

## الدَّرْسُ السَّادِسُ

المُدَّرْسُ : الطُّلَّابُ قَلِيلُونَ. أَيْنَ الْآخَرُونَ؟

عَلِيٌّ : عُمَرُ غَائِبٌ، وَحَامِدٌ عِنْدَ الْمُدِيرِ، وَإِسْحَاقُ فِي الْمِرْحَاضِ، وَالْحَسَنُ ذَهَبَ إِلَى غُرْفَةِ الْمُرَاقِبِ.



عَبْدُ الرَّزَاقِ : وَالزُّبَيْرُ أَخُوهُ مَرِيضٌ، وَقَدْ اسْتَأْذَنَ الْمُدِيرَ فِي الذَّهَابِ إِلَى الْمُسْتَشْفَى.

المُدَّرْسُ : مَاذَا بِهِ؟

عَبْدُ الرَّزَاقِ : بِهِ مَغْصٌ.

(يَدْخُلُ حَامِدٌ وَإِسْحَاقُ، وَيَجْلِسَانِ فِي مَقْعَدَيْهِمَا)

المُدَّرْسُ : يَا حَامِدُ، كَأَنَّكَ تُرِيدُ أَنْ تَقُولَ شَيْئًا. هَلْ لَدَيْكَ سُؤَالٌ؟

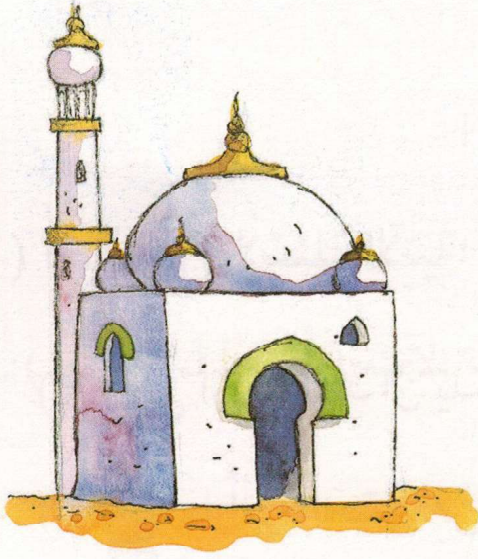
حَامِدٌ : نَعَمْ، أَنَا مَطْلُوبٌ الْآنَ فِي النَّادِي الرِّيَاضِيِّ. أَفَأَذْهَبُ أَمْ أَحْضِرُ الدَّرْسَ؟

المُدَّرْسُ : أَنْ تَحْضِرَ الدَّرْسَ خَيْرٌ لَكَ. يُمَكِّنُكَ الذَّهَابُ إِلَى النَّادِي فِي الْفُسْحَةِ.

(يَدْخُلُ الْحَسَنُ وَبِيَدِهِ عُلْبَةٌ) مَاذَا فِي الْعُلْبَةِ يَا حَسَنُ؟

الْحَسَنُ : فِيهَا طَبَاشِيرٌ.

(يَدْخُلُ الْمُرَاقِبُ وَمَعَهُ طَالِبٌ جَدِيدٌ، وَيُسَلِّمَانِ)



المُرَاقِبُ : هَذَا طَالِبٌ جَدِيدٌ.

المُدْرَسُ : أَهْلًا وَسَهْلًا. كَيْفَ حَالُكَ؟

هُوَ : بِخَيْرٍ، وَالْحَمْدُ لِلَّهِ.

المُدْرَسُ : مَا اسْمُكَ؟

هُوَ : مُنِيرٌ.

المُدْرَسُ : أَلْمَانِيٌّ أَنْتَ؟

مُنِيرٌ : لَا، بَرِيْطَانِيٌّ.

المُدْرَسُ : أَيْنَ دَرَسْتَ اللُّغَةَ الْعَرَبِيَّةَ يَا مُنِيرٌ؟

مُنِيرٌ : دَرَسْتُهَا فِي مَدْرَسَةِ إِسْلَامِيَّةٍ.

المُدْرَسُ : أَفِي بَرِيْطَانِيَّةٍ مَدَارِسُ إِسْلَامِيَّةٌ؟

مُنِيرٌ : نَعَمْ.

