

Learning nahw analytically

Introduction

1. The elevator pitch

The purpose of these notes is to provide a more intuitive method for reviewing, teaching and learning Arabic syntax, i.e. نحو. To appreciate its advantages over using only grammar reference books, observe the examples below for the following use cases:

Use case 1

Using the notes alone as opposed to only reading a reference book

for reviewing or teaching. Self-learning is also possible as mentioned later below.

Use case 2

Using the notes as an entry point for reading a reference book.

Parsing a reference book is easier afterwards for reasons which are mentioned later.

A. Use case 1 Using the notes in isolation

Below are two versions describing the same نحو concepts. Read each for the same amount of time and try comprehending it.

First, a نحو concept from a reference book.

العدد

هو من حيث التذكير والتأنيث على ثلاثة أقسام وهي:

الأول: يطابق المعدود تذكيراً وتأنيثاً، وهو: (الواحد والاثنان).

تقول: هذا رجلٌ واحدٌ، وهذه امرأةٌ واحدةٌ، وهذا زوجان إثنان، وهاتان امرأتان اثنتان.

الثاني: يخالف المعدود فيذكر مع المؤنث، ويؤنث مع المذكر، وهو: (الثلاثة إلى التسعة).

تقول: اشتريت خمسَ كتبٍ وخمسِ مجلاتٍ، فالكتب جمع كتاب وهو مذكر فوجب أن نونث العدد فنقول: خمسة، والمجلات جمع مجلة وهي مؤنثة فوجب أن يذكر العدد فنقول: خمس.

الثالث: له حالتان، وهو العشرة:

1- إن استعملت مركبة مع عدد آخر طابت المعدود.

تقول: قضيتُ في هذا المكان خمسة عشر يوماً، فالجزء الأول خمسة حكمه المخالفة كما سبق، واليوم مذكر فوجب تأنيثه، وأما الجزء الثاني عشر فيطابق المعدود وهو اليوم.

وتقول: سهرتْ خمسَ عشرة ليلةً، فالجزء الأول خمس مذكر لأن المعدود وهو ليلة مؤنث، والجزء الثاني ليلة مؤنث لأن المعدود مؤنث، أي أن الجزء الأول حكمه المخالفة، والثاني حكمه المطابقة.

2- إن استعملت مفردة كانت مخالفة للمعدود. تقول: عندي عشرة كتبٍ، عشر مجلاتٍ.

Second, the same concept from the notes

For this version, read in this order: **Headings** → **Observe** column. Ignore the Grey text until you figure out the rule yourself.

Is the gender of عدد based on معدود ؟

1. Type 1

| Infer | Observe ① | | | | | | |
|--------------------------|--|----------------|-----------------|------------------|-----------------------|-------------------|--|
| 1, 2 follow the معدود | <table border="1" style="margin-left: auto; margin-right: auto;"> <tr> <td style="text-align: center;">هذا رجلٌ واحدٌ</td> <td style="text-align: center;">هذا رجلان اثنان</td> </tr> <tr> <td style="text-align: center;">هذا طلاقٌ معدودٌ</td> <td style="text-align: center;">وهاتان امرأتان اثنتان</td> </tr> <tr> <td style="text-align: center;">هذا امرأةٌ واحدةٌ</td> <td></td> </tr> </table> | هذا رجلٌ واحدٌ | هذا رجلان اثنان | هذا طلاقٌ معدودٌ | وهاتان امرأتان اثنتان | هذا امرأةٌ واحدةٌ | |
| هذا رجلٌ واحدٌ | هذا رجلان اثنان | | | | | | |
| هذا طلاقٌ معدودٌ | وهاتان امرأتان اثنتان | | | | | | |
| هذا امرأةٌ واحدةٌ | | | | | | | |

2. Type 2

| Infer | Observe ① | | | | | | | | | | | | |
|-------------------------------|---|-------------------------------|---|--------------------|--|-----|--|-----------------------------|---|-----|--|------------------------------|---|
| 3-9 conflict with معدود | <table border="1" style="margin-left: auto; margin-right: auto;"> <tr> <td style="text-align: center;">اشترىت ثلاثة كتب وثلاث مجلاتٍ</td> <td style="text-align: center;">✓</td> </tr> <tr> <td style="text-align: center;">يختلف المعدود مذكر</td> <td></td> </tr> <tr> <td style="text-align: center;">...</td> <td></td> </tr> <tr> <td style="text-align: center;">اشترىت خمسة كتب وخمس مجلاتٍ</td> <td style="text-align: center;">✓</td> </tr> <tr> <td style="text-align: center;">...</td> <td></td> </tr> <tr> <td style="text-align: center;">اشترىت تسعة كتب وتسعة مجلاتٍ</td> <td style="text-align: center;">✓</td> </tr> </table> | اشترىت ثلاثة كتب وثلاث مجلاتٍ | ✓ | يختلف المعدود مذكر | | ... | | اشترىت خمسة كتب وخمس مجلاتٍ | ✓ | ... | | اشترىت تسعة كتب وتسعة مجلاتٍ | ✓ |
| اشترىت ثلاثة كتب وثلاث مجلاتٍ | ✓ | | | | | | | | | | | | |
| يختلف المعدود مذكر | | | | | | | | | | | | | |
| ... | | | | | | | | | | | | | |
| اشترىت خمسة كتب وخمس مجلاتٍ | ✓ | | | | | | | | | | | | |
| ... | | | | | | | | | | | | | |
| اشترىت تسعة كتب وتسعة مجلاتٍ | ✓ | | | | | | | | | | | | |

3. Type 3

| Infer | Observe ② | Compare with | | | | | | | | | | | | | | | | | | | | |
|--|---|---------------|---|--------------------|--|---------------------|---|----------------|--|-----------------|---|-----------------------|---|-----------------------|---|-----------------------------|---|------------------|---|-----------------------|---|---|
| 10 conflicts w/ معدود if it's مفرد by itself follows معدود if it's compound w/ another number | <table border="1" style="margin-left: auto; margin-right: auto;"> <tr> <td style="text-align: center;">عندی عشرة كتب</td> <td style="text-align: center;">✓</td> </tr> <tr> <td style="text-align: center;">يختلف المعدود مذكر</td> <td></td> </tr> <tr> <td style="text-align: center;">عندی خمسة عشرة كتاب</td> <td style="text-align: center;">✓</td> </tr> <tr> <td style="text-align: center;">يتطابق المعدود</td> <td></td> </tr> </table> <p>Example 1</p> <table border="1" style="margin-left: auto; margin-right: auto;"> <tr> <td style="text-align: center;">سهرت عشرة ليالٍ</td> <td style="text-align: center;">✓</td> </tr> <tr> <td style="text-align: center;">سهرت ثلاثة عشرة ليالٍ</td> <td style="text-align: center;">✓</td> </tr> </table> <p>Example 2</p> <table border="1" style="margin-left: auto; margin-right: auto;"> <tr> <td style="text-align: center;">عندی إحدى عشرة مجلاتٍ</td> <td style="text-align: center;">✓</td> </tr> <tr> <td style="text-align: center;">عندی إحدى ثلاثة عشرة مجلاتٍ</td> <td style="text-align: center;">✓</td> </tr> </table> <p>Example 3</p> <table border="1" style="margin-left: auto; margin-right: auto;"> <tr> <td style="text-align: center;">عندی عشرة مجلاتٍ</td> <td style="text-align: center;">✓</td> </tr> <tr> <td style="text-align: center;">عندی إحدى عشرة مجلاتٍ</td> <td style="text-align: center;">✓</td> </tr> </table> | عندی عشرة كتب | ✓ | يختلف المعدود مذكر | | عندی خمسة عشرة كتاب | ✓ | يتطابق المعدود | | سهرت عشرة ليالٍ | ✓ | سهرت ثلاثة عشرة ليالٍ | ✓ | عندی إحدى عشرة مجلاتٍ | ✓ | عندی إحدى ثلاثة عشرة مجلاتٍ | ✓ | عندی عشرة مجلاتٍ | ✓ | عندی إحدى عشرة مجلاتٍ | ✓ | <p>عندی عشرة كتب ✗</p> <p>عندی خمسة عشرة كتاب ✗</p> <p>سهرت عشرة ليالٍ ✗</p> <p>سهرت ثلاثة عشرة ليالٍ ✗</p> <p>عندی إحدى عشرة مجلاتٍ ✗</p> <p>عندی إحدى ثلاثة عشرة مجلاتٍ ✗</p> |
| عندی عشرة كتب | ✓ | | | | | | | | | | | | | | | | | | | | | |
| يختلف المعدود مذكر | | | | | | | | | | | | | | | | | | | | | | |
| عندی خمسة عشرة كتاب | ✓ | | | | | | | | | | | | | | | | | | | | | |
| يتطابق المعدود | | | | | | | | | | | | | | | | | | | | | | |
| سهرت عشرة ليالٍ | ✓ | | | | | | | | | | | | | | | | | | | | | |
| سهرت ثلاثة عشرة ليالٍ | ✓ | | | | | | | | | | | | | | | | | | | | | |
| عندی إحدى عشرة مجلاتٍ | ✓ | | | | | | | | | | | | | | | | | | | | | |
| عندی إحدى ثلاثة عشرة مجلاتٍ | ✓ | | | | | | | | | | | | | | | | | | | | | |
| عندی عشرة مجلاتٍ | ✓ | | | | | | | | | | | | | | | | | | | | | |
| عندی إحدى عشرة مجلاتٍ | ✓ | | | | | | | | | | | | | | | | | | | | | |

If you are a reviewer, the core concepts have been laid out with just enough hints for you to analyze and recall the rules yourself. If you are a teacher/student, it is on the student to take time to infer as much of the rules as possible without glancing at the grey text.

B. Use case 2 The notes as an entry point for reference books

Let's read the next concept in the opposite order - notes first, reference book second.

Read the notes first to grasp the core concepts...

2. تقديم الخبر على المبتدأ: When is it permissible and mandatory?

| Infer | Observe ② | Infer | |
|--|---|---|---|
| Permissible if: مبتدأ معرفة and شبه الجملة is خبر | <p>زيدٌ في الدار ✓ شيء شبه الجملة</p> <p>في الدار زيدٌ ✓ شيء في الدار</p> <p>كتابُ عندكُ ✓ شيء عندكُ</p> <p>عندكَ الكتابُ ✓ شيء عندكَ</p> | <p>رجلٌ في الدار ✗ شيء في الدار</p> <p>في الدار رجلٌ ✗ شيء في الدار</p> <p>كتابٌ عندكَ ✗ شيء عندكَ</p> <p>عندكَ كتابٌ ✗ شيء عندكَ</p> | Mandatory if: مبتدأ نكرة. شبه الجملة is خبر |
| | <p>أين زيد؟ ✓ شيء استفهام</p> <p>زيد أين؟ ✗ شيء استفهام</p> <p>كيف مات عمرو؟ ✓ أسماء استفهام</p> <p>مات عمرو كيف؟ ✗ أن يكون الخبر مما له الصدارة في الكلام</p> <p>متى مات زيد؟ ✓ أسماء استفهام</p> <p>مات زيد متى؟ ✗ أن يكون الخبر مما له الصدارة في الكلام</p> | 2. The الخبر must come at beginning e.g. it is | |
| | <p>في الدار صاحبها ✓ شيء في الدار</p> <p>صاحبها في الدار ✗ شيء في الدار</p> | e.g. there is a ضمير في المبتدأ pointing back to الخبر أن يكون في المبتدأ ضمير يعود على بعض الخبر | |

...and then read the reference text for further understanding

تقديم الخبر على المبتدأ

الأصل في الخبر أن يتأخر عن المبتدأ، ولكنه قد يتقدم عليه إما جوازاً أو وجوباً.

أولاً: يتقدم الخبر جوازاً في مثل قوله: في الدارِ زيدٌ، في الدار: جارٌ و مجرور متعلقان بخبر مقدم مخلوف، زيدٌ: مبتدأ مؤخر ويجوز تأخره على الأصل فتقول: زيدٌ في الدار، فإذا كان الخبر شبيه جملة وكان المبتدأ معرفة جاز تقديم كل منهما على الآخر.

ثانياً: يتقدم الخبر وجوباً في الموضع التالية:

1- أن يكون المبتدأ نكرة والخبر شبيه جملة.

مثل: في الدارِ رجلٌ، وعنده كاتبٌ.

2- أن يكون الخبر بما له الصدارة في الكلام.

مثل أسماء الاستفهام فهي لا يجوز أن تتأخر بل تقع في صدر الجملة فيقال: أينَ زيدٌ، ولا يقال زيدُ أينَ، وكيف ماتَ عمُرُّو ولا يقال ماتَ عمُرُّو كيف.

ففي قوله: أينَ زيدٌ، أينَ: اسم استفهام مبني على الفتح في محل رفع خبر مقدم وتقدمه هنا واجب، زيدٌ: مبتدأ مؤخر. وضابط معرفة إعراب أسماء الاستفهام هو النظر إلى جواب الاستفهام، ففي قوله: أينَ زيدٌ؟ يقال: زيدٌ في الدار مثلاً فقولنا في الدار خبر وهو يقابل (أينَ) فدل على أنها خبر أيضاً، وفي قوله: مَنْ في الدار؟ يقال: زيدٌ في الدار، فزيد هنا مبتدأ وقد وقع مقابلاً لـ (مَنْ) فدل على أنها مبتدأ أيضاً.

3- أن يكون في المبتدأ ضمير يعود على بعض الخبر.

مثل: في الدارِ صاحبُها، فهنا في الدار: خبر مقدم، وصاحبها: مبتدأ مؤخر، ولا يجوز أن تقول: صاحبها في الدار؛ لأنه سيعود الضمير على جزء الخبر وهو الدار وهو متاخر للفظ ورتيبة وهذا لا يجوز. توضيحه:
الأصل في الضمير أن يعود على اسم متقدم عليه تقول: زيدٌ ضريرٌ، فتعمد الماء على زيد المتقدم عليها، فإن عاد الضمير على متاخر عنه في اللفظ نظرنا: فإن كانت رتبته متقدمة فذلك جائزٌ مثل: حملت ثمارَها الشجرةُ، فالضمير (ها) في ثمارها عائد على الشجرة التي هي الفاعل، وهذا جائز لأن رتبة الفاعل متقدمة على رتبة المفعول به أي أن الأصل أن يأتي الفعل ثم الفاعل ثم المفعول به، فإذا قدمنا المفعول به واشتمل على ضمير عائد على الفاعل المؤخر فذلك جائز لأن الأصل هو: حملت الشجرةُ ثمارَها.

أما إذا عاد على متاخر في اللفظ وفي الرتبة فلا يجوز ذلك، فلو قلنا: صاحبها في الدار، فصاحب مبتدأ وفي الدار خبر، وقد عاد الضمير في المبتدأ على بعض الخبر، وهو متاخر في النطق ومتاخر في الرتبة إذ من العلوم أن رتبة الخبر متاخرة على المبتدأ أي أن الأصل أن يأتي المبتدأ ثم بعده الخبر، فلذا كان تقديم الخبر هنا واجباً فتقول: في الدارِ صاحبها، فيعود الضمير في صاحبها على متقدم عليه في اللفظ ومتاخر عنه في الرتبة وذلك جائز.

C. Conclusion

The entirety of the text in the notes could easily be turned to Arabic for further immersion.

Regardless, with or without that, I propose that the notes:

1. Are easier to review with.
2. Lead to a deeper understanding in the same amount of time.
3. Convey the concept behind the rules quicker.
4. Convey the rule hierarchy.
5. Allow easier comparison of rules.
6. Are easier to teach with.

2. What these notes can (and cannot) help you achieve

These are based on my experiences as a non-native early-intermediate level student of Arabic and as a teacher, not on empirical proof.

Students

| | |
|---|--|
| ✓ Recalling concepts and examples far quicker | than when using a reference book. This is the primary purpose of these notes. |
| ✓ A deeper understanding of نحو rules | compared to a reference book, given identical time investment |
| ✗ Cover all minutiae of نحو | Out of scope. The objective is to convey the core concepts. Plus, I am not that qualified. |
| ✓ Providing numerous examples for each case | I have collated examples from ibn Hisham's شح قطر الندى and from نيل المدى. Some topics have more than others. |
| ✓ Learning the rules conceptually | since you are expected to analyze the sentences and infer the rules. |
| ✗ Learning precise definitions | Use reference books for this. |
| ✓ Expose gaps in your knowledge so you can fill them in | because you cannot deduce the rule from the examples till you know the underlying concepts |
| ✓ Make it easier to understand a classical sharh afterwards | |
| ✗ Replace classical references | Different purposes, different audiences. Use the right tool for the right job. |
| ✓ Proficiency in recognizing their usage in other texts | when practiced with other texts and examples |
| ✗ Writing or speaking proficiently | as it requires more than just knowing نحو rules |

Teachers (untested, expected outcomes)

- ✓ Teach Arabic grammar in a more engaging manner
- ✓ Less time spent structuring content ⇒ more time on delivering content
- ✓ Student-centric ⇒ Less lecturing ⇒ Less draining ⇒ More time for research *wink*

3. What are the prerequisites to using these notes?

A. For reviewers

Read the sections on how to 'read' the tables and examples, and you are set.

B. For self learners

Note The primary purpose of these notes is for reviewing what you have already learnt or to be taught by someone. However, if you meet the below prerequisites, then you can likely self learn the nahw rules. Proficiency in recognizing them elsewhere, however, requires far more practice:

1. You know your sarf tables or can at least recognize sing, dual and plurals in most forms.

2. You know إعراب and its various types: فتحة، ضمة، كسرة، الألف، الياء، الواو etc.
3. You know basic roles in a sentence: فعل، فاعل، مفعول، مبتدأ، خبر
4. You are able to parse basic Arabic sentences into their constituent parts. مبتدأ، خبر، فاعل، مفعول، حال etc. These are only mentioned where a rule cannot be deduced otherwise.
5. You have a solid beginner vocabulary. Difficult sentences are translated.

C. For teachers (untested, expected)

1. The fewer the above pre-requisites that students have met, the greater the teacher's focus and time spent on background content than on grammar-related deductions and explanations.
2. Either way, students will be compelled to fill gaps in understanding as they learn new material.

Using these notes

4. What's the reading order for a table?

Read **Table heading** → Study the **Observe** columns and hints → Try deducing rules yourself → Check against **Infer** column

1. When to use singular form of فعل؟

| Infer | Observe ① | Observe |
|---|---|---|
| <p>Regardless of being sing, dual or plural فاعل مفرد مذكر is فعل ⇒ مذكر is فاعل</p> <p>1. If مفرد مؤنث is فعل ⇒ مؤنث is فاعل</p> | <p>قامت هند✓ حضر الرجل✓</p> <p>قامت الهندان✓ حضر الرجال✓</p> <p>قامت الهنداث✓ حضر الرجال✓</p> <p>قامتا الهندان✗ حضر الرجال✗</p> <p>قمن الهنداث✗ حضروا الرجال✗</p> <p>تقوم الهنداث✓ يحضر الرجال✓</p> | <p>قامت هند✓ حضر الرجل✓</p> <p>قامت الهندان✓ حضر الرجال✓</p> <p>قامت الهنداث✓ حضر الرجال✓</p> <p>قامتا الهندان✗ حضر الرجال✗</p> <p>قمن الهنداث✗ حضروا الرجال✗</p> <p>تقوم الهنداث✓ يحضر الرجال✓</p> |

1. **Table heading** - indicates the topic addressed and is vital to know what patterns you should focus on.
2. **Observe** columns, its examples and hints - Analyze these without looking at **Infer**. How to analyze **Observe** is explained in the next section.
3. Deduce as much as possible of a rule using the examples and the provided hints.
4. **Infer** column should be used to check your inferences and when reviewing

Activity Now try this out on the above table. It's one of the simplest ones.

REMEMBER! Focus first on **Table heading** and **Observe** column, not **Infer** column.

5. How do I 'read' the examples and hints to infer rules?

In short, by analyzing **patterns** in the examples and with assistance from the provided **hints**.

A. What kind of patterns in the examples?

Remember! First study the table heading. This is vital to know what patterns you should focus on:

- a. What is the form of a particular word category? (e.g. فاعل أو مُكْرِم for a doer)
- b. What are the specific conditions of a word that causes a rule to activate?
 - i. Its gender or number? مذكر، مؤنث، مفرد، جمع
 - ii. Its definiteness? معرفة، نكرة، إضافة
 - iii. Its role? مبتدأ، خبر، فاعل، مفعول، حال etc.
 - iv. Simple or compound? مفرد، مركب
 - v. Is the word being brought forward or delayed, or assumed?

Naturally, there are far too many patterns in any sentence. This is why hints are used to direct you in the right direction.

B. Types of hints

i. Indicating usage allowance, preference, and prohibition

Observe the icons in the table below.

- a. **Type 1** is used for a row of examples if only correct/incorrect usage exists for them. Example: See [اسم الفعل](#)
- b. **Type 2** is now self-explanatory. Example: See [اسم الفاعل مؤنث](#)

| Type 1 | Type 2 |
|-------------------|--------------------------------|
| ✓ Correct usage | ✓ Preferred ✗ Not preferred |
| ✗ Incorrect usage | ✗ Incorrect |

Providing correct and incorrect usages so you can infer the rule is an oft-used technique in these notes.

ii. Highlighting

To draw your attention to a key pattern in the examples that cause the rule, highlighting is used to indicate correct patterns or incorrect usages.

- a. Example: [فعل](#)

iii. Multiple patterns

Sometimes, there are multiple patterns to compare and contrast in a table. In such a case, Pattern 1 and Pattern 2 will use different colors. If they occur elsewhere in the row, your attention will be called to Pattern 1, and to Pattern 2, so you can compare across them.

- a. Example: See [اسم التفضيل](#) on whether it should always be مفرد مذكر.

Note All highlight colors are color-blind safe and photocopy-friendly (i.e. you can differentiate between them in B&W, so color printing is not necessary).

iv. Indicating order of words

Notations are sometimes used if a rule requires it. Observe the **Notation** columns and try to infer what each notation means.

| هَلْ زَيْدُ قَامَ أَبُوهُ | | | |
|---------------------------|--|-----------------|---|
| Meaning | Notation | Notation | Meaning |
| come together | هَلْ + زَيْدٌ | ... هَلْ ... | begins sentence |
| comes after | هَلْ ⤵ زَيْدٌ | هَلْ ... | does not begin it |
| comes before | قَامَ ⤵ زَيْدٌ | هَلْ ... زَيْدٌ | هَلْ ... قَامَ and زَيْدٌ are not consecutive |
| They are equivalent | زَيْدٌ قَامَ أَبُوهُ ⇔ قَامَ أَبُوزَيْدٍ | زَيْدٌ ⤵ هُ | زَيْدٌ هُ points to |

The above are building blocks and can be combined.

| Explanation | Condition |
|--|---|
| هَلْ starts the sentence, and is followed by زَيْدٌ. They are consecutive | هَلْ & هَلْ ... زَيْدٌ ✓ هَلْ ... زَيْدٌ ✗ |

Keep in mind that the notation is just a hint to recall a rule. Neither does it explicate the rule in its entirety, nor is it formal logic.

v. Indicating assumed words

Assumed words are **grey** amongst black text.

- Example: مَنْ أَنْتَ؟ أَنَا زَيْدٌ
- For more examples, see [حذف المبتدأ وجوهًا](#)

vi. Difficulty level of rule extraction

Difficulty level

① Low ② Med ③ High

Each table will have one of the above icons to indicate how difficult a rule is to extract. Note the one in the table shown previously.

1. When to use singular form of فعل?

| Infer | Observe | Observe |
|--|-------------|--------------|
| Regardless of being sing, dual or plural | ✓ حضر الرجل | قامَ هنْدٌ ✓ |

Difficulty depends on two factors:

- Your background knowledge and skill
- Limitations of the notation system to convey the complete rule (in which case, it's not your fault if you don't get it).

Use it as a barometer to either skip it, or pat yourself on the back if you get it right. Also, please remember that this is a [work in progress](#), so the assigned difficulty level may be inaccurate.

6. What are the limitations of this system?

- The Grey text is currently a mix of English and Arabic as it's geared towards English speakers with basic Arabic reading proficiency. Another version with full Arabic will be made once these notes are complete, إِن شاء اللّهُ
- Not all rules, or all parts of a rule can always be inferred. This can happen
 - In complex cases

- b. Due to lack of critical thinking effort by the student
 - c. Limitations of this system to convey all aspects of a rule
- However, with constant revision, recalling the rules by simply glancing at the examples becomes easier.

3. In some examples, I have intentionally not added information that fully explicate a rule.

This is a conscious choice I made in case:

- a. It clutters the text
- b. It answers other aspects of a rule that you must deduce yourself

4. The system has difficulty expressing miscellaneous information. Examples include:

- a. [How many مفعول do different variations of a take?](#)
- b. [is used only in poetry](#), لا مشبهة بليس, not prose
- c. It is [a خبر only when](#) attached to a مبتدأ.
- d. [Misc information](#) about اسم الفعل

5. The tashkeel is not completely visible on some words (e.g. See [Table 52-1.2](#)). This is a software bug in OneNote. Hopefully, it will be resolved when these notes are ported to MS Word in a future update,
إِن شاء اللَّهُ

5. Great! Which page should I begin with?

The below topics are arranged from simple to complex (in terms of using the system). Work your way through them sequentially to ease into using these notes:

- [الفاعل - 31](#)
- [اسم الفاعل - 45](#)
- [اسم التفضيل - 47](#)
- [المستثنى - 42](#)
- [المبتدأ والخبر - 21](#)
- [أنواع تعدد الخبر، تقديم الخبر - 22](#)
- [حذف المبتدأ - 23](#)

6. I can recall the rules fairly well by looking at examples. What next?

(This below is just a theory. I will update this when I try it myself. - 8/13/22)

Try recalling the rules after

1. Removing all text highlighting
2. Ignoring small text that provides hints
3. Leaving only the correct/incorrect usage icons

Other FAQs

7. What are your references?

1. All content is from Baghdaadi's [شرح قطر الندى](#) and Ibn Hisham's [نيل المني](#).
2. The Table of Contents is based on [نيل المني](#).
3. The examples are primarily from [نيل المني](#), some from [شرح قطر الندى](#).
4. In some examples, I have changed proper names to uniformize the examples for ease of

understanding (زید to عمر, etc.).

5. In some scenarios, I have filled in implied examples (for gender, count, etc.) for complete explication.
6. I only created three examples from my own self in Table 15.4 (last row) and two in Table 33.2.C.i.

8. Why make these notes?

To really understand hadith and think like a فقيه requires mastering nahw which I tried to dodge for as long as possible. However, I realized my weakness would be apparent as I went further in my studies. So I decided to face the problem and began reviewing my Arabic grammar notes in the summer of 2022. However, doing so rapidly was proving near impossible. I had already tried multiple note-taking methods for نحو over the past decade, but none were to my satisfaction.

Remember [the elevator pitch](#) I mentioned above? While studying Baghdadi's نيل المني and Ibn Hisham's شرح قطر الندى, I realized they are wonderful reference books, but inefficient for internalizing the نحو rules and, more importantly, when reviewing them.

These are the issues I found from a learner and reviewer's perspective and the mechanisms I have used in my notes to address them:

| Issue | How it is addressed in these notes |
|--|--|
| Issue 1 A 'definitions and rules primary, and examples secondary' approach. This spoon-feeds rules and lifts much of the burden of rule analysis and comprehension from the reader. This is great for reference, but inefficient when learning. | <p>It is well known through research that arrival at answers through analysis (a higher-level cognitive act) leads to a deeper, quicker understanding and better retention, as opposed to simply reading an answer (which requires simply understanding, a lower-level cognitive task). These notes seek to implement this paradigm using the following strategies</p> <ol style="list-style-type: none"> 1. Icons to indicate examples of usages that are allowed, incorrect, preferred and not-preferred. 2. Using minimal commentary in complex examples. 3. Highlighting words and/or إعراب to indicate critical patterns that cause a rule. 4. Ordering examples (correct and otherwise) in a specific sequence such that learners can deduce the rule. |
| Issue 2 The 'know how to read Arabic to learn نحو' problem which is a somewhat chicken-and-egg problem. | <p>This is only partially resolved in these notes. The symbolic design with minimal verbal commentary makes it much more language-agnostic than other learning mechanisms. It relies on the student's critical thinking skills than their Arabic (or English) reading skills.</p> |
| Issue 3 A 'wall of text' approach devoid of appropriate sectioning and layout that is time-consuming to parse rules, to compare and | <ol style="list-style-type: none"> 1. Laying out related examples side-by-side such that learners can compare & contrast the rules. 2. Aligning child or related rules so they are easier to parse. |

| | |
|---|--|
| contrast related rules, and to visualize their hierarchy. | <p>3. Using a flowchart scheme wherever possible.</p> <p>The layout helps students focus on the key task of analyzing the rules rather than waste time and effort trying to parse a wall of text and deciphering its structure.</p> |
| <p>Issue 4 It is also time consuming to review using these books due to the wall of text. My notes from them were just another wall of text with slightly more structure.</p> | <p>The layout acts as a quick reference mechanism that, again, lets students focus on quickly reviewing what's important - the rules themselves. Adequate space is provided around a page for a student to further annotate it.</p> |
| <p>From a teaching perspective:</p> <p>Issue 5 Teaching Arabic becomes lecture-centric (i.e. talking head format) which goes back to Issue 1 (listening and understanding), instead of a more engaging system (student-centric analyzing and inferring).</p> | <p>Explaining how to teach with these notes is out of scope. Suffice to say that the instructor now guides more than lectures. He/she engage students' critical thinking and application skills instead of just being a talking head. It leads to more effective teaching as they can isolate gaps in a student's understanding far quicker, something impossible in a lecture format.</p> |

As I created the notes, I realized that they were worth sharing with others, and also extremely good for teaching, so I added many features such that it's accessible to the largest possible group. I began in Aug 2022, and بفضل الله prepared 19 of the 52 chapters that month.

9. Why would this work? You are not an Arabic scholar/teacher!

- Spot on, I am not an Arabic scholar! I am just an early-intermediate Arabic student, so definitely expect errors in the notes. [Please contact me in this case](#). Likewise, for suggestions on the notes' design.
- Every single rule is from the mentioned sources and so are the examples (bar those mentioned in the 'Limitations' section). I have only re-arranged the content in an easy to learn manner.
- I am, however, a university professor. I have been teaching at the university level since 2005 so I have some experience in designing courses, teaching complex topics, and writing and reviewing scholarly papers.
- I designed these notes based on my experience as a teacher and as an Arabic student to address the issues I have mentioned. These notes work for me, and perhaps they will benefit you.

10. What's the roadmap of features you plan to add?

| Version | Planned features |
|---------------|--|
| v0.00 - v0.54 | Add all chapters of نيل المني |
| >v0.54 | Port to Word for printability Full Arabic text in headings and grey text 'Advanced examples' companion pages |

11. How can I help?

[Email me](#) if interested. For now, I can use help with

1. The above roadmap features
2. Proofreading rules and translations

12. Acknowledgements

Restricting myself to those who helped with reading and comprehending Arabic, beginning with the most recent:

1. My teachers at Al Salam Institute and their excellent [Alimiyyah program](#) in which I studied the reference books used here and much more. This would not be possible without the efforts each of my أساتذة - Tariq Pandor, Sabih Khwaja, Ahmad al-Barouni, Shafiu Rahman, Shahanaz Begum, Usaama al-Azami, and Umer Khan. Special shoutout to Ustadh Abdul Hakim for patiently answering my questions, no matter how many I would lob at him.
2. Mufti Yusuf Mullan and his [2 year online Arabic program](#). Hands down, the best program to learn to parse Arabic grammar that I have come across.
3. Ustadh [Ahmed bin Mahfooz](#) who taught me selflessly for years, come rain or shine, seeking no remuneration for his tremendous efforts.

As for this project: my wife who functioned as my advisor and test subject to refine the system, to say nothing of her patience with an egghead academic.

To each I owe what words can neither summarize nor do justice. I pray that your recompense is with the One who rewards بغير حساب.

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Use this information for attribution

| | |
|----------------|---|
| Creator | Zahid Syed |
| Title | Learning nahw analytically |
| Page | https://github.com/zahidsyed/learning-nahw-analytically |