all the textbooks is that they

use one particular method that progresses from the **simple to the complex**. You can probably relate to what I am talking about. If you open up the textbook, the first, second and third chapters will be about phrases, nominal sentences that have a subject and predicate, and how to connect more words together to create bigger sentences. This is also true in the university curriculums. If you have taken any college level or university level Arabic course, you'll notice this.

Intuitively, this simple to complex method seems like the proper method. Because we have been taught that in order to attain any goal you don't look at it as a *project* but instead as *steps*. When you segment the achievement of a goal into steps and then gradually proceed to traverse those steps this makes it easier to attain the goal. But what I'm about to tell you here is that in the case of Arabic this is a **big error!**

When you approach from the simple to complex you are severely hampering your progress.

This approach *is* what causes the majority of frustration. This will not work as it ignores the fundamental nature of the Arabic language and the fact that Arabic is an intricate system of conveyance of meaning.

Results of This Approach

When you go from the simple to the complex, you feel overwhelmed and you think the language is difficult

because every rule that is introduced to you is not really tied to a big picture or central theme and just seems like something irrelevant and random. You get this sense of too much memorization and disorganization. This is because there is no big picture provided up front.

I am suggesting that in the opening days the teacher needs to focus on *how* the language works and teach the student the system. This enhances the speed of progress. Then with every new detail and rule that is introduced, you just tie it in to the big picture. Every time you learn something new it really makes sense and you get an “Aha!” moment, an epiphany.

Without this, if you move from the simple to the complex, you gain no momentum and quickly lose interest, and go from one textbook to the next and you move from teacher to teacher and you gain no *barakah* or traction.

What’s Wrong with Progressing from the Simple to the Complex?

The fundamental flaw is that it ignores the system that Arabic uses to convey meanings – the system that Ibn Khaldun described centuries ago as the most sophisticated system for conveyance of meaning on the planet.

Here’s the thing:

In Arabic the majority of meanings do not come from the

words.

But yet, almost all courses out there teach Arabic beginning with lists of words and simple structures without providing a framework for how the language works. They'll give you the meanings that come from the words as if knowing the vocabulary of individual words ensures that you'll be able to translate complete sentences.

Nothing could be further from the truth.

If you have a sentence that has 5 words the total number of meanings you will be getting is much more than 5. The 5 words will individually be giving you 5 meanings and on top of that you will be getting an additional 10, 12, 13 meanings (to illustrate this, in a few pages, I'll show you an example of something that looks like a single word in Arabic, but actually conveys seven meanings).

The simple to complex method focuses all of its effort on the 5 meanings that are coming from the words. It almost entirely ignores the 10, 12, and 13 without which your chances of comprehending the meaning of the sentence are slim to none.

Have you ever experienced instances where you knew the vocabulary of every individual word in the sentence and yet could not translate it accurately? Why does that happen?

It happens because even experienced instructors feel that

these “non-word” meanings are too complicated and providing them to beginners too early will overwhelm them. So, instead of teaching how the language works, they spend valuable time teaching vocabulary lists that do nothing to remove illiteracy and utterly fail to provide any degree of independence to students.

The vast majority of meanings in Arabic come from **vowels, patterns and grammatical structure**. Vowels, patterns and grammatical structure *is* this system that I am talking about.

As we move forward in this report, you will see that not only is it possible to provide this system upfront without overwhelming beginners, but it is essential. And what I mean by that is momentum must be created. Without momentum you’ll quickly lose interest and then nothing else will matter. You can be sitting with the most brilliant teachers and have the best curriculum, but you’ll still fail if your enthusiasm levels are not kept high. Providing you with this system upfront is the only way to create momentum for you and get you to your goals in the most results-certain way.

Ibn Khaldun tells us that Arabic has a core and a central theme. It is the most sophisticated system on the

The Big Mistake

The single biggest cause for failure in learning classical Arabic is to progress from the simple to the complex without having any big picture of how the language works, and the fastest and most results-certain approach is to isolate from the language a core and a central theme and learn that first.

planet for conveyance of meaning precisely because the majority of meanings do not come from the words. They come from the vowels.

What he's saying is that if you have a verb and multiple nouns, you need some sort of mechanism to tell you which of the nouns is the one doing the verb (the subject) and which of the nouns is the one upon whom the verb is being done (the object). Every language has its own method of determining this.

How Other Languages Convey Meaning

Certain languages do this by introducing extra words. Along with the verb and the two nouns you would have an extra word to indicate the **subject** and an extra word to indicate the **object**. In Urdu they would have "nay" and "kow". When you combine that you get 5 words: *Zayd nay Amr kow maara* (*Zayd hit Amr*). *Zayd* is the subject and *Amr* the object. If you switch it around to *Zayd kow Amr nay maara*, *Zayd* becomes the object and *Amr* becomes the subject.

The *nay* and *kow* are extra words being used to distinguish between the subject and the object. The word that is followed by the *nay* is the subject and the word that is followed by the *kow* is the object. Now it doesn't matter which comes first. This allows flexibility in the word order but you need more than necessary words.

Other languages do it by **sequence**. They don't need 5

words; they can convey the meaning in 3. This is very rigid; the subject will be at the front and the verb in the middle followed by the object.

Subject – Verb – Object (SVO) is the format they use in English. The subject is at the very front, verb in the middle and object at the end. If you change the word order it alters the meaning. What was originally the object now becomes the subject, what was originally the subject becomes the object. It limits you to only one way of expressing the meaning.

The Most Superior Method

The system the Arab people have developed to determine grammatical meanings is *by far* the most superior method. It does not restrict the speaker to a particular sequence. You can format the verb and two nouns in six different ways. Literally any permutation or arrangement of those words will be meaningful.

6 ways of saying “Zayd hit Amr”

ضرَبَ زَيْدٌ عَمْرًا ضَرَبَ عَمْرًا زَيْدٌ

زَيْدٌ ضَرَبَ عَمْرًا ضَرَبَ زَيْدٌ عَمْرًا

عَمْرًا ضَرَبَ زَيْدٌ ضَرَبَ زَيْدٌ عَمْرًا

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

The benefit of this is that we can add emphasis to parts of the message by changing the order of the words. It is possible that the listener may already be aware that the event occurred and who did the event. The only confusion is with regards to the object, so you can format the

sentence with the object at the front. It would convey the same meaning as if you were to put the verb at the very front. There is *flexibility* in the word order because it is not being done by sequence and neither are extra words being used. This third method, which is the most superior method, is what we will introduce in this report.

You'll see an example of what I mean by this flexibility in one of the free videos following this report. My plan is to provide you with reading material through this report to give you the first exposure and then follow up with actual training where you'll hear me covering the topics.

We're going to approach this system like the peeling of an onion. Every layer that is peeled off will reveal more and more of the system. To properly do this, I'm going to need to be brief even at the expense of accuracy. I'll be carefully deferring certain details to the videos that will follow this report.

Remember that hypothetical scenario I posed to you earlier where 11, 12 and 13 **additional meanings** were coming from a sentence that had 5 words? This system will give you those additional 11, 12 and 13 meanings. These are meanings that students studying Arabic at Western universities wait more than a year to get a first glimpse of.

Vocabulary and basic grammar taught at universities are like tools. They're needed too, but the system I'm going to tell you about is much more than that. This is the very core

that makes Arabic unique and indeed superior. Learning the system is like learning the *skills* of a master craftsman. The craftsman needs tools but take the same tools and put them in unskilled hands, and they're almost useless.

Imagine how motivated you'd be to press forward with your studies when you know all this and can clearly see how and why Arabic is the most superior language.

The Best Way to Learn Arabic

If you want to gain some traction and momentum and finally finish your Arabic studies so you can appreciate the miracle of the Quran and understand it, if you want to stand in your prayer, understand and be impacted by the verses just like the pre-Islamic Arab used to be impacted, so that it becomes the most pleasurable thing in your day, then the best way is not to progress from simple to complex, instead it is to **lead with the complex**.

"I feel the spiritual benefit of it already... (I am 63)... All these years I have studied, I thought I was just a poor learner, but I can see that what I was taught and the manner of how I was taught was inferior."

-Yousef
(older student with vision and hearing limitations)

Upon first glance it seems counterintuitive, but it is not. It is because we are living in this over specialized world that everything seems so complicated. We don't have the big picture for anything really. Once we have the big picture it becomes effortless. All the details fall into place on their own. Not only that, but every detail that you learn, once

you have the big picture and you've mastered the system, actually motivates you to move forward. A light bulb goes off and creates an "Aha!" moment.

It happens again and again and every time it happens it gets you more excited.

Leveraging The 80/20 Principle

This approach is based on leveraging the 80/20 principle, which I'll explain shortly. It is how the scholars learnt over the centuries. It is a feat of staggering genius on the part of the medieval grammarians that they were able to do this. They were able to look into the Arabic language and isolate the *core* and *central theme*. This is what needs to be taught **first** and after that you can go into the details and give them gradually.

There are a number of obvious advantages to this approach. Firstly, it is much more interesting because you are exposed to those aspects that make Arabic the most superior language right at the beginning and you don't have to wait for the payoff.

Secondly, it is a front-loaded method so there is considerable effort in the opening days. After that, however, each week becomes progressively easier and the payoff increases. All the new details that are introduced then create epiphany moments and motivate you to move forward. **The end result is that you end up**

learning 1600% faster.

The 80/20 Principle

You've probably heard about the 80/20 principle many times before. Let me just tell you in advance that knowing something and actually leveraging it are two different things. So please don't dismiss what I am about to tell you because it is extremely important.

The 80/20 principle states that there is a major imbalance between:

- inputs and outputs
- causes and effects
- efforts and results

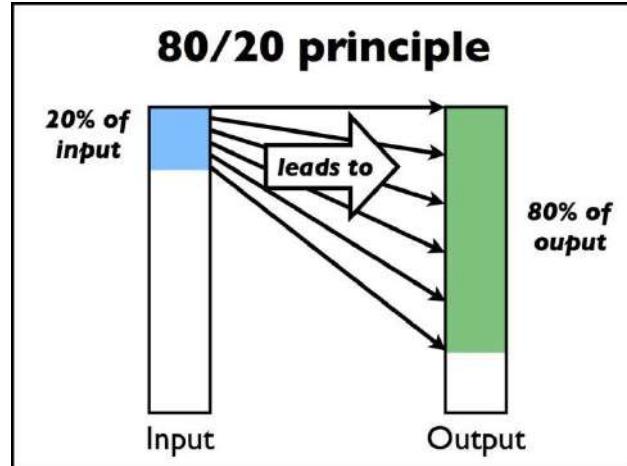
What that means is if you put in 5 hours of effort it is not necessarily true that you will receive 5 hours' worth of results. That rarely ever happens.

Normally, if you put in a particular amount of effort then you receive either much less than what you put in (something someone else could have received in an hour) because you weren't spending your time on the most productive things **or** you achieve tremendous results, much more than you dreamed of because you did the right things and you focused on the aspects that had the most broad application. You focused all your energy and attention on the most productive things.

This principle is everywhere in your life. They say 80% of your happiness comes from 20% of your friends. It's in the clothes that you wear.

Open up your closet and you'll notice that 20% of your clothes are worn 80% of the time.

This principle is in wealth, business, education, day to day work. If you run a business you will notice 20% of your customers will be giving you 80% of your revenue.



It is everywhere and the Arabic language is no different.

The Arabic language has a core/central theme that must be taught first. What is this core? It is roughly 20% of all the rules in the three sciences of the Arabic language.

These sciences are *morphology*, *grammar* and *rhetoric*.

- **Arabic Morphology** is the area of classical Arabic that deals with verbs and how consonants are grouped together and vowelled using particular patterns (which you'll see shortly). The consonants are given vowels; the vowels give you the tense and the voice. They reflect the gender, plurality and the person of the one doing the verb (the subject) so you know whether the subject of the verb is a male or

female and you are able to properly connect the verb with the pronoun.

- **Arabic Grammar** deals with sentence structure and how to distinguish between the roles that the nouns play within the sentence. I.e. which noun is the one doing the verb and which noun is the one upon whom the verb is being done.
- The third science is **Rhetoric**. It is the most advanced area of Arabic and teaches you how to craft impactful and influential speech. So once you've assessed the mind-set, mental capacity, the desires, frustrations and pains of the audience, you can speak accordingly.

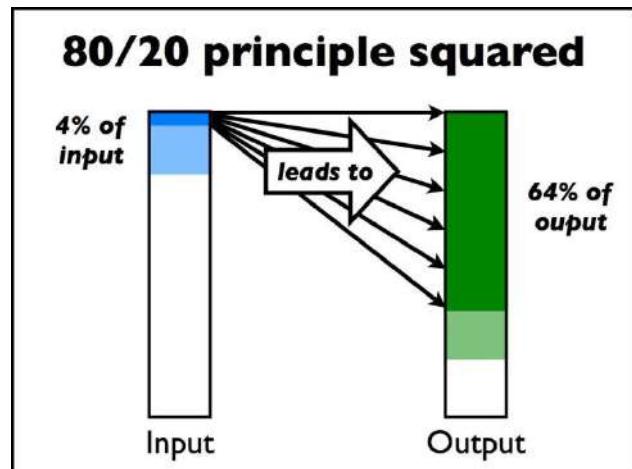
If you go through all 3 sciences you will notice there are certain rules that are *more important* than others. They are the ones that have the **broadest application**. These are the fundamentals of the language and you would expect to see them in practically every sentence.

But this 20% of the language that has the broadest application is not to be found at the beginning of the textbooks. Some of it will be at the beginning, some in the middle and some at the end. You need someone to take all of those aspects, isolate them, connect them together and provide it to you as a system.

The 80/20 Principle Squared

Without getting caught up in the math we are going to take the 80/20 rule and reapply it within the top 20% of input and top 80% of output to get an **even DENSER inner core.**

20% of 20 is 4. For example, if you have a 200-page textbook there will be 8 pages which have the greatest value.



This is true from everything, even the Arabic language. If you go denser you can get an inner core of that 20% that I just mentioned. That would be the inner 4%. If you learn and master that 4% it gives you 80 % of 80, i.e. 64% of the benefit. That's a 1600% increase in output ($4 \times 16 = 64$). This is mind blowing!

Let me tell you this can be done in the span of a single week. When I teach my students, I normally expose them to this system in the first 3 weeks of class. By the third week of class they will have already attained half of the benefits they will ultimately achieve. *Insha'Allah* this is what we're going to start to do in this report.

The Most Advanced System for The Conveyance of Meaning

So, let's begin.

The system that Ibn Khaldun described as the most advanced, sophisticated and superior system on the planet for conveying meaning, has a word level and sentence level.

At the **word level** it is about taking consonants and combining them to create meanings.

There are 28 letters in the Arabic alphabet and they are all *consonants*.

For the purpose of our discussion we are assuming that everyone reading this knows the Arabic alphabet. If you are still learning the alphabet, then there are many places you can do that. Even our website has a [particular tutorial](#) on mastering Arabic letters. It has 22 lessons and you can go through it in a week to learn the Arabic alphabet. If you don't know the alphabet then the system that I am going to talk about will still benefit you *insha'Allah* because most of it is conceptual. The practice will begin after the system has been given.

The alphabet is made up of consonants. These consonants are grouped in groups of three and the groups are given an associated meaning. The vowels are not part of the alphabet. They are introduced on top and

underneath the letters and together they give us the sounds of a, e, i, o, u.

For example, if you take ن (nun), س (saad) and ر (raa), and group them together, you get the associated meaning of “to help”. If you take ج (jeem), ل (laam) and س (seen), and group them together you get the associated meaning of “to sit down”. Like this, if you combine the 28 consonants into groups of three you will get tens of thousands of groups of three. Every group of three has an associated meaning.

The problem is that consonants, on their own, are not pronounceable. Because when people speak, they don't speak in consonants, they speak in syllables.

A *syllable* is the sound that is produced by combining both a consonant and a vowel. In order to pronounce those three consonants, you are going to need vowels.

When the vowels are added to the consonants it makes it a word and therefore pronounceable. Beyond that, the vowels are also giving the *tense* and the *voice*.

Here is the example that I mentioned earlier, which will show you how Arabic conveys multiple meanings at the word level.

اَسْتَتَّصِرُوا

They (group of males) sought help.

If you look at this structure it is pronounced *is-tan-sa-roo*. We are going to dissect it and talk about where the meanings are coming from. Although it looks like a single word, it is actually a full sentence. Obviously there are multiple meanings involved.

1) First of all we have the **initial help**. This meaning comes from the particular group of 3 base letters (ص - ر) in the middle. We know this because we see these three letters in other words that contain the meaning of helping.

The meaning of help:

اَسْتَتَّصِرُوا

Other examples:

help (noun) نَصْرٌ
helper (noun) نَاصِرٌ

he helped نَصَرَ
she helps تَنَصِّرُ

2) The **notion of seeking**. It didn't need to be "they sought help". It could have been "they helped" without the seeking part of it.

Where is this notion of *seeking* coming from? It is coming from the س (seen) and the ت (taa) at the front. They are non-base letters, which are enhancing the meaning and the verb is becoming advanced.



How am I so sure that the س (seen) and the ت (taa) are giving us the notion of seeking? If we substitute the help meaning (ن - ص - ر) with three other letters then the notion of seeking remains but the meaning of help is substituted with the meaning of the new base letters.

The base letters of food are ط (Taa) - ع (ayn) - م (meem). The word طعام means "food", so if I say the translation of the structure becomes *they sought food*.

Clearly, the help is coming from the particular 3 consonants in the middle and the notion of seeking is

coming from the س (seen) and the ت (taa) at the front.

3) The **past tense**. The translation is, “*they sought help.*” It is not “they are seeking help,” “they seek help” or “they will seek help.”

Where is the past tense coming from? It comes from the absence of a particular prefix at the front. I know this because in order to respond accurately to the question, “where is the past tense coming from?” you would need to know the present and future tense verbs which we will teach you just now.

Very briefly, for the purpose of our discussion, this present tense verb needs to start with ي (yaa), ت (taa), أ (hamzah with fatha) or ن (nun): either يَسْتَنْ (yas-tan), تَسْتَنْ (tas-tan), أَسْتَنْ (as-tan) or نَسْتَنْ (nas-tan). In the absence of these 4 beginnings, the verb above cannot be a present or future tense verb.

It is not a command verb either because the command verb has a particular vowel on the middle letter. *Istansiroo* means “seek help” when speaking to a group of males. Just that change in that one single vowel will transform a past tense verb into a command verb. Here we don’t have a *kasra* (ܹ). Instead we have a *fatha* (ܻ).

The past tense:

اَسْتَنْصِرُوْا

Other tenses:

They (group of males) seek help يَسْتَنْصِرُوْنَ (present)
 (You, group of males) Seek help! اِسْتَنْصِرُوْا (command)

Where did the past tense meaning come from? The absence of the prefix at the front and the *fatha* (ُ) on the ص (saad) contributed and pinpointed the translation as a past tense verb.

You might be asking yourself what is that hamzah (ٰ) at the front doing? It is not circled and has an x on top of it. We call it an *enabling hamzah*. It is allowing pronunciation with the *sukoon* (ً). The first letter س (seen) has a *sukoon* (ً), and you cannot initiate pronunciation with a *sukoon* (ً). This is a rule in many eastern languages. That's why for "school" some people say "iskool" or "sakool". If you were wondering why that was, then that's an advanced secret for you.

4) The **active voice**. It could have been, "help was sought from them" i.e. the people we are talking about could have been the object or the ones from whom the help was sought instead of the seekers. If that was the case, then the vowels would have been different. Everything else would still be the same. It would be أُسْتَنْ (us-tun).

The question is *where did the active voice come from?*
The answer is that it came from **pure vowels**.

The active voice:

اَسْتَنْصَرُوْا

Passive voice:
Help was sought from them اُسْتَنْصَرُوْا

The *kasra* (ِ) on the *hamzah* () at the front and the *fatha* (ُ) on the ت (taa) and the ص (saad), all 3 vowels together, contributed and gave us the active voice.

The next 3 meanings are to do with the pronoun. The translation is “they”, referring to a group of males, not females. All of that is coming from the و (waaw).

Third person, masculine, plural
(they, group of males):

اَسْتَنْصَرُوْا

Some other conjugations:

You (group of males) sought help	اسْتَنْصَرْتُمْ
He sought help	اسْتَنْصَرَ
They (group of females) sought help	اسْتَنْصَرْنَ

That و (waaw) is telling us that:

- 5) We are talking about **males**.
- 6) It is indicating it is a **group** of males.
- 7) And we are talking **about** them.

Summary:

Let's go through the meanings one by one.

1. The **initial help** coming from the ن (nun) - ن (saad) - ر (raa).
2. The **notion of seeking** coming from the س (seen) and ت (taa) at the front.
3. The **past tense** coming from the absence of the letter that needed to be there for the present and future tense, and also the *fatha* (ُ) on the ص (saad).
4. The **active voice**, coming from the pure vowels.
5. **Masculine** gender of the subject.
6. **Plurality of the subject**
7. **Third person** aspect of the subject. Meanings 5-7 are all coming from the single و (waaw) at the end.

This is very comprehensive because what looks like a single word is actually giving you 7 meanings. Pause and think about what just happened. A single word conveyed 7 meanings.

The majority of the meanings are not coming from the word (meaning from the consonants), they are coming from the pattern. These are all non-word meanings. I made a claim earlier that **in Arabic the majority of meanings do not come from the words but instead**

come from vowels and patterns. I just highlighted that for you at the **word level**. *Insha'Allah*, next we will talk about this happening at the sentence level.

This is the most powerful system on the planet. This is comprehensiveness at its max because what looked like a *single word* was actually conveying *seven meanings*.

English tried to do it, but needed three words: “They sought help”. Even that wasn’t precise because “they” does not differentiate between males and females, whereas our example was clearly males. If I had wanted to say “they” for a group of females I would have done it differently. The purpose here was not to teach you the total possible ways (so don’t worry about how to say “they” for the group of females), and neither was it to *teach* you about the 3 types of verbs, or simple vs. enhanced. The point was to **highlight the comprehensiveness of the Arabic language at the word level**.

As the introductory theory proceeds, I normally develop these verbs in separate 40-minute sessions.

As you see this is very powerful. This is what the Prophet (peace be upon him) meant when he said:

(أُغْطِيَتْ جَوَامِعُ الْكَلْمَ)

“.....Because of that, in one day of class I learned more than I learned in an entire year of Harvard....What you need in a class is someone to explain to you how the language WORKS”

-Asma, Mississippi

meaning) وَأَخْتُصَرَ لِي الْكَلَامُ اخْتِصارًا (And speech was made concise for me). He was talking about his own aptitude and talent because he was more eloquent than most. But he was also talking about the language because the language has these things built into it.

When you know this then you end up learning more in a single day than you would have learnt in a whole year. This is why when one student drove 22 hours from Mississippi to our 6 month intensive course, she made a comment and said that because of that in one day of class she learned more than she learned in an entire year studying at Harvard. She said that what you need in a class is someone to explain to you how the language works.

To recap the big mistake that almost everyone is making with their Arabic studies is that they start with the simple and gradually progress to the complex without being exposed to the system and big picture up front.

So far, I've given you a glimpse of the system and the big picture at the word level. Here we weren't teaching much about the actual language. We were just showing you the problem with starting from the simple to the complex. This approach misses out on so much of the language and how it conveys meaning. This approach is a limitation, a constraint that is holding you back.

The problem is not the amount of effort. People can put in effort and do the required work to learn and master the

language. But the approach needs to be correct first because the logical constraint is much more difficult to fix than the physical constraint.

What I'm here to do *insha'Allah* is provide you with as much of the big picture as I can.

Next, we're going to move forward with actual aspects of the system to speak about the parts of speech and introduce you to the heart of the Arabic language.

Conjugating Verbs in Arabic

Remember the و (waaw) from the istansaroo example, the one that meant “they” (group of males)?

That was a single letter giving us three separate meanings:

1. **Gender:** we are talking about a group of **males**.
2. **Plurality:** it is a **group**.
3. **Third person:** we are talking **about** a group of males as opposed to talking *to* them.

That و (waaw) is one of 13 different designated letters that can be added to the end of the past verb (one conjugation doesn't have an ending; thus, the total conjugations are 14). The purpose of this letter is to reflect the gender, plurality and the person of the one doing the verb.

In English, when you have a verb and you conjugate it, i.e. you take the verb and combine it with a pronoun, the two remain separate words: he slept, she slept, they slept, you slept, I slept, we slept. Here, the verb and the pronoun are remaining separate. The verb is not impacted.

In Arabic, the pronoun is attached to the verb in a manner that looks like a single word. That letter at the end *is* a pronoun.

In English, there are not that many pronouns (he, she, they, you, I and we). But Arabic has more because it has a dual and because it differentiates between different they's and different you's. Arabic has a different "they" for two males, a different "they" for a group of males, likewise a different "they" for two females, and a group of females.

In English, when speaking to a male, two males, a group of males, a female, two females or a group of females we say "you". In Arabic, each one of these you's is expressed differently.

So, there are a lot more pronouns in Arabic than there are in English. Because of this and because these pronouns are attached to the verb in a manner that looks like a single word, this calls for a table. We need to see the different conjugations together in a table so that we can easily recognize what a verb looks like and immediately know the gender, plurality and person of the one doing the verb.

When we learn Arabic, we'll use tables to learn different tenses and variations of verbs. We're not going to fill out the table right now, but I will introduce to you the table layout and explain it to you. Then it is a matter of filling the slots. In class, we're going to recycle the same table layout again and again.

The table needs to tell us the person doing the verb. Is it the speaker (1st person)? Is it the person spoken to (2nd person)? Or is it someone else (3rd person)?

It also needs to tell us the gender of the person doing the verb. Is it masculine or feminine?

Finally, it needs to tell us the plurality. Is it one person doing the verb? Two people? Or is it three or more people?

Person	Gender	Plurality	English Equivalent	Conjugation #
3rd	Masculine	Singular	He	1
		Dual	They	2
		Plural	They	3
	Feminine	Singular	She	4
		Dual	They	5
		Plurality	They	6
2nd	Masculine	Singular	You	7
		Dual	You	8
		Plural	You	9
	Feminine	Singular	You	10
		Dual	You	11
		Plural	You	12
1st	Masculine / Feminine	Singular	I	13
		Plural	We	14

When you put all of these together, you get 18 different possible combinations (3 possibilities for person x 2 possibilities for gender x 3 possibilities for plurality = 18 total possibilities).

The Arab people, however, do not differentiate when it comes to the first person. It doesn't matter if it is a male or female speaking about themselves. It also doesn't matter if two people or more than two people are speaking about themselves.

So, the total number of conjugations is 14.

Just to give you an idea of how this table is used, here's an excerpt of the table that 'istansaroo' comes from. Don't

worry if it seems a little bit much right now (students don't usually see this particular advanced table until the 8th week of class). But you can see here that based on the pattern and ending of the verb, we know that 'istansaroo' is conjugation #3, which means that we're talking **about a group of 3 or more males** who sought help.

Pattern	Example	Translation	Conjugation #
استَفْعَلَ	استَتَّصَرَ	He sought help	1
استَفْعَلَـا	استَتَّصَرَـا	They sought help	2
استَفْعَلُـوا	استَتَّصَرُـوا	They sought help	3
استَفْعَلَـتْ	استَتَّصَرَـتْ	She sought help	4
استَفْعَلَـاـتْ	استَتَّصَرَـاـتْ	They sought help	5
.	.	.	.
.	.	.	.
.	.	.	.

The Science of Sarf

The science that talks about the patterns and endings is called *sarf*. It tells us what kind of vowels we need to add to the consonants to achieve a particular tense and voice. It also tells us how to reflect the gender, plurality and person of the one doing the verb.

Again this has to do with the superiority and comprehensiveness of the Arabic language, and how the majority of meanings do not come from the consonants rather they come from the vowels.

In the example only one meaning was coming from the dictionary and the other six meanings were coming from *sarf*.

Sarf is the science of classical Arabic that focuses on **patterns** and **endings**.

By patterns we mean the patterns of vowelisation and the non-base letters. It gives us the tense, the voice and the added connotations. In our previous example it was the **notion of seeking**. The other half of *sarf* deals with designated endings to reflect the gender, plurality and the person of the one doing the verb.

This is the science that Imam Nawawi was studying at the same time that he was studying *Saheeh Muslim*. It was Imam Abu Hanifah who wrote the first book on *sarf*.

The Science of Arabic Grammar

While *sarf* deals with patterns and endings and how they convey meaning within a single Arabic word, Arabic Grammar is the science that talks about sentence structure.

It shows us how to arrange words to make meaningful sentences.

There is a proper way of doing it and an improper way of doing it. You have to know the methods of joining words

together that are sanctioned by the language.

When you have a group of words in a sentence or a phrase, each word is giving you a meaning and then the structure is giving you *more* meaning.

For example, if we say *kitaabu Zaydin*, we can look at the words and get the meaning of book, and the meaning of Zayd. From the structure, we get the meaning of belonging – i.e. the book belongs to Zayd. The translation of the phrase *kitaabu Zaydin* is “Zayd’s book”. Two meanings came from the words and one came from the structure.

Phrase	كتاب زيد	ولد طويل
Translation	Zayd's book	tall boy
Meaning coming from the structure	possession	description

Similarly, if we say *waladun taweelun*, we get the meanings “tall” and “boy” from the words. And from the structure, we understand a third meaning -- that the descriptive word tall is being attributed to the boy.

How do we come to understand all these non-word meanings? We get this from studying Arabic grammar.

To introduce the subject of Arabic grammar, we start by mapping out the language.

First, A Few Words About the Approach

Before I begin, let me warn you. This is going to get

intense. There will be massive short-cutting involved. These next few pages will culminate in the heart of the Arabic language. You could be studying for years and never be exposed to the topics I'm about to present to you.

I'm able to do this mainly because of the 80/20 focus I spoke about earlier. Much of it will be by leveraging your own knowledge of how English works. Some of it will be by the arrangement of the topics themselves. That is, I'm consciously attempting to provide the core to you up front, confident in you that you'll be able to understand it. As simple as that sounds, trust me, hardly anyone does it.

They mistakenly compare Arabic to the rest of the languages; since we don't need to know the technicalities of English in order to read, understand and communicate in English, they think Arabic should be the same. Or they think that children learn languages through immersion so Arabic should be learnt similarly. They think that after so many Ramadans of going to the masjid every night, one should be able to stand in taraweeh prayers and understand the meanings of the verses and there should be no need for all of this grammar. This is why they lay the heavy emphasis on vocabulary.

But if you're with me until now, you know how wrong that is. By the *istansaroo* example alone, you can tell clearly that the majority of the meanings in Arabic don't even come from the words. Now, the question is how much grammar and how much morphology do we need?

That question has been answered by the classical grammarians who masterfully have extracted for us the core and central theme which translates into roughly 4% of all rules. **It is this very core which needs to be taught first.** I explained it earlier in light of the 80/20 principle squared. So essentially, all you need is 4% of the total rules. This can easily be presented in the span of a few short days (as I'll continue to do through the free series of videos that follow this report).

Another important point is that this approach is based on clear milestones and goals. By design, the approach leaves room for 30-40% loss in retention and comprehension while the first milestone is being reached. In other words, you don't even have to fully get it 100%! You just need to remain focused and understand the big picture, allowing yourself to reach the first milestone.

Here's why:

By the time we're done with the mapping, you will have all the grammar you need to begin an actual reading text. The text I use is "The Stories of the Prophets" by Shaykh Abul Hasan Ali an-Nadawi.

"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.

It is extremely important that the reading text begin as soon as the 4% has been presented. **That is our first**

milestone.

So while the material is being presented, I like to try and short-cut as many preliminaries as possible and focus on getting through the core without too many examples, because as soon as the book begins, every word, phrase and sentence in the book will become an example of what was taught during the opening few days.

Since in the introductory theory I'm careful to speak about only those aspects of the language that have the broadest application, naturally, those will be very first things you encounter when the book begins. And you will see them again and again. Every subsequent encounter of a principle's application will add clarity to your understanding of it.

So, assuming you understood the big picture and were able to follow the discussions with 60-70% retention and comprehension, the opening pages of the reading text where the theory will come to life will provide you with that missing 30-40% and within a few short weeks into it, you'll know these topics very well.

"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

This will set the stage for rapid progress unlike anything you've experienced before. Your chances of succeeding will increase dramatically because of those frequent ah-

ha's and epiphanies you'll be experiencing that I spoke about earlier.

So, the focus needs to be on beginning the book by the 3rd week of classes. Then, as the book is moving forward, new grammar will be introduced gradually based upon the author of the text actually introducing increasingly complex and elaborate structures.

You'd be surprised at the number of people who spend inordinate amounts of time learning things they don't actually need. This approach that we're presenting in this report does the exact opposite.

We're not concerned with giving you the maximum amount of content in the shortest amount of time; instead, our purpose is to give you the bare minimum number of rules that will allow you to begin reading. That's all.

In my 10 years of teaching I have found the week 3 mark to be the crucial point that if a student can remain focused until then, the rest of their studies practically become effortless. This is what I meant at the beginning of this report when I said this is a front-loaded method. That is, the considerable effort is all at the beginning. Once you hit the first milestone and have started the actual reading, every subsequent week becomes progressively easier and the payoff increases exponentially.

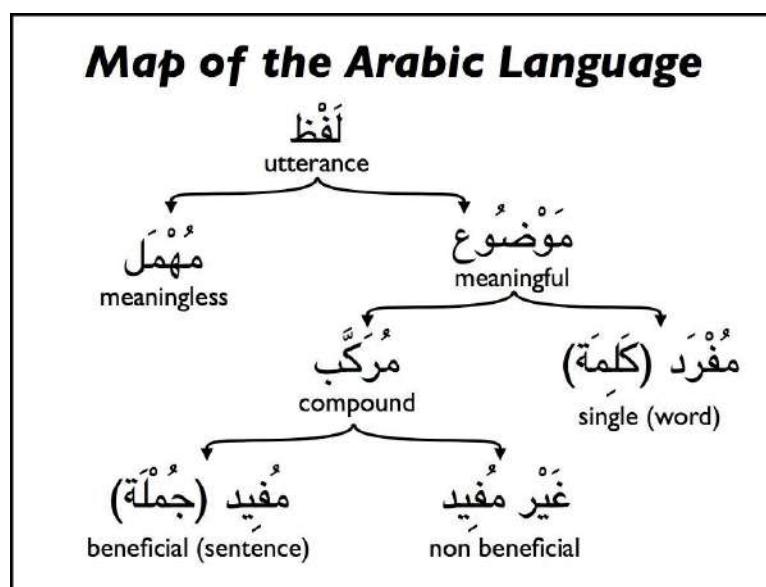
Let's press forward.

What we want is the sentence. The reason we're concerned with the sentence is that when people speak, they speak in sentences. However, sentences are made up of words and phrases ... so in order to get to the sentence, we're going to need to get through words and phrases. This will happen through a process of mapping.

Map of The Arabic Language

Any sound that comes out of the human mouth is called لفظ (lafdh) utterance.

It will either be meaningful or meaningless. Focusing on the meaningful, it will either be single or compound. By single, we mean one word and by compound, we mean two or more words, either connected together with a subject-predicate relationship or some phrase-level association.



A subject-predicate relationship is when you connect two or more words together in a manner whereby it conveys to the listener a complete benefit upon which silence is appropriate. Any group of words that contains this will be a sentence. Otherwise, it would be what we call a phrase.

We are going to talk about the جملة (*jum-lah*) a full sentence and then the phrase, and explain what we mean by “a benefit upon which silence is appropriate” later in this report *insha’Allah*.

Subject Matter of Arabic Grammar

At this point in the mapping, we end up with 3 things: words, sentences and phrases. This is the subject matter of grammar. The reason I say that is because when people speak, they speak in sentences, which are made up of words and phrases. If you know everything there is to know about **the word, the sentence and the phrase** then that is **all of grammar**.

Parts of Speech

Let’s look into each of these in a little more detail, starting with the words, or the parts of speech.

In Arabic there are three parts of speech. They are: اسم (*ism*), فعل (*fi'l*) and حرف (*harf*). To quickly understand what these mean, I’m going to show you how they correspond

to the parts of speech in English. This way, we can leverage your knowledge of English to help you understand Arabic.

Parts of Speech In The English Language

- 1) **Noun:** a word that refers to a place, person or thing.
- 2) **Pronoun:** smaller word used when the noun has already been mentioned: he, him, his, she, they, you, I, we.
- 3) **Adjective:** modifies a noun
- 4) **Adverb:** modifies other than a noun. E.g. “quickly”, “swiftly”.
- 5) **Verb:** indicates on action plus tense. There are numerous types of verbs.
- 6) **Prepositions:** e.g. “in”, “on”, “to”, “from”. The purpose of a preposition is to bring out an attribute of the upcoming noun. e.g. “from” indicates on origin. Origin is an attribute of a place.

For example, when you say “I travelled **from** Basra **to** Kufa,” you indicate that Basra is the origin of the travel and Kufa is the destination of the travel. “From” highlighted an attribute of Basra, which would not otherwise have been indicated upon. In this case, you indicate that Basra was the point of origin for your travel. If you just said, “I

travelled Basra,” then the meaning changes. You possibly took a tour of Basra. There is no origin.

7) **Conjunction**: e.g. “and”, “or”, “nor”, “but”. They are usually used to connect nouns. It allows **abbreviation** so you don’t have to repeat yourself. You can say “Zayd **and** Amr came”. You don’t have to say “Zayd came. Amr came”. “And” allows **gathering without sequence**. “Then” indicates **gathering plus sequence**. There are numerous types of conjunctions in the sense they gather and allow abbreviation but they are different too.

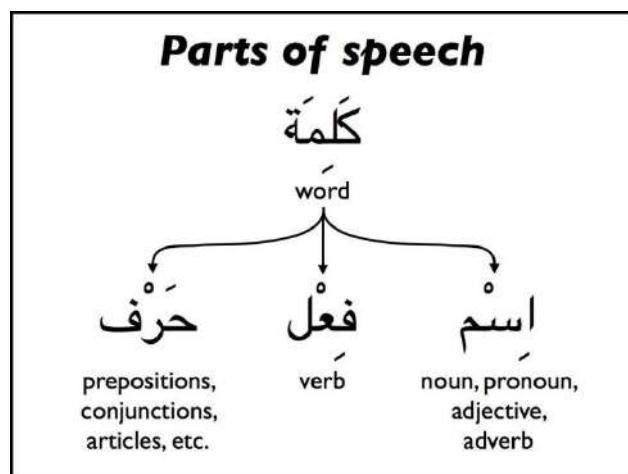
8) **Articles**: “the” indicates that the noun is definite, e.g. *the tree*, *the house* as opposed to *a tree*, *a house*.

Parts of Speech in The Arabic Language

اسم (*ism*) includes nouns, pronouns, adjectives and adverbs.

فعل (*fi'l*) corresponds exactly to the verb.

حرف (*harf*) any other part of speech I did not talk about in English would all fall under this category. That would be prepositions, conjunctions, articles.



Definitions of اسم (ism), فعل (fi'l), and حرف (harf)

If you want to define the three parts of speech you would need to look at each one of them—keeping in mind what they correspond to in English—and then look for commonalities, and then look for what makes them different.

The حرف (harf) is different from the اسم (ism) and فعل (fi'l) in the sense that it indicates on a meaning in the upcoming word [or surrounding words].

For example, “and” is a conjunction, or a harf. When I say “Zayd **and** Amr came”, “and” is indicating upon *gathering*. It is not the “and” that is gathered. It is Zayd and Amr that are gathered. Gathering is the meaning in something else.

On the other hand, if we say “tree”, it is the word tree itself that gives you the meaning of a woody plant with a trunk and branches. When we say “went” the meaning of having travelled is contained within that word, not in another word. So every اسم (ism) and فعل (fi'l) indicates upon a meaning in itself. حرف (harf) indicates on a meaning in something else.

Precise Definitions

اسم	indicates on a meaning in itself and is not linked to time
فعل	indicates on a meaning in itself and is also linked to time
حرف	indicates on a meaning in something else

The difference between فعل (ism) and اسم (fi'l) is that فعل (fi'l) has *tense*, اسم (ism) doesn't.

Classification of an اسم (ism)

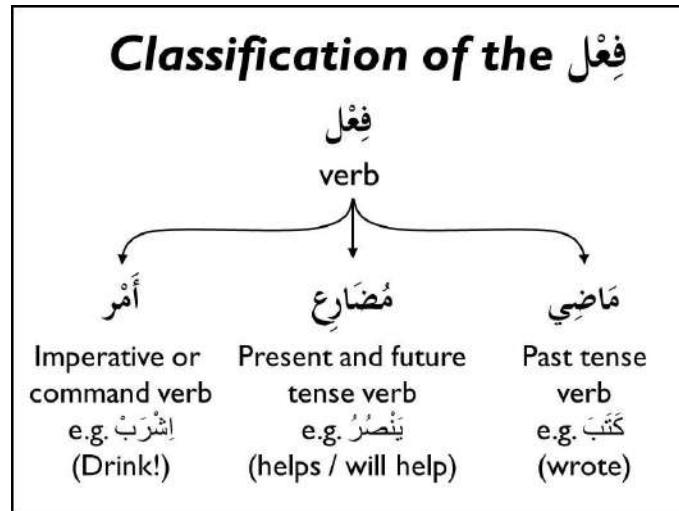
There could be numerous classifications of the اسم (ism). It could be split up based on:

- Gender: masculine and feminine, no neutral. Every word would have a gender. There are designated signs of femininity to be able to tell whether the word is masculine or feminine. If it has the sign then it is feminine and if doesn't have the sign then by default it would be masculine.
- Plurality: singular, dual or plural.
- Derivation: whether the اسم (ism) is derived from something or is it just frozen or coined on its own.

Classification of a فعل (fi'l)

There are 3 constitutive differences between the types of verbs. All verbs you can think of fall under these three categories:

- Perfect tense (past): indicates on the event that has already occurred. E.g. كَتَبَ (ka-taba) means “wrote”.



- Imperfect tense (present or future):

Indicates both on the present and future. E.g. يَنْصُرُ (yan-su-ru) means “helps” or “will help”. That might remind you of what we talked about previously that for a verb to be imperfect it needs to have one of four letters at the front.

- The third type of verb is the command verb. E.g. اشْرَبْ (ish-rab) means “Drink!”

When I teach these topics over the course of 3 weeks in my online classes I make it a point to alternate between *sarf* (Morphology) and *nahw* (Grammar). What we’re covering right now in this section of the report is *nahw*. Part of what makes this introductory theory so powerful is that in between the grammar theory I would be pausing and devoting 40-minute sessions to the actual development of 2 of the 3 verb categories listed above.

The command verb I wouldn't develop this early, but the other 2 would be fully presented. It would be by taking that "table layout" I gave to you earlier on page 22 and filling the slots while explaining the differences between the two verbs. This is important because both the perfect and the imperfect verbs are very commonly used and will begin appearing on the first page of the reading text.

One important point you should keep in mind about this approach is that it's based on combining presentation with reasoning. This is what I mean by "developing". The way I see it is that keeping in mind the learning curve of the beginner, if I'm able to give easy to understand reasoning for every aspect of a discussion, this ensures that the student will retain the topic for much longer. Through providing the reasoning and logic behind the rules, we're able to stimulate **fascination**. Interested people want to know if it works. Fascinated people want to know how it works.

This also reduces the amount of "memorization" by a staggering amount, often by nine tenths. This is another reason why students in my program progress 1600% faster than those studying using other approaches, because we almost completely eliminate memorization and lay the focus on

"...I memorised in ten minutes what I hadn't been able to memorise in two years! This is the power of the class.
Those who argue that knowledge of the verb tables needn't be so thorough should ponder on a maths student who knows that multiplication tables inside out, compared with someone who struggles, needs to use their fingers or even a calculator. The difference is clear."

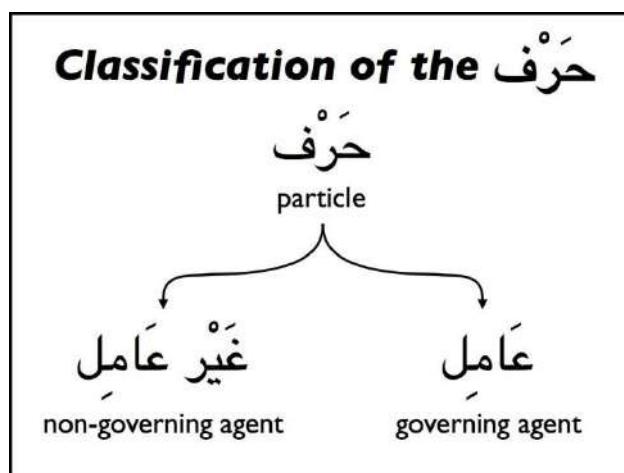
-Tushar, Leicester, UK

thought and understanding.

The degree of memorization is indeed very minimal. When presented properly, each new verb table tightly fits into the overall framework of how the language works. You know what to expect in advance. You're then able to focus on the slight differences between the verbs, instead of having to sit down every time and memorize new tables. This is because after the initial perfect and imperfect table (covered in week 1 and week 2), no new table is brand new.

Rather, they are all constructed from the earlier two. Spending a good amount of time and mastering the first couple of tables, not just memorizing them but noting the slight differences between the conjugations, goes a long way in making the introduction of subsequent tables effortless.

In fact, this is the whole function of the intellect according to Imam al-Ghazali, namely, to note the differences between things which are seemingly similar and to note the commonalities between things which are seemingly different.



Classification of the حرف (*harf*)

The حرف is of 2 categories:

- عامل (*aa-mil*) governing agent
- غير عامل (*ghair aa-mil*) non-governing agent.

What does it mean to govern and not govern? The answer to this gets into the heart of the Arabic language. It has to do with grammatical states and the system that Arabic uses to convey meaning. We're going to get into that before the end of this report. But before we get into that, we want to finish mapping and sub-classifying the language. This will give us the background we need to understand grammatical states and the heart of the Arabic language.

We just finished sub-classifying the word. So now, we're going to look at the phrase and the sentence.

Difference Between a Sentence and a Phrase

A **sentence** is a group of words that contains a subject

predicate relationship.

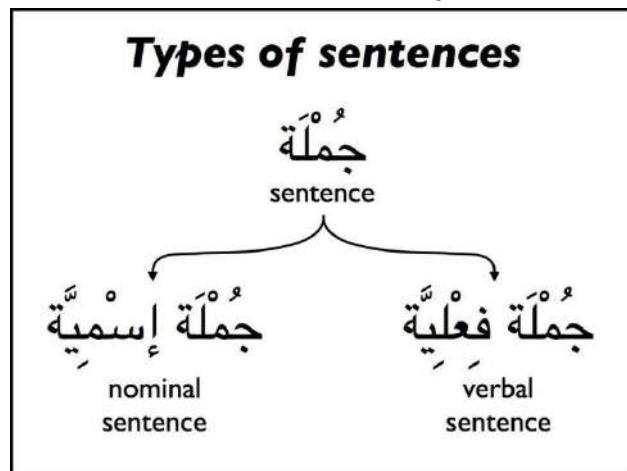
A **phrase** is a group of words that lacks this subject predicate relationship.

What's a subject predicate relationship? This is a relationship between two or more words, which conveys to the audience a benefit upon which silence is appropriate.

Let me explain what I mean by that. If I say, for example, “tall boy” and then stop talking, you’re going to be sitting there waiting for me to continue. It’s because I haven’t spoken a full sentence. I’ve only said a phrase.

Silence is *not appropriate* after speaking a phrase. When I speak a phrase, I convey information in such a way that you expect me to keep talking and say something else to complete my statement.

If, on the other hand, I say “The boy is tall,” and then stop talking, that would be ok because I’ve spoken a full sentence. I’ve organized my words in such a way that there is a subject-predicate relationship between them (with “The boy” being the subject and “tall” being the predicate). As a result, I’ve conveyed a benefit upon which silence is appropriate.



That's the difference between sentences and phrases.

“The boy is tall” or “Zayd has a book” are sentences, whereas “tall boy” and “Zayd’s book” are phrases.

Types of Sentences

The grammarians have classified sentences into two types:

- Verbal sentence and
- Nominal sentence

If there is a verb in the sentence it is called a **verbal sentence**.

A sentence that starts with the noun as its subject is a **nominal sentence**.

What about a sentence that starts with a noun as its subject *and* has a verb in it? The rule in Arabic is that the subject can never precede the verb. If it looks like there's a sentence with a verb and the subject is at the front, then that is actually a **nominal sentence** with a verbal predicate.

E.g. the standard format is زَيْدٌ ذَهَبَ (Zayd went). If you say زَيْدٌ ذَهَبَ (Zayd, he went), it is a nominal sentence with a verbal predicate. ذَهَبَ already has its own subject,

which is the هُوَ (he) inside it.

The sentence translates as “Zayd, he went.” This is another advanced topic.

Six Important Terms Related to Sentences

A subject in Arabic is called a مُسند إِلَيْهِ (*musnad ilayh*)

whereas a predicate is labeled a مُسند (*musnad*). Every sentence must have these two components. In a nominal sentence the first portion is the مُسند إِلَيْهِ (*musnad ilayh*)

and the second portion is the مُسند (*musnad*); in a verbal sentence, since the subject of a verb can never precede it, the مُسند إِلَيْهِ (*musnad ilayh*) will be delayed and the verb at the front would be the predicate.

Now, depending on what kind of sentence you’re dealing with these two major components will be given more specific names. The two halves of a nominal sentence are called مُبْتَدَأ (*mubtada*) and خَبْرٌ (*khabr*), whereas the two halves of a verbal sentence are called فِعْلٌ (*fi'l*) and فَاعِلٌ (*faa'il*).

Or you can say:

- When the مُسند إِلَيْهِ (musnad ilayh) appears in a nominal sentence, it is called مُبْتَدأ (mubtada)
- When the مُسند (musnad) appears in a nominal sentence it is called خبر (khabr)
- When the مُسند إِلَيْهِ (musnad ilayh) appears in a verbal sentence it is called فاعل (faa'il)
- When the مُسند (musnad) appears in a verbal sentence it is called فعل (fi'l)

	مسند إِلَيْهِ subject	مسند predicate
جملة إِسْمِيَّةٌ nominal sentence	مبتدأ subject	خبر predicate
جملة فَعْلِيَّةٌ verbal sentence	فاعل subject (doer)	فعل verb

In other words, the grammar people have chosen to discard the more generic terms مُسند إِلَيْهِ (musnad ilayh) and مُسند (musnad), preferring more specific terms for each of the two types of sentence.

Why did they do this? Why not just recycle the terms

مُسند إِلَيْهِ (musnad ilayh) and مُسند (musnad) and use them for every sentence like they do in English?

The reason why the grammarians have classified the sentence into two types and have come up with more specific terms to refer to the components of each sentence is because there are two major issues that need to be tackled.

This is something you will hear nowhere else.

Issue 1: Sequence Does Not Determine Grammar

In a **verbal sentence**, you need some sort of mechanism to determine 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.

If you have **Zayd** and **Amr** gathered together with a single verb at the front of the sentence, you want to know who the doer is and who the object is. As we mentioned before, in Arabic (unlike English), sequence does not determine grammar.

If you want to say Amr hit Zayd, you can arrange those three words in six different ways and get the same basic

6 ways of saying “Amr hit Zayd”

ضرَبَ زَيْدًا عَمْرُو ضَرَبَ عَمْرُو زَيْدًا

عَمْرُو ضَرَبَ زَيْدًا ضَرَبَ

زَيْدًا ضَرَبَ عَمْرُو ضَرَبَ

Zayd = زَيْدًا Amr = عَمْرُو hit (he) = ضَرَبَ

meaning.

Having so many ways to convey the same basic meaning allows you to add stress. It gives the language flexibility.

It's possible that the listener already knows that the event occurred and is aware of who did the action. The only new information you are giving is that of the object, so you say: **Zaydan daraba Amrun** (the example on the bottom right). The verb and subject are both delayed and mentioned after the object.

Now notice, if you had looked at that sentence and tried to translate it word-for-word, going from right to left, you would get "Zayd", "hit", "Amr". And if you put those words together in English in that order, you would understand that Zayd is doing the hitting and Amr is the one getting hit. And in fact, the meaning is the exact opposite. Amr is doing the hitting and Zayd is the one getting hit.

Again, what this shows is that in Arabic, most of the meanings do not come from the words. This also shows that in order to read and understand Arabic, it's not sufficient to learn vocabulary. **To understand how the words connect together to convey meaning, you need to understand *how the system of conveyance of meaning in Arabic works*. You need to know the grammar.**

You need to learn the system that identifies what role each word is playing in the sentence. Specifically you need to

be able to identify the grammatical states¹ of words – which we will get to in just a couple of pages.

To summarize the first issue, in a verbal sentence, the main reason we need grammatical states is that sequence does not determine grammar. We need to identify 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.

In a sentence where there is no verb, there will be an entirely different problem, which would need to have an entirely different solution.

Issue 2: Lack of “is”

In nominal sentences that begin with a noun like “the ancient book written by so and so is available in the bookstores”, everything after the “is” is the predicate and everything before the “is” is the subject. So in this case, the subject is “the ancient book written by so and so”. That’s the topic of the sentence. And the predicate is “available in the bookstores”. That’s what the sentence is saying about the topic.

The “is” comes and distinguishes from where to where in the sentence is the subject and from where to where is the predicate. This is how the two portions of a nominal sentence are determined in English. We know what is on the left side of the “is” will be the subject and what is on

¹ If you want to get a head start on figuring out what grammatical states are and how we know who is doing the verb and upon whom the verb is being done, take a close look at the “Amr hit Zayd” example and compare it to the “Zayd hit Amr” example on page 20.

the right side will be the predicate. When I say “is” I mean any variation of “to be”.

In Arabic, there is no “is”. (There is the verb *kaana*, but that comes at the beginning so it doesn’t really help us with what we are looking for.)

For example, in a basic nominal sentence you would have just two words. E.g. الْكِتَابُ جَدِيدٌ (*al ki-taa-bu jadee-dun*) “the book is new”.

Where did the “is” come from? It is automatic.

In a two word structure it is pretty clear where we should drop the “is” because one of the two words will be the subject and the other the predicate and the “is” comes in between them.

When the nominal sentence becomes large like the English example I gave you, knowing where to drop the “is” becomes more of a challenge. When you have a nominal sentence that has ten words, the question is from where to where is the subject and from where to where is the predicate? Is the subject one word and with the other 9 being the predicate? Or is it 2 and 8 or 3 and 7 or 4 and 6 or 5 and 5? What is the division? Where do we drop the “is” amongst this string of words?

This is absolutely essential because we don’t have an “is” that would separate for us between the subject and

predicate.

Let me tell you how it is done; by knowing the phrase level relationships. Wherever the phrase level relationships (extensions) exhaust that is where the predicate begins.

If you are advanced or an intermediate student and you have some idea of what I am talking about you might want to write that down. In a longer sentence I would use the framework of the 12 types of phrases. I see one type of phrase and continue forward, see another type of phrase and keep going. Where these phrase-level relationships finish connecting, that is where you drop the “is”.

These are the 2 major problems. The sequence-not-determining-grammar problem occurs in the verbal sentence and the lack-of-is problem in the nominal sentence. This is why the grammarians have classified the sentence into two categories. More importantly, this is why they developed the 4 more specific terms of *mubtada*, *khabr*, *fi'l* and *faa'il*. Because when speaking about one issue and providing its solution, you want to be able to use terminology specific to it. The two issues are distinct and so are their solutions. Naturally, this calls for classification and specific terminology.

The solution to the lack-of-is problem is knowing the total phrase level relationships and being able to exhaust them. In my introductory theory, I teach the 2 most popular phrases without which you can't begin any reading. Practically, every second sentence will contain an

example of these 2 phrases. The rest of the phrases are developed while the reading text is going on based on their occurrence in the book. Remember the principle of only learning that which we have immediate need for.

The solution to the sequence problem is the governing process we alluded to earlier. It has to do with how Arabic words experience grammatical states and how the states are reflected on the last letter. So now we're back to the question about governing we posed earlier when classifying particles into the two types of governing agent and non-governing agent.

Grammatical States

What does it mean to govern and not govern?

The short answer is: Particles that govern will influence the grammatical state of the words in front of them, while particles that don't govern will not.

But, what does this mean? What are grammatical states? What are they for?

Specifically in the case of verbal sentences, we need a different system to tell us what role each word is playing in the sentence. This is because sequence does not determine grammar and we don't have extra words to distinguish between the roles of the nouns. We need something to tell us which noun is the subject and which noun is the object.

In Arabic, we do this through grammatical states. Grammatical states help us identify what role each word is playing in the sentence (e.g. which noun is the subject of the verb, which one is the object, etc.). Once we can identify the role each word is playing, we can connect them together in the sentence and understand the intended meaning.

To understand how grammatical states work and how we can identify them, we use an analogy to human emotions.

Analogy for Grammatical States: Human Emotions

Human beings experience emotional states. People make us sad, happy, angry, frustrated, upset and embarrassed. This happens because of interaction with other humans.

We have certain expectations from those that we know, that they will treat us a certain way. When they don't fulfill those expectations we become upset, when they give us more than we expect we become happy. So it is interaction with other humans that causes these emotions.

The emotions are then reflected on the face.

By looking at the face of a human being you can tell what emotional state they are experiencing.

The analogy has three portions:

1. The cause, which is interaction with other humans
2. The emotions themselves
3. Reflection of the emotions on the face

Arabic words behave in a similar fashion. Words influence words. Just like human beings interact with one another, the words also interact with one another. Just as humans experience emotional states, Arabic words experience grammatical states.

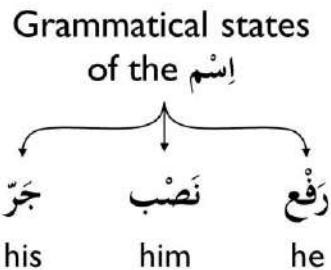
Unlike human emotions, which are endless, grammatical states in Arabic are just four.

We will focus on three of those four. The fourth one is not part of the 20% of the language that you need. It only affects some verbs.

The three states which affect nouns are:

- رفع (rafa') – he
- نصب (nasb) – him
- جر (jarr) – his

3 grammatical states



These are the most important words in grammar. If you open a linguistic book of Tafseer and they are talking about verses then these three words will be recurring again and again. I am going to explain to you exactly what *rafa*, *nasb* and *jarr* are.

As this is a major topic in grammar, this would be something that I would bring up in the class again and again and again. This is an inherent part of our teaching methodology. Because we start by focusing on the densest inner core that has the broadest application, we're guaranteed to see these topics multiple times.

That's what it means when we say it has broad application, right?

It means that these topics are used in numerous places throughout the language. So if you don't understand the concept completely the first time we see it and discuss it, there's no reason to worry. We're going to see and discuss it again. And each time you see it, it cannot become more confusing. It can only become more clear.

So, back to *rafa*, *nasb* and *jarr*...

Pronouns Analogy

Notice I have inserted "he", "him" and "his" next to *rafa'*, *nasb* and *jarr*. This is the easiest way to communicate what *rafa'*, *nasb* and *jarr* are. Notice again we're

leveraging some of your knowledge of English to understand Arabic.

Rafa', *nasb* and *jarr* are grammatical states that enable us to identify what role each word is playing in a sentence. These grammatical states change the way the word looks. Specifically, the grammatical states are reflected on the last letter of the word.

We can see how this happens to a limited degree in English pronouns.

Most English pronouns have three variations. When you are speaking about one single male, there are three words in English that could be used: he, him and his. These three different words are frequently used to refer to the same person. The question is what's the reason for having three different words?

It's because the pronoun can be used in different ways. Depending on how the pronoun is used, you would choose the appropriate ones.

- When the pronoun is the subject you will say, “**he** came”.

Example	Role of singular male in the sentence	Reflection
He came	<i>subject</i>	he
I saw him	<i>object</i>	him
his pen	<i>possessor</i>	his

- When the pronoun is the object of a verb you would say, “I saw **him**”.

- When the pronoun is in a possessive structure you would say, “**his** pen”.

In the English language we only see this change in pronouns. In Arabic this also happens in nouns. When a particular noun is being used as the subject in the sentence, it will look different than if it was being used as the object of a verb or occurring in a possessive structure.

Here's an example using the word “house” الْبَيْت (al-bayt).

If you want to say:

- “The house fell” سَقَطَ الْبَيْتُ (sa-qa-tal bay-tu). The verb for “falling” is سَقَطَ (sa-qa-ta). The *damma* on الْبَيْت (al-bay-tu) means the house is doing the verb. The *damma* also indicates that the word house is in

the state of *rafa'*.

- “I entered the house” دَخَلْتُ الْبَيْتَ (*da-khal-tul bay-ta*).

That is three words: دَخَلْ (dakhal) is the verb portion,

تُ is the pronoun and الْبَيْتَ (al-bayta) is the object.

The *fatha* means that the house is the object of the verb. It also indicates that the word house is in the state of *nasb*.

Example	Translation	Role of الْبَيْتَ in the sentence	Grammatical state of الْبَيْتَ	Reflection
سَقَطَ الْبَيْتُ	The house fell down	subject	رفع رفع	ضَمَّةٌ
دَخَلْتُ الْبَيْتَ	I entered the house	object	نَصْبٌ	فَتْحَةٌ
بَابُ الْبَيْتِ	door of the house	possessor	جَرْ جَرْ	كَسْرَةٌ

- “The door of the house” بَابُ الْبَيْتِ (*baa-bul bay-ti*).

Al-baab means the door. The *kasrah* means the house is in a possessive structure. The *kasrah* also indicates that the word house is in the state of *jarr*.

Now we can put all this together to complete our human emotions analogy:

Human beings experience **emotional states**. People make us happy, sad angry etc. It happens because of interaction with other humans. These emotions are then reflected on the face. Arabic words behave in a similar fashion. They experience **grammatical states** because of interaction with surrounding words. The last letter of the *ism* reflects what state it is in. *Rafa'* is normally indicated with *damma*, *nasb* is normally indicated with *fatha* and *jarr* is normally indicated with *kasra*. This happens with the majority of nouns.

By adding these particular endings to the words it relieves us from bringing extra words (like Urdu does). On our “Zayd hit Amr” example from page 10, The *damma* on the last letter of **Zaydun** means it’s the subject, The *fatha* on the last letter of **Amran** means it’s the object. On the “Amr hit Zayd” example, the *damma* is on **Amrun** and the *fatha* is on **Zaydan**. So here, Amr is the subject and Zayd is the object.

By adding the *damma* and *fatha* we’re able to identify the roles the nouns play in the sentence. We know who’s doing the hitting and who is the one being hit. We don’t need sequence and we don’t need extra words.

Now you understand when I said that the Arab people have a very special method for distinguishing which of the nouns is doing the verb and which is the one upon whom it

is being done. That is by giving the nouns particular endings that distinguish the role they're playing in the sentence.

Through the house example above I showed you how *raf'* and its accompanying *dhamma* is used to show subject, and how *nasb* and its accompanying *fatha* indicates object and how *jarr* and the vowel associated to it, namely *kasra*, is used to show possession.

A Quick Recap of What We Covered

What I've attempted to do in this report is show you how to accelerate your Arabic studies so that you can understand the words of Allah faster than you ever thought possible. Here's a quick recap:

1. The biggest cause for failure in learning classical Arabic is to progress from the simple to the complex without having any big picture of how the language works.
2. The fastest and most results-certain approach is to isolate from the language a core and central theme and learn that first.
3. In Arabic, the majority of meanings do not come from the words.
4. The science that talks about the patterns and endings is called *Sarf*. It tells us what kind of vowels we need to add to the consonants to achieve a particular tense

and voice. It also tells us how to reflect the gender, plurality and person of the one doing the verb.

5. Grammar is about words, sentences and phrases and the sanctioned ways in which the Arabic language uses these to convey meaning.
6. There are three types of words in Arabic: the *ism* (noun, pronoun, adjective, adverb), *fi'l* (verb) and *harf* (prepositions, conjunctions, articles, etc.)
7. There are two types of sentences in Arabic: the *jumlah ismiyyah* (nominal sentence) and *jumlah fi'liyyah* (verbal sentence).
8. The issue in verbal sentences is that sequence does not determine grammar. Sequence cannot be used to determine which of the nouns is doing the verb and on which one the verb is being done.
9. The issue in nominal sentences is that Arabic has no “is” that separates the subject from the predicate.
10. Grammatical states enable us to determine the role that the nouns are playing in the sentence.

This is only the tip of the iceberg. Remember that we’re presenting these major topics in layers, similar to peeling an onion. But even if you only understand half of what we’ve covered so far, you are well on your way to building a solid foundation for understanding the Arabic language.

Taking It to the Next Level

Let me now end this report and then direct you to the free video series I promised you at the beginning.

If you remember earlier in the report, I distributed the eight plus parts of speech in English amongst the three we have in Arabic. Back there, I mentioned how the *ism* is broad and includes more than just nouns.

Now, understand that the usage of an adverb is very different than that of a noun. For instance, the word “quickly” will be brought in a verbal sentence in order to modify an action such as “coming”. It’s not an entity so therefore it cannot become subject. Only nouns can become subject. Similarly, adjectives become predicates in nominal sentences but cannot become objects in verbal sentences because obviously an object of a verb also needs to be an entity.

Also, keep in mind that subject and object presuppose verbs and we have an entire category of sentence that doesn’t even have a verb, namely, the nominal sentence. The two parts of the nominal sentence are called *mubtada* and *khabr*.

So, clearly, subject, object and possessive are not all there is. An *Ism* can be used in many more ways than three. Therefore, *raf'*, *nasb*, and *jarr* should not be understood as three ways of using an *ism*, but rather three

broad categories or **grammatical states** and subject, object and possessive are merely examples.

The total number of ways an *ism* can be used in the Arabic language is actually 22. This takes into account:

- The broadness of the *ism* itself, in that it includes along with nouns and pronouns, adjectives and adverbs
- The fact that we have two entirely different types of sentences and the components of each are labeled differently
- The numerous governing agents within the language such as prepositions and other kinds of particles I never spoke about

The number of possible ways an *ism* can be used is 22. However, in order to make sense of them all we don't need 22 different grammatical states, nor do we need 22 different endings. This is because many of them will not gather alongside each other (because of being specific to one of the two types of sentences and not found in the other). This allows for the recycling of the endings. So, we don't need that many endings. **What we need is the bare minimum amount of endings that would remove all confusion and that number happens to be 3.**

Knowing the 22 ways that an *ism* can be used and how they divide into the three grammatical states is the next

foundational piece you need to come closer to understanding the language of the Qur'an.

I could keep going and going, but I need to stop writing here because I want this message to get out there. I don't want to see people trying year after year to learn Arabic without making progress. I don't want to see them struggling in their studies, mired in frustration and almost giving up hope because they've taken the wrong approach to learning Arabic. There's no need for that. There is a better way. And once you start taking this better way, words won't be able to describe the utter joy you'll experience when you understand what you hear and what you say as you pray in front of Allah.

Are You Committed to Understanding This Language?

If this report has caused your dedication to grow even deeper, and if you see how you can really get more of the messages Allah has intended for you by truly understanding His language, then please read this section carefully.

I'd like to invite you to participate in an online program led by me personally - where I guide you to mastery of understanding Arabic.

This is specifically for people who want to understand Arabic as it relates to our spiritual teachings. And with that

in mind, it is completely different from any other "learn Arabic" type of program you might have seen.

In fact, it's the only Arabic program that precisely leverages the 80/20 principle the way I explained it to you in this report so that you can start reading an actual Arabic book by as soon as the third week of class.

The minute the book begins, two things happen. First, **the enthusiasm level of the student goes through the roof** because you no longer have to wait for a payoff, as all the theory comes to life. Almost immediately. Through real examples and vocabulary from the Qur'an. Second, it allows us to introduce new grammar without overwhelming and discouraging the student. Instead, **every new detail that's introduced actually excites the student more.**

The complete online program can help you too if you implement it and believe that it's something that can help you in your studies.

Now, I'm not going to open up registration to the program today. I'd like to first allow some demand to build. Really educate you on how powerful this method is before you make your decision on whether you want to enroll. Yes or no. Whether it's good for you. So I'm going to release 3 videos as a follow up to this report over the next couple of days.

And in a few days from now, I'll open up registration to the main program to fill the last few remaining seats. So if

you're really excited about this, one thing you can do is you can [go here to get on the early-bird list.](http://content.learnarabiconline.com/early-bird/)

<http://content.learnarabiconline.com/early-bird/>

This way you'll have a chance to join the program before anyone else and you're pretty much guaranteed a spot. If you're not at that point, then that's perfectly fine. Just watch the free videos I'll send you over the next few days. You'll get great value from them regardless of whether you choose to invest in the main program or not. These concepts will help you. So either way, you'll be getting some great education, insha Allah.

With that said, if you found value in this report, please pray for me and those that helped get this report in your hands. I thank you for your time and attention and I look forward to talking with you soon.

Warmest Salams,

A handwritten signature in blue ink, appearing to read "Yusuf Mullan".

Mufti Yusuf Mullan

p.s. Here are some of the 400+ comments from my last series of videos:

This eclipses all previous methods I've studied before.
– hhamidullah

...I have some knowledge of Arabic with some “missing bits”. This video and a few others that I've watched have made me believe that I can not only fill those gaps but understand the language more thoroughly and easily. -- M. Le Brock

...it was 1 year of very limited and frustrating progress I just couldn't wrap my head around the total picture. Alhamdulillah the light has been turned on, after this first video I deleted all the other Arabic stuff from my computer and InshAllaah I will concentrate on this program because I see results already. – Rashaad

Alhamdulil'Allah I have got new hope of light and can learn Arabic language with ease. –Amber Hussain

... I have learned more in 15 minutes than I did in 4 years of studying arabic. Your explanation of the sentence structure “istnsaruu” in video #1 was a masterpiece. – abdul66t

...I have purchased many books and dvd's to assist in learning Arabic I have very very basic ability in using it, I am also a convert with no muslim or arabic speaking people near me, its frustrating to have spent so much time and resources on something that was useless, but what you say in this 1 video makes me believe i will learn to speak arabic. I pray insha'allah

that you are rewarded from Allah(SWT) for all your great work & time effort it has taken for you to teach us even the basics of what no other has managed.
Jazaka Allahu khaira. – Ameera

.. I had (and still have) a bookshelf FULL of Arabic learning resources, I have all the volumes of al kitaabul Asaasi, al ‘arabiyyatu bayna yadayk, ibn sa’ud university curriculum, al kitab fii taallumil ‘arabiyyah and many more. Of course I didn’t get through them all and neither did I succeed in fully comprehending all the lessons, I probably would have still been at it, maybe even given up. Anyway after 6 months studying at Shariah Program, I could comfortably open any of the textbooks and understand almost all of it. I don’t really need to use them anyway. Alhamdulillah. And that’s no exaggeration! It was the best decision I had made and I’m still around learning new things every week.– Rahima

Mashallah, this is awesome and very exciting. You’ve taken a language that seems like an enigma to most people and are handing it to them on a silver platter, all they need to do is to make some effort to do well. Usually when you take a course, there are a lot of variables in order for you to succeed. Such as the course layout, the teacher, course material, course presentation, then the student, their interest, their motivation and effort. I feel I can safely say that, in this Arabic course, you’ve made these variables into

non-variables. The course layout, methodology, the teacher, material and presentation are excellent and constantly getting even better. So a prospective student should only worry about their own variables, because this course undoubtedly will get you there. You just need to prepare for the journey. Its like getting on a plane, as you prepare for the trip, you're not really thinking about the pilots ability to fly, the engine's capability to run, etc. Those are given. You're only worried about being ready, being packed, getting to the airport on time. etc. That is how this is. – malam

The video was precise in giving the serious student the big picture of learning classical Arabic through vowels-patterns-grammatical structures-in short the blueprint was clearly identified and defined...As a first year student approaching year two, i feel for the first time in all the years that i have been studying classical Arabic, i finally found a method that is effective and inherently motivating to continue.– michael

Mashallah! This sample video is spot on. It catches our attention instantly. I would further like to add (as a student just beginning wk 10) this is by far the best approach to teach Arabic to a nonArab speaker (even an Arab would benefit). This revolutionary program provides maximum benefits without bogging you down with effort and time. You are constantly motivated because you see results very quickly. I

have taken many course (University of Chicago Arabic summer intensive) and read many books...nothing like this one. – Tarek Pacha

Each of your videos have so much in it. I got what I could not get in years of self studying arabic language. – parvez abdulgani

A concise and powerful video. This concept had a tremendous effect on me the first time I was exposed to it and having made the mistakes Mufti Mullan described in trying to learn from Textbooks and at a Madrasah in my initial attempts at studying Arabic, I can say that the approach of Mufti Mullan is radical and tremendously effective. At week 9 of my studies, I see that I have made tremendous and incomparable progress in my reading and understanding of the language and it's various phrasal structures. These are things I had never come across till I started with the Shariah program! – space1ng

I am completely new to Arabic and thought it would be a nightmare. Well, I don't think it would be easy, but you changed the "high mountain feeling" to a "hill feeling" that lies in front of me. It already feels achievable. A much different thought of what I had 35 minutes ago. It feels as if someone has switched on the lights. This is already a wow feeling.. – leo

I have been struggling for more than 3 years to learn this beautiful language, but everything I have tried so

far seem to be a dead end until now. Thing start to make sense, and for the first time I have the courage and hope to FULLY understand ALLAH's Noble Book... Thank you and may Allah bless this program and all of us. – barry_issaga

I am a 70 year old South African with several academic degrees, while busy with a M A last year I decided to attempt Arabic at the University of Johannesburg. I gave up after the first term, tyred of flash cards with symbols I did not understand and grammer that meant nothing. I have been watching your presentation for a few days and now know more than I ever did, and cannot wait for more.

Presentation is superb. – Alan Doig

Most of us who have studied Arabic through the Bayn Yadayk & Kitab al assasi series just want to cry when we watch this :-) :-) & we say to ourselves " IF ONLY WE WAS TAUGHT THIS FIRST" :-) This is the best way to learn the language of Islam. – adeeb_rzaq

... when I began to study Arabic, I would buy multiple books on Arabic because I could never get a clear grasp or understanding of what the important concepts were from any one book, so I would buy more books, hoping that the 'gaps' or lack of clarity would be filled in. Soon I found myself in a situation of knowing just a little Arabic grammar after having spent so much time (years) in my studies... It is only since studying his unique approach that I can finally

bring together my years of study into focus and clarity and indeed understanding, in which now I see myself really understanding the language of the Quran. Al-Hamdulilah!! – Rashad27

that was incredibly mind blowing. I never fully understood the word structure of arabic since most if not all words are grouped together with the tense and the subject and nouns. I've spent a few years teaching myself the alphabet and words, but i easily forgot them because I couldn't make sense of why they look the way they do. This truly helped a lot and I look forward to the next video. Jazakallah khair. – bmilovan

MashaAllah! Great videos, Mufti Yusuf! ... In other Arabic classes, you get words here and there and rules here and there but you have no idea about the lay of the land and things quickly get confusing and overwhelming as you walk blindly through unfamiliar territory. With the map, you can see the big picture and you get to understand things much more quickly.
– Sawitri

Amazingly professional! Impeccably inspirational! If I wasn't already an alumnus of the Shariah Program, this video would make even me jump right onto the program. The sheikh just said to me "oh, I'm doing this free series" as an FYI to me, and I came here, watched the videos so far, and became inspired all over again. Just amazing! – Mohtanick

You have really opened a new horizon for all beginners of Arabic Language in the most simlistic method. –M.F. MAHMOUD

Alhamdullilah Sheikh, you've figured out a very good system here. I have always struggled with learning languages, and I think this is the way to go. You're right in saying that some people need to conceptualize the whole before getting into details, its much easier, take a jigsaw puzzle for example, how will you put it together if not by looking at the completed picture first. – Salman

I have studied with Mufti Yusuf for about 3 years... Alhamdulillah... I have benefitted so much to the point of being able to read books I was wishing to read for many years. I have read almost 2/3rds of Imam Sabooni's SafwatulTafsir, as well as the explanation of RiyadasSaliheen by Shaykh Uthaymeen, and have been able to listen to the lectures of the great ulema online who's lectures are mostly in Arabic. So along with this program and your own personal dedication you can definitely go far. Most of All understanding the Quran is the greatest of the blessings of learning the language! – Khaled Hasan

Assalamu Alaikum. I have been enlightened by your way of presentation a lot and Alhamdu Lillah, you're gifted by Allah in simplifying the difficult matters.

Although during your presentation I couldn't look at the screen due to my visual impairment, yet I could clearly understand each and every point you were making Alhamdu Lillah.

Since I've heard your Istansaroo example, I passed it on to many others, not only to my students but also to those who desire some clarifications on Arabic as to why it is the language of the holy Qur'aan. I think this example alone is sufficient for all to appreciate the power of the Arabic language and to understand Allah's wisdom behind selecting such a language for his noble Qur'aan...

May Allah use you more and more to benefit the entire Ummah Aameen.

– Muhammad Islah from Thailand.