المُدْرَسُ : كَمْ مَدْرَسَةٍ هُنَاكَ؟

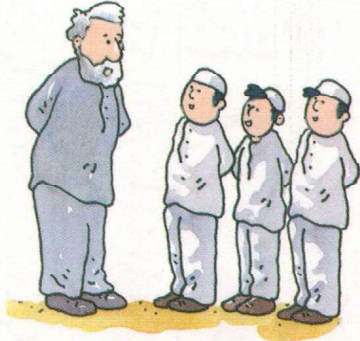
مُنِيرٌ : لَا أَذْرِي بِالضَّبْطِ. الْمَدَارِسُ كَثِيرَةٌ.



## تَمَارِينُ Exercises

Answer the following questions:

(١) أَجِبْ عَنِ الْأَسْئَلَةِ الْآتِيَةِ:



(١) أَيْنَ أَرَادَ حَامِدٌ أَنْ يَذْهَبَ؟

(٢) بِمَاذَا أَتَى الْحَسَنُ مِنَ غُرْفَةِ الْمُرَاقِبِ؟

(٣) مَا اسْمُ الطَّالِبِ الْجَدِيدِ؟

(٤) مِنْ أَيْنَ هُوَ؟

الْمُبْتَدَأُ وَالْخَبَرُ:

الْمُبْتَدَأُ هُوَ الْإِسْمُ الَّذِي نَتَحَدَّثُ عَنْهُ، وَالْخَبَرُ هُوَ الْحَدِيثُ الَّذِي تَتِمُّ بِهِ الْفَائِدَةُ،  
نَحْوُ: «الْقَمَرُ جَمِيلٌ.»

فِي هَذِهِ الْجُمْلَةِ نُرِيدُ أَنْ نَتَحَدَّثَ عَنِ الْقَمَرِ، فَلَفْظُ «الْقَمَرُ» مُبْتَدَأٌ، وَنُرِيدُ أَنْ نَقُولَ إِنَّهُ  
جَمِيلٌ، فَلَفْظُ «جَمِيلٌ» خَبَرٌ.

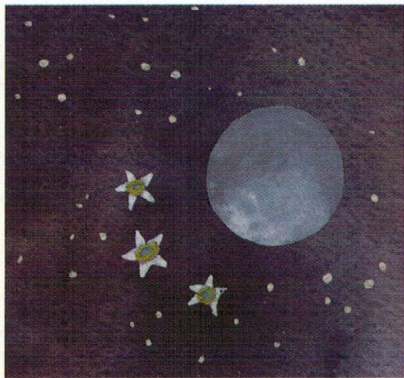
الْمُبْتَدَأُ وَالْخَبَرُ مَرْفُوعَانِ.

• مِنْ أَحْكَامِ الْمُبْتَدَأِ:

(١) أَنْوَاعُ الْمُبْتَدَأِ:

○ الْمُبْتَدَأُ إِمَّا اسْمٌ صَرِيحٌ، وَإِمَّا مَصْدَرٌ مُوَوَّلٌ، نَحْوُ:

○ اللَّهُ رَبُّنَا. الْقِرَاءَةُ مُفِيدَةٌ. الْجُلُوسُ هُنَا مَمْنُوعٌ. نَحْنُ طُلَّابٌ.



○ ﴿وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ﴾ [البقرة ١٨٤]

○ ﴿وَأَنْ تَعَفُوا أَقْرَبُ لِلتَّقْوَى﴾ [البقرة ٢٣٧]

(٢) تَعْرِيفُ الْمُبْتَدَأِ وَتَنْكِيرُهُ:

○ الْأَصْلُ فِي الْمُبْتَدَأِ أَنْ يَكُونَ مَعْرِفَةً كَمَا فِي الْأَمْثَلَةِ الْآتِيَةِ (الْمُبْتَدَأُ تَحْتَهُ خَطٌّ):

○ مُحَمَّدٌ رَسُولُ اللَّهِ.

○ أَنَا مَدْرَسٌ.

○ هَذَا مَسْجِدٌ.

○ الَّذِي يَعْبُدُ غَيْرَ اللَّهِ مُشْرِكٌ.

○ الْقُرْآنُ كِتَابُ اللَّهِ.

○ مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ.

○ وَقَدْ يَكُونُ الْمُبْتَدَأُ نَكْرَةً بِشُرُوطٍ مِنْهَا:

(أ) أَنْ يَكُونَ الْخَبْرُ شِبْهَ جُمْلَةٍ (الْمُرَادُ بِشِبْهِ الْجُمْلَةِ: الظَّرْفُ وَالْجَارُ وَالْمَجْرُورُ)،

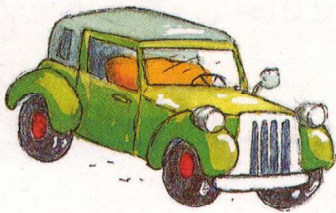
وَأَنْ يَتَقَدَّمَ عَلَى الْمُبْتَدَأِ، نَحْوَ:

○ عِنْدَنَا سَيَّارَةٌ.

هُنَا «سَيَّارَةٌ» مُبْتَدَأٌ، وَالظَّرْفُ «عِنْدَ» خَبْرٌ.

○ لِي أَخٌ.

هُنَا «أَخٌ» مُبْتَدَأٌ، وَالْجَارُ وَالْمَجْرُورُ «لِي» خَبْرٌ.



(ب) أَنْ يَكُونَ الْمُبْتَدَأُ اسْمَ اسْتِفْهَامٍ (وَأَسْمَاءُ الاسْتِفْهَامِ نَكِرَاتٌ)، نَحْوُ:

○ مَا بِكَ؟



هُنَا اسْمُ الاسْتِفْهَامِ «مَا» مُبْتَدَأٌ، وَالْجَارُّ  
وَالْمَجْرُورُ «بِكَ» خَبْرٌ.

○ مَنْ مَرِيضٌ؟

هُنَا اسْمُ الاسْتِفْهَامِ «مَنْ» مُبْتَدَأٌ، وَ«مَرِيضٌ» خَبْرٌ.

○ كَمْ طَالِبًا فِي الْفَصْلِ؟

هُنَا اسْمُ الاسْتِفْهَامِ «كَمْ» مُبْتَدَأٌ، وَ«فِي الْفَصْلِ» خَبْرٌ.

(٣) تَرْتِيبُ الْمُبْتَدَأِ وَالْخَبْرِ:

○ الْأَصْلُ أَنْ يَتَقَدَّمَ الْمُبْتَدَأُ عَلَى الْخَبْرِ، نَحْوُ: «أَنْتَ مُدْرِّسٌ». وَيَجُوزُ

عَكْسُهُ، نَحْوُ: «أَمْدَرِّسٌ أَنْتَ؟»

○ وَيَجِبُ أَنْ يَتَقَدَّمَ الْمُبْتَدَأُ إِذَا كَانَ اسْمَ اسْتِفْهَامٍ، نَحْوُ: «مَا بِكَ؟»، «مَنْ مَرِيضٌ؟»

○ وَيَجِبُ أَنْ يَتَقَدَّمَ الْخَبْرُ إِذَا كَانَ اسْمَ اسْتِفْهَامٍ، نَحْوُ: «مَا اسْمُكَ؟»

«كَيْفَ حَالُكَ؟»

(٤) حَذْفُ الْمُبْتَدَأِ:

○ يَجُوزُ حَذْفُ الْمُبْتَدَأِ إِذَا عَلِمَ. تَقُولُ لِلسَّائِلِ عَنِ اسْمِكَ: «حَامِدٌ». أَيُّ:

«إِسْمِي حَامِدٌ»

• مِنْ أَحْكَامِ الْخَبْرِ:

(١) أَنْوَاعُ الْخَبَرِ:

○ الْخَبَرُ إِمَامًا:

○ مُفْرَدٌ (أَيُّ لَيْسَ جُمْلَةً)،

○ وَإِمَامًا جُمْلَةً،

○ وَإِمَامًا شِبْهَ جُمْلَةٍ.

○ فَالْخَبَرُ الْمُفْرَدُ نَحْوُ:

○ أَنَا مُسْلِمٌ. الْمُؤْمِنُ مِرَاةُ الْمُؤْمِنِ.

○ وَالْخَبَرُ الْجُمْلَةُ نَحْوُ:

○ الْمُدِيرُ مَا اسْمُهُ؟

هُنَا الْجُمْلَةُ الْإِسْمِيَّةُ «مَا اسْمُهُ» خَبَرٌ، وَهِيَ فِي مَحَلِّ رَفْعٍ.

○ وَاللَّهُ خَلَقَكُمْ.

هُنَا الْجُمْلَةُ الْفِعْلِيَّةُ «خَلَقَكُمْ» خَبَرٌ، وَهِيَ فِي مَحَلِّ رَفْعٍ.

○ وَالْخَبَرُ شِبْهُ الْجُمْلَةِ نَحْوُ:

○ الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ.

هُنَا الظَّرْفُ «تَحْتَ» خَبَرٌ. وَهُوَ مَنْصُوبٌ فِي مَحَلِّ رَفْعٍ.

○ الْحَمْدُ لِلَّهِ.

هُنَا الْجَارُ وَالْمَجْرُورُ «لِلَّهِ» خَبَرٌ. وَهُوَ فِي مَحَلِّ رَفْعٍ.



(٢) مُطَابِقَتُهُ لِلْمُبْتَدَأِ:

○ يُطَابِقُ الْخَبْرَ الْمُبْتَدَأَ فِي:

○ الْإِفْرَادِ وَالتَّشْيِيعِ وَالْجَمْعِ، نَحْوَ:

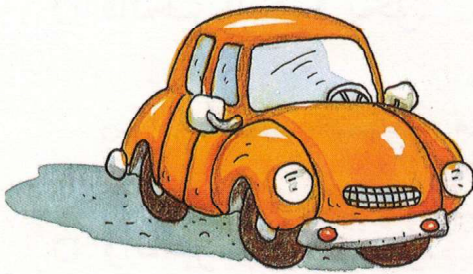
الْمُدْرَسُ وَاقِفٌ، وَالطُّلَّابُ جَالِسُونَ، وَالزَّائِرَانِ ذَاهِبَانِ إِلَى الْفَصْلِ.

○ التَّذْكِيرِ وَالتَّأْنِيثِ، نَحْوَ:

حَامِدٌ مُهَنْدِسٌ، وَزَوْجَتُهُ طَبِيبَةٌ،

وَابْنَاهُمَا تَاجِرَانِ، وَبِنْتَاهُمَا

مُدْرَسَتَانِ.



(٢) اِجْعَلْ كُلَّ اسْمٍ مِمَّا يَأْتِي مُبْتَدَأً:

Use each of the following nouns in a sentence as a *mubtada'*:

أَحْمَدُ، أَحْمَدُ وَأَخُوهُ، الْمُسْلِمُونَ، السَّيَّارَةُ، مَنَارَتَا الْمَسْجِدِ، الطَّالِبَاتُ،

قَلَمٌ، الْكُتُبُ، مَا، مَنْ

(٣) اِجْعَلْ كُلَّ اسْمٍ مِمَّا يَأْتِي خَبْرًا:

Use each of the following nouns in a sentence as a *khobar*:

مَفْتُوحَتَانِ، مَغْلَقَانِ، جَمِيلَةٌ، نَاجِحُونَ، مُتَحَجِّبَاتٌ، كَيْفَ، أَيْنَ، مَا،

مَنْ، مَتَى، عِنْدَ، فَوْقَ

(٤) اِجْعَلْ لَفْظَ «الْمُدْرَسِ» مُبْتَدَأً فِي خَمْسِ جُمَلٍ عَلَى أَنْ يَكُونَ الْخَبْرُ:

Use the word الْمُدْرَسُ as *mubtada'* in five sentences as directed:

○ مُفْرَدًا فِي الْأُولَى.

○ وَظَرْفًا فِي الثَّانِيَةِ.

○ وَجَارًّا وَمَجْرُورًا فِي الثَّلَاثَةِ.

○ وَجُمْلَةً فِعْلِيَّةً فِي الرَّابِعَةