

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Welcome to lesson 2 of week 1.

We are currently in our introductory theory.

### Summary of Lesson 1.1

In the previous recording:

- We introduced the science of صرف
- Prior to that we talked about the letters of the alphabet, particularly that they are all consonants
- How the vowels are not part of the alphabet, but rather represented through markings that come above and beneath the consonants
- And how the letters of the alphabet are grouped into groups of 3, and how every group of 3 consonants has an associated meaning. But the consonants on their own are not pronounceable. The most you can do is conceive them or imagine them. If you want to pronounce them, you need vowels. So that's a human limitation
- Then we said that the vowels come along and make the letters pronounceable by creating syllables, because when people speak they speak in syllables, not just consonants. You have to have consonants and vowels in order to create syllables.
- **In how many ways can that be done?** So given that the vowels are 3, and we gave you their names: اُضْمَةٌ, اِكْسَرَةٌ, اِفْتَحَةٌ, they (i.e. the vowels) correspond to “o”, and to “e”, and “a” (respectively).
- And given that the consonants we are dealing with are also 3, there are numerous ways that vowelisation can occur.
- And then we launched into a particular example and we showed how that example looked like a single word, but in actuality had 7 meanings. So what looked like a single word with no more than 7 letters actually had 7 meanings.
- **How did that work?** We walked you through that example and we circled the various portions of the structure. I am not calling it a word [but rather a structure] as it's more than a word. We used that to introduce the science of صرف. We mentioned that out of all the 7 meanings, it was one meaning that came from the dictionary, and the rest came from a particular science called صرف.

### What is صرف?

صَرْفٌ is the science of classical Arabic that gives you a and b.

a) Patterns of vowelisation that convey the *tense* and the *voice*. It also includes the non-base letters that provide added connotations beyond the base-letter meaning. By that I mean, ‘notion of seeking’, or ‘hyperbole’.

- Example: ‘cutting’ is قَطَعَ, and ‘dicing/shredding’ is قَطَّعَ.

If you compare the two, you will notice that قَطَعَ is 3 letters and قَطَّعَ is 4 letters. In قَطَّعَ the middle letter happens to be duplicated.

Any addition of letters beyond the 3 base letters is part of the pattern.

صرف tells you all these patterns in the language that convey *tense*, *voice*, and *added connotations*.

b) صرف then talks about the designated letters that come at the end of the word, that convey the *gender*, the *plurality*, and the *person* of the one doing the verb. And since we have 14 of those, you combine it to the model of the initial 3 letters that you have, so it becomes a little bigger.

From 3 letters it becomes 4 when the designated letter is added. Since the letters are different – it looks like the same word is repeated 14 times, slightly different each time. So when that happens, it is helpful to have a table so that you can make sense out of it. Then we introduced you to the table layout.

So I just summarized what was done in the previous recording.

Moving forward with our other major science which is *grammar*.

## Introduction to نَحْو (Grammar)

The term for grammar in Arabic is نَحْو.

### Definition

نحو is the science of classical Arabic that talks about *words*, *phrases* and *sentences*.

At the end of the day, صرف can only teach you how to *construct* words in order to indicate the proper tense or the voice. So you know the action has occurred, or is occurring, or will occur in the future. Whether the action is attributed to the doer, or the object, and various methods of constructing verbs – that's what صرف is about.

*Verb* is a category of words.

When people speak, they do not speak in *words*, they speak in *sentences*. Sentences are made up of words and phrases. 'Verb' is not all there is out there – there are other types of words too.

So we need another science. This science is called *grammar*.

Primarily what grammar is concerned with is how to arrange words and phrases to make meaningful sentences. If you have a verb and two nouns:

- Example: Zaid hit Amar.  
'Zaid' is the subject, 'Amar' is the object, and 'Hit' is the verb.

### ***If you have 3 words, how do you arrange that?***

Does the verb come at the front, or at the end, or does the subject-noun come at very front?

## Word Format

### English format – Subject>Verb>Object

In English, it's very standard. English would have the doer at the very front, the verb would be in the middle, and the object would be at the end, and you cannot really change that around. Because if you put 'Amr' at the front, then 'Amr' is the one doing the hitting. The **sequence** in English determines the grammar. So SVO, subject>verb>object is the format in English.

Now, other languages do not follow that format because other languages would have flexibility. That, you could arrange it in six ways. And those languages would have other means to determine who the doer is, and which of the nouns is the one upon whom the action is being done.

Let me give you one example, and I could use any language in the world to illustrate this. You do not have to be a native speaker of that language to understand this.

### Urdu format Example

So I am going to take Urdu, as I know Urdu, and a lot of my listeners may know Urdu, some of them might not know Urdu, but that's not the point. The point is that (unlike English) Urdu can indeed convey the meaning of Zaid hit Amr in 6 ways.  $1 \times 2 \times 3 = 6$ .

So, all possible permutations are valid in Urdu.

#### **How is that done?**

By adding 2 extra words. So in urdu, they would need 5 words.

They would say something like, 'Zaid ne Amr ko mara'. (mara means hit)

'Zaid' is the subject and 'Amr' is the object.

"ne" is a word, "ko" is a word.

After the noun which is intended to be subject, you put a "ne", and after the noun which is intended to be an object, you put a "ko".

Now you can switch it. You can say, "Amr ko Zaid ne mara", and it conveys the same basic meaning. Or you could put "mara" at the very front, and say, "Mara Zaid ne Amr ko", or "Mara Amr ko Zaid ne", and all of those are valid.

There is flexibility and the flexibility is good in the sense that you can stress which of the portions to bring first. There is 1 standard way and 5 unconventional ways in Urdu. You can pick from any of those 5 if the occasion calls for that. That would be in the sense that your listener might already know about the hitting occurring. And they might already know that Zaid is the one that did it, but they are in doubt with respect to who was the one that was hit. So for that type of audience it would be more appropriate to bring the object to the front.

English does not allow that, because English has the set format of SVO. If you want to do passive that becomes entirely different, and passive has its own connotations. In passive what happens is that the subject is suppressed and if you want to tag on the subject it becomes a different style altogether. My point is, keeping it active, English is somewhat restricted. In Urdu it's very flexible. But then with Urdu there is a problem, in that you have to use more than 3 words, you have to use 5 words. So it becomes lengthy.

Every language has its method of determining grammatical structures. When you're dealing with a verb and multiple nouns, you have to rely on some mechanism. That mechanism can be:

- sequence,
- the introduction of additional words,
- or it could be something else.

The study of grammar is the study of that mechanism. So one half of grammar is on this issue.

## How to arrange your words and phrases to make meaningful sentences

In this lesson we want to introduce you to:

- the types of words
- we will move forward with the types of sentences
- and the types of phrases

If you know everything there is to know about the word, the sentence and the phrase. That is all of grammar basically.

## Map of the Language

### Brief intro

We are going to start mapping with the most basic sound that comes out of the human mouth. That is an *utterance*. From there we will develop it into the 'meaningful' and 'meaningless'. This is because there are sounds that issue forth from the human mouth that do not have meaning.

#### ***What does that mean?***

That means that they haven't undergone any process by the natives of that language, i.e. those sounds haven't been assigned a meaning. They are meaningless.

- Example, the sound of 'Pepsi'.  
Now it's meaningful, because when we hear that word, we understand that to be a particular beverage. But before the advent of this now famous beverage, say 200-300 years ago, if somebody were to utter that word, it would have been *meaningless*.

The *meaningful* would then develop into *single* and *compound*. Because what issues forth from the human mouth could be a single word or a group of words. The group of words can be a full sentence or less than a sentence.

This is a very logical method which will teach you a lot. In previous years we have had some students that took one year of Arabic at universities such as Harvard. One particular sister said that what I learned here in this program in one day was more than what I learned in an entire year of Harvard university level Arabic.

*So pay attention.*

## لفظ (Utterance) > موضوع (Meaningful) and مُهمَل (Meaningless)

So we start with the most basic sound that comes out of the human mouth, and it's called the لَفْظ.

The لَفْظ could either be :

- مَوْضُوع (Meaningful)
- مُهمَل (Meaningless)

مَوْضُوع is that utterance which has been assigned a meaning and that happened at some point in time.

The natives of the language took that sound or that configuration of letters and chose to use it to refer to some entity or some attribute or some event. There is something that happened – a *coinage*. The sound is now coined to refer to the *meaning*. This is what we mean when we say 'meaningful'.

مُهمَل is the sound which hasn't gone through that process of coinage. We do not talk about the مُهمَل. We just mention it here for classification purposes. Everything we will do now will be underneath the مَوْضُوع.

## موضوع (Meaningful) > مفرد (Single) and مركَّب (Compound)

Like I mentioned earlier, the مَوْضُوع will now split into:

- مُفْرَد (single) and
- مُرَكَّب (compound)

The *meaningful* sound that comes out of the human mouth will either be one, or more than one.

مُفْرَد is also known as كَلِمَة (word), which is an important term and we will write that term for you *inshaAllaah*.

On the other hand we have the *compound*. Compound can either be:

- a full sentence
- or it could be less than a sentence.

When you have two or more words, they will be grouped together, they will convey a meaning greater than their individual meanings.

- Example: you have the words, 'house' and 'man'. When you join them together according to some method sanctioned by the language, it's possible to have a meaning greater than the individual meanings, e.g. 'man's house'.

So here you have the individual meanings of house, man, and the ownership by the apostrophe creating a *relationship*.

When we talk about مُرَكَّب, we talk about words that are grouped together using a method sanctioned by the language.

Now the relationship between the words will either be:

- Subject/predicate
- or something else.

## Subject/Predicate relationship = Sentence

If it's a *subject-predicate* relationship, then we are dealing with a *sentence*. The subject-predicate relationship is when the words are connected together in a manner that satisfies the listener and conveys to the listener a benefit upon which silence is appropriate. You say your 2/3/4 words and once you are done speaking, you can become quiet and the listener will have understood either a judgment or a desire to the point of satisfaction. That would be a *sentence* and if anything less than that, it would be a *phrase*.

## مركب مفيد > (Beneficial) and غير مفيد (Non-beneficial)

So if it's *مركب* it can be:

- *مفيد* 'beneficial' and it is also known as *جُمْلَة*.  
*جُمْلَة* is an important term, which means sentence.
- If it is less, it is called *غير مفيد* 'non-beneficial'.

When we are talking about *beneficial* and *non-beneficial* we are not talking about *meaning*. Meaning was already addressed above. If it has meaning it is *مَوْضُوع* and if does not it's *مُهْمَل*.

## Sentences and Phrases

The *benefit* being talked about here (that *مركب* divides into beneficial and non-beneficial) is the subject predicate relationship benefit. The benefit upon which silence is appropriate. If the group of words convey this type of benefit, then it is a *sentence*, otherwise it's a *phrase*. So that concludes the basic map of the language.

## ...Subject-Predicate Relationship

This subject-predicate relationship is a major topic in grammar:

- That when the words connect together and you have an *entity* or a *notion* (the subject must be an entity or a notion), something is said regarding that entity or notion, i.e. a *judgment* is made – either *affirmative* or *negative*. The speaker of it can be categorized as either truthful or telling a lie.
- Or some type of desire is being conveyed, like when one asks a question or expresses a longing or wishing or anticipation.

These are all examples of *subject-predicate relationship*. Basically, anything where you can add a period at the end.

Definition: It is linking two or more words in a way where silence becomes appropriate.

## حَرْف and فِعْل, اسْم > (Single) مفرد

Now, if we want to develop the مُفْرَد (single) into its various types, the best way to do it would be to grab onto the English parts of speech that we already know and then look into Arabic to see what we have. Because all of those English parts of speech are useful and important. E.g. adjectives are required, you cannot speak without adjectives. Sooner or later you will be required to use adjectives.

Same thing with adverbs. They all serve particular purposes and they cannot be discarded. We will quickly list through what we have in terms of the English parts of speech, and we will compare with Arabic to see how they match up together.

This is one of those things that I have been using for a few years now. How we used the example in the previous lesson to really make it crystal clear as to what we meant by patterns using that example. I think that really made it clear. That there were 7 meanings and only 1 was coming from the dictionary and the others were coming from the science of صرف .

## English and Arabic Parts of Speech

### Nouns, Pronouns, Adjectives, Adverbs = اسم

Similarly when introducing the parts of speech in Arabic, the best way to do it would be to highlight the English ones that people are already comfortable with and know. Once we have those, we can assign them. Let me tell you: in English, parts of speech are more than 8. But in Arabic there are only 3.

Those 8 are all important and you cannot really discard any of them. For instance an *adverb* is the part of speech in English that modifies a verb and an *adjective* is that which modifies a noun.

- Example: Tall, Small, Expensive, Cheap, etc.

People use them; you cannot really avoid them. We are going to need to have something in Arabic that corresponds to adjectives.

Let us remind ourselves what those 8 or 9 parts of speech are in English.

We start off with the:

1. **Noun** refers to a thing, a place, a person or a notion or idea
2. **Pronouns** are used in place of nouns. If a noun has come in the speech, then the next reference to it would be as a pronoun.

- Example: Zaid has entered the house, and then **he** went upstairs, and **he** did this..etc.

In the first instance the person's name would be used, that would be a *noun*, and every subsequent reference would be done through *pronouns*. We have pronouns which are *third person* referring to male or female or an object. We have 2nd person 'you' when you are speaking to the individual. Then we have 'I' and 'We'.

There are other types of pronouns like 'who', 'what', 'which'.

There is a 'Who' that comes in the beginning of the sentence, that's an *interrogative* pronoun.

Or a 'who' that comes in the middle or 'whom'. "Honour **who** honours you". It's a relative pronoun. So there are all these types of pronoun.

3. **Adjectives** are words that modify the noun.
4. **Adverbs** are the parts of speech that modify that which is other than a noun.

This is a little different than what you might have been expecting. You might have been expecting that an adverb is a part of speech that modifies a verb, but not necessarily.

- Example: *quickly* is an adverb. You say "Came quickly".

'Came' is a verb, and 'quickly' is narrowing down the meaning of 'came'. So it was a swift coming – quickly.

- But if I say 'very quickly', the word 'quickly' is an adverb, and 'very' is also an adverb. 'Quickly' is modifying 'came', but 'very' is not modifying 'came', but rather 'very' is modifying 'quickly'.
- Likewise the example "Very tall".

So we have enough to formulate a definition. We say an adverb is a part of speech in English that modifies other than a noun. What that means is that you can have an adjective that is modified. E.g. 'tall', can become '*extremely* tall'. There is no verb in that structure. It's the adjective 'tall' that is being modified. It's because 'tall' is anything beyond 6 foot, then we can have 'moderately tall', 'average tall' 'extremely tall' or 'somewhat tall'. So we have these adverbs that specify and take the meaning further.

So that's fine. We have four there.

In Arabic we have a single part of speech that covers all 4 and that's our first one.

## Arabic Parts of Speech – حرف , فعل , اسم

### اسم

Our first one in Arabic that corresponds to these four is called اسم.

Nouns, pronouns, adjectives and adverbs are all included in the single category called اسم.

### فعل

Our second category is فعل. It corresponds to the verb.

### حرف

Then we have *prepositions, conjunctions* and *articles*.

Prepositions are small words in English like 'in', 'on', 'to', 'from', 'by' etc. They are used to bring out meanings within the words that follow them.

- Example: 'with' is a preposition. When I say "I wrote **with** the pen", the word 'with' expressed an attribute of the pen which otherwise would not have been conveyed. That is the fact that it was a *tool*.
- When I say "I travelled **from** Basra **to** Kufa". The word 'from' indicates *origin*. The word after, which is the place 'Basra', is the origin for the travel. We know this from the word 'from'. If I only say "I travelled Basra Kufa", it doesn't really make sense. We do not know which of the two

places is the origin and which of the two places is the destination. So to be an origin, destination, a tool - these are all meanings and attributes (of places in the case of origin and destination). **So how are you supposed to know whether a particular place has the attribute of origin?** You put 'from' before it. **How are you supposed to know that the place has an attribution of destination in it?** You put 'towards' or 'to' in front of it and it becomes "I travelled from Basra to Kufa". This is what prepositions do.

## Conjunction

### What is a conjunction?

A conjunction is a two letter or three letter word in English that gathers and allows abbreviation and it relieves you from repeating yourself.

- Example: you want to say "Zaid came and Amr came", you can say "Zaid **and** Amr came". Zaid and Amr are gathered together to become a compound subject of the verb 'came', which relieves you from repeating the verb twice.

It could be a gathering:

- without sequence
- or with sequence.

So you say, "Zaid came **and then** Amr". This indicates that both of them are sharing in the verb. At the same time there is a *sequence*, where Zaid is the one that came first, and Amr is the one that came second. But you do not have to say all of that, you just say 'then'.

'And' is an example of a conjunction, and so is 'then'. 'Or' is also an example of a conjunction when you are not sure. You know one of the two did it, without specification, so you say "Zaid **or** Amr came".

## Article

There are only two:

1. The - definite article.
2. A – indefinite article. It has another version 'an'.

It comes before the noun and indicates whether the noun is definite or indefinite.

Other than that we can have more parts of speech in English, such as exclamations, interjections, or whatever the case may be. But I think the ones we have listed so far are sufficient for our purposes. We have a single part of speech in Arabic that corresponds to all of these leftovers, including prepositions, conjunctions, articles, and if there is anything else, that would also be included. It is called حَرْف.

So we have حَرْف and فِعْل, اِسْم

These are the parts of speech, developing مُفْرَد basically.

## Subject matter of Grammar

The subject matter of grammar is *words, sentences and phrases*.

## Defining **حَرْف** and **فِعْل**, **إِسْم**

**How do we define the **حَرْف** and **فِعْل**, **إِسْم**?**

We will have to bring about some logic.

We are going to have to look at these 3 – **where do they belong?**

- They belong under **مُفْرَد** (also known as **كَلِمَة**)

We will take that upper category and make it the first word, and we say:

- **كَلِمَة** is the **إِسْم** ...
- **كَلِمَة** is the **فِعْل** ...
- **كَلِمَة** is the **حَرْف** ....

Now we look at what's common – between what we have so far in the English categories:

- The nouns, pronouns, adjectives and adverbs. What do they have in common?
- What is the verb?
- Or what distinguishes a preposition, conjunction and article from everything above?

So we could start there. Then we can take the other two (**فِعْل** and **إِسْم**) and find what distinguishes *them*.

### **How is a definition formulated?**

It is formulated by using a *genus*, which would be the upper category. Then you bring clauses that would differentiate the one you are defining from its two counterparts.

So if I am defining **إِسْم**, I would have to say “**إِسْم** is the **كَلِمَة** ...” and then bring the clauses that would take the **إِسْم** and differentiate it from the **فِعْل** and the **حَرْف**.

Similarly, if I am defining the **فِعْل** and the **حَرْف**.

Let's look at the **حَرْف**. Ponder over the meaning. We will look at a few examples of **حَرْف** and try to figure out a definition.

We have the word “in”, “on”, “with”, “by”, “to”, “and”, “or”, “nor”, “yes”, “no”, “not” - these are all **حَرْف**s. They are usually small - usually 2 or 3 letters - that's what they have in common. But more importantly, if we look at any **حَرْف** (any preposition, conjunction or article) you will see very clearly, that the **حَرْف** has a meaning, but the meaning is actually not in the **حَرْف** itself, but in the word that comes after or the word which comes before it or the words on both sides. Such as if they ask you “what does ‘and’ mean?” You would say, “and’ is a conjunction that indicates on gathering without any sequence”.

I used logic to do that. You know what I am teaching you? How to give proper definitions. I just used that right now to give you a definition of “and”. I didn’t read it in any book. So you see, ‘and’ is a *conjunction* - I grabbed onto the upper category - that indicates upon gathering. When I say “indicates upon gathering”, I exclude it from “or”, as that indicates on *disjunction*. It does not indicate on gathering; it indicates that either “a” or “b”. But when I say gathering, then “then” also indicates on gathering. So I would have to say more. So I say “without sequence”.

Therefore “and” is a conjunction in the English language which indicates upon gathering without sequence.

***The question is, “is it the ‘and’ that is being gathered or is it the words that sit on the sides of the “and” that are being gathered?”***

The answer is obvious - it’s the words on the side “Zaid” and “Amr” that are being gathered. And “and” is serving and working and gathering these two nouns on the sides. It could be two nouns, it could also be two verbs.

- Example: Zaid came **and** went.

‘Came’ is a verb and ‘went’ is a verb, and the ‘and’ is gathering the two together, *without sequence*. Even though the person did mention came first and went second; that sort of suggests that the coming happened first, and the going happened second, but it’s not clear cut. So that’s the conjunctions. I gave you one example; let me give you more examples.

- The word ‘from’. ***What is it?***

We say it’s a *preposition*, which indicates on *origin*.

***The question is, the attribute of origin, is it the ‘from’ that possesses the attribute, or is it the place that you are going to mention after the word ‘from’?***

Obviously it’s the “Basra”, or “Kufa”, the city, place, or country that the word “from” is attached to whose origin is being indicated. So it indicates on origin, but it does not possess that origin. It’s the next word that possesses it.

Basically we have a part of speech in Arabic, the حَرْف, that does not indicate on a meaning *in itself*, but rather indicates on a meaning in something else.

That’s common among all حَرْف, and we are using the English ones to be able to sort of highlight that. I think the point has been sufficiently explained.

So, now, that would mean that the other two are different (فِعْل and اِسْم). They *do* indicate on meanings in themselves. And there is a difference among *them*: that is the fact that the verb (فِعْل) has a tense, and اِسْم does not have tense.

Based on this explanation, you are now ready to formulate precise definitions.

So we are going to move forward now.

*Logic* teaches you how to make definitions and I think I have given you a full lesson on that using those various examples.

## اسم

**So now, what is the اسم?**

اسم includes nouns, pronouns, adjectives and adverbs as we have mentioned a minute ago.

## فعل

**What does fi'l include?**

It corresponds only to the verb. So what English people know as 'verb', is exactly what we mean when we say فعل.

## حرف

And the third part of speech is حرف, and that would be everything else - prepositions, conjunctions, articles, etc. (etc. meaning there could be more types).

Now, there is probably some difference of opinion among the English grammarians to the exact number - because there are a lot of obscure small little words that are used in English and some of them are sort of negligible. They are not considered in the classification. Others choose to label them separately, so your number becomes bigger and that's fine.

For our purposes, it's very simple. **There are 3 parts of speech – اسم, فعل and حرف**

- If it does not indicate on a meaning in itself, rather in a meaning in something else, then it's a حرف - no matter how many categories you can come up with - they will all be included in حرف. Then we can sub-classify them based on their functions and meanings. I think in the *Hidayatun Nahw* book, the حرف is divided into 17 categories.

We have:

- The particle of *affirmation*, like 'yes' نعم
- Or the particle of *alerting*, like ألا which means 'Make no mistake' or 'listen carefully'.
- Or the ها that comes at the front to alert the person and draw attention.

Then we have prepositions and conjunctions and various other types of حرف, and they are all discussed much later. We sub-classify that but at the basic level right now, what is common between all حرف is that they do not indicate on a meaning in themselves, rather on a meaning in something else.

Automatically it means that the top two (إِسْم and فِعْل) do indicate on meanings in themselves. Now the task is to illustrate the difference between them.

So we say, إِسْم is *not* linked to *time* and فِعْل is linked to *time*.

### Precise Definitions for إِسْم, فِعْل and حَرْف

Now follows the precise definition for each:

إِسْم: It is the part of speech in Arabic, or ism is the kalima which indicates on a meaning within itself and is not linked to time.

فِعْل: It is the part of speech in Arabic which indicates on a meaning within itself, and is also linked to time. This time could be past/present/future tense.

We will sub-classify the إِسْم in a bit, and فِعْل we will do later in the lesson.

حَرْف: It is the part of speech in Arabic which does not indicate on a meaning within itself (but rather in something else).

### Sub-classification of إِسْم

Now, the إِسْم needs to be sub-classified.

We have to break them (i.e. the parts of speech) down. The reason we have to start breaking them down is because we are mapping.

Let us go over them again:

We started with the most basic utterance, and we labeled it لَفْظ.

The لَفْظ would either be:

- meaningful (مَوْضُوع)
- or meaningless مُهْمَل (And we are not concerned about the مُهْمَل).

The مَوْضُوع could either be:

- single (مُفْرَد). Also known as كَلِمَة
- Compound (مُرَكَّب)

Let me go ahead and even write it down.

[writes them on the board as tree-charts] (37 minute onward)

مُرَكَّب divides into :

- مُفِيد (beneficial - a sentence)
- and غَيْرُ مُفِيد (non-beneficial - a phrase).

We haven't talked about sentences yet. This will happen in the next session *inshaAllaah*.

What we did right now, is that we divided the مُفْرَد into اِسْم, فِعْل and حَرْف.

Now اِسْم needs to be sub-classified.

It's going to be divided into 3:

1. جَامِد
2. مَصْدَر.
3. مُشْتَق

What we have established thus far is that اِسْم as a part of speech is *independent*. It indicates on a meaning in itself.

- Example: when I say "tree", it is the tree which is the tree and it's not the next word.
- Same for "man". It refers to the actual person and not the next word.

At the same time, it is not associated with tense - no past/present/future. It's an entity/attribute for the most part, or an event. The event would be disassociated from the time. اِسْم is many things - it includes nouns, pronouns, adjectives and adverbs.

Now, we need to highlight the differences among the different types of ism.

### **When you sub-classify, it has to be based on what?**

If they say based on *gender*, you will have one reply. If it has to be based on *number*, then it's either singular dual or plural.

If they ask based on *derivation*, i.e. whether the ism is derived from something else, or is it just coined separately, this is what we are talking about right now.

The three categories of اِسْم (جَامِد, مَصْدَر and مُشْتَق) are based on whether the اِسْم is derived or not.

To understand this discussion, it's going to take a couple of minutes.

With respect to verbs, verbs are constructed on patterns. The pattern has an associated meaning. There is a meaning that comes from the letters and additional meanings that comes from the pattern, from the vowels and from the non-base letters. This also holds true for the اِسْم, though not all اِسْم's.

- Example: نَصَرَ is a verb which means 'helped'. نَاصِر is a noun which means 'helper'. Likewise, we have the word مَنْصُور which means 'the helped one'.

There is a relationship - same three letters. ن - ص - ر

- And كَتَبَ is a verb which means 'wrote'. كَاتِب is a noun which means 'writer'. مَكْتُوب is a noun which means 'that which is written'. مَكْتَب is another noun which means 'desk' - the place of writing. Then we have كِتَاب which means 'book'. كُتُب means 'books'.

So we see what is common between all of these - they all belong to the same family.

Your اِسْم will either be such that:

- It belongs to a greater family
- Or it doesn't belong to any family at all...
- Example: رَجُل means 'man' and there is no verb, no participle or adjective with those 3 letters. The word رَجُل on its own is *isolated* and *frozen*.

...The اِسْم we are dealing with will either:

- involve some process of derivation
- or it won't.

If it doesn't, it is called حَامِد which literally means 'frozen'.

- Examples include: رَجُل, بِنْت, يَيْت, etc.

Most of what the English people call *noun* would be included in حَامِد (places, persons and things).

If it involves *derivation*, then:

- it will either be the *source* or the *launching pad* from which other words are derived
- or it will be one of the other words that are derived.

If it's the source, then it's مَصْدَر.

- Example: if you have 100 words that have the same letters, (I just gave some examples with ن - ر - ص and some examples with ب - ت - ك). We have a whole family).

Among this family, if the question is posed how many of them are the source - the answer is clearly one - as the source is obviously one. So from the 100, one of them would be the source, and the other 99 would be created and constructed from the source. This makes sense.

Out of the 99 constructed and created from the source, a lot of them would be verbs, e.g. the various types of verbs - past/present verbs/ command verbs, etc. But because we are not discussing verbs right now, we are going to ignore those and focus now on only the *إِسْم*s.

So let's pretend we have 7 isms and one of them is the *source*.

One more time, the ism we are dealing with will either involve a process of derivation or it won't.

- If no process of derivation, then it's called *جَامِد*
- Example: *رَجُلٌ*, *بَيْتٌ*, *بَيْتٌ*, etc.
- If it involves a process of derivation, then it's one of two states. Either it will be:
  - the source
  - or something created from the source

If it is the *source*. It's *مَصْدَرٌ*

If it's created from the source. It's *مُشْتَقٌّ*.

*مَصْدَرٌ* all have one thing in common. They indicate on the action at the very basic level. This means, the infinitive.

- Example: "to eat", "to drink", "to stand" etc.  
It's the action aspect of the verb without the tense. So that's what *مَصْدَرٌ* are.
- Example: *نَصَرَ* means 'to help', *ضَرَبَ* means 'to hit', or *أَكَلَ* means 'to eat', *شَرَبَ* means 'to drink', etc. These are all examples of *مَصْدَرٌ*s.

Then, the *مُشْتَقٌّ* is a type of *إِسْمٌ* which is constructed from the *مَصْدَرٌ*. They all have specific patterns and it is the job of the *صَرَفٌ* people to tell you what the patterns are.

So *صَرَفٌ* not only discusses verbs, but also discusses *derived إِسْمٌ*s.

At a further point in time, maybe in week 5 or 6, we will give you the types of derived isms, label them, and tell you exactly what they are with examples and definitions. We will give you the whole tables behind them because *صَرَفٌ* is all about tables.

We can move on now.

*جَامِدٌ* is a *frozen* word, not derived from anything, and nothing is derived from it.

- Example: *رَجُلٌ* 'man', *شَجَرَةٌ* 'tree'

*مَصْدَرٌ* is the *source* word for all verbs and derived nouns. It is not derived from anything, but many words are derived from it.

- Example: الضَّرَبُ 'to hit', النَّصْرُ 'to help'

**مُشْتَقِّ** are those few nouns and adjectives which are constructed from the مَصْدَر

- Example: كَاتِبٌ 'writer', مَكْتَبٌ means 'desk'

Their methods of construction are discussed in the science of صَرَف.

## Sub-Classification of the فِعْل

We are now ready to move on to the classification of فِعْل.

We need to understand that verbs are primarily of two types:

1. Either the verb will be indicating on an *occurrence*. (Something occurred, is occurring, or will occur). Using the verb you convey information of that occurrence.
2. It could be a *desire* for the action to occur or not occur.

What this means is that the speaker of the verb could either be classified as truthful or a liar or that classification might not be possible.

- Example: If I issue a command “bring me a glass of water”, you cannot say I am lying. I haven't referred to anything extra-mental or made a judgment or claim. So it's not a statement but rather a command.

Like this, there are two verbs which are information conveying verbs, and there are two verbs which express desire.

Two verbs which are information conveying verbs:

1. Perfect: gone/done/over
2. Imperfect: ongoing/will happen in future.

On the other hand, we have:

1. Command: help!/sit!/stand!/ bring me a glass of water!
2. Prohibition/Negative command: don't eat!, don't stand!, don't sleep! etc.

So let's go ahead and see the Arabic terms with examples:

**مَاضِي** - the term used for the *past tense* verb.

- Example: كَتَبَ - means 'wrote'

The 'writing' occurred in the *past*. When I say 'wrote' I could be speaking the truth or lying. That would be determined by assessing the reality. If what I say corresponds with what's out there in

the external, then that means my speech is true, and if it doesn't correspond, then that means I am lying. So it's possible for the speaker to be judged as truthful or telling a lie. That's ماضى.

مُضَارِع - both a *present* and *future* tense verb.

Which is a little different, as in English you would have a separate verb for present and a separate verb for future.

Unlike English, in Arabic, we have a single verb that conveys both meanings. This we call the مُضَارِع verb - the *imperfect* verb.

- Example: يَنْصُرُ - means 'He helps' or 'He will help'

أَمْر - the *command* verb - the *imperative*.

- Example: اشْرَبْ - means 'drink!'

نَهْي - prohibition

- Example: لَّا تَشْرَبْ - 'Don't drink!'

These four terms are what you should retain for now.

Now, we will classify the حَرْف, but we are going to develop it in the next session - week 2.

This is where it gets interesting.

So, at the basic level, the حَرْف is of two types. We have a harf which is:

- a *governing* agent
- and another type of حَرْف, which is a *non-governing* agent.

**What does it mean to govern or not govern?**

It involves a whole process which is the heart of the Arabic language.

We will give you this in week 2.

We will conclude this presentation for now.

## Quick Summary of the Lesson

So let me recap what we have covered here.

We have given you:

- The basic definition of grammar, the purpose and objective.
- We said that grammar discusses *words*, *sentences* and *phrases* as people do not speak only in verbs.

- **صَرَف** will give you the methods of constructing verbs, but it won't teach you how to speak. In order to speak, you will have to know how to arrange the words to make meaningful sentences and to be able to accurately indicate which of the nouns is actually doing the work and which one is being worked upon, etc etc.
- So, the subject matter of grammar would be words, sentences, and phrases. In order to appreciate that subject matter, we have to develop it.
- So we start with the most basic sound that comes out of the human mouth - and that's called **لَفْظ**. Then it divides into 'meaningful' and 'meaningless'.
- 'Meaningful' then divides into 'single' and compound.
- Single then divides into the three parts of speech : **حَرْف** and **فِعْل** and **إِسْم**.
- The best way to understand them is to bring out the English ones, list them - such as nouns, pronouns, adjectives, verbs, adverbs, etc. and distribute and assign them.
- **إِسْم** accounts for the top four - noun, pronoun, adjective and adverb.
- **فِعْل** refers to only verb.
- **حَرْف** then refers to everything else.
- Then ponder on those a little and try to see what's common between them and what makes them different.
- And using that information you can formulate now an accurate definition for each based on the rules of logic.
- We went ahead and did that. We gave you a few examples.

In this introductory theory we will not give you too many examples. We gave you the reasons for that. The moment we start dwelling on too many examples trying to illustrate and trying to aim for 100% at each and every point, then week 3 becomes week 9 and we still haven't started the book. So my request to the student right now is to not take notes. I don't think there is any need to take notes. You can just watch the video twice if needed and aim for 80% retention.

Even the terminology, I don't think you need to retain everything at this point. You can move forward *inshaAllaah*. Once the theory comes to life, which is our promise that in week 3 it **will** happen – at that point, all this theory will come to life. When that happens, these terms will then be used every couple of minutes - **مُرَكَّب**, **مُفْرَد**, **حَرْف**, **فِعْل**, **إِسْم** - and all the rest of the terms that we are going to give you in the next couple of sessions.

So I am going to conclude this right now. The recordings are getting a little long, but given the nature of our task, I think 40-50 min recordings are quite tolerable. It's not a trailer and we have a task at hand. The manner in which we have been doing it, we will stick to that method. Maybe after the 2nd or the 3rd week, the duration of the screencasts will be decreased to 20-25 minutes.

And that's it for this session, and we will see you *inshaAllaah* in the next recording.

*Wa akhiru da'wana 'anil hamdulillaahi Rabbil 'alameen.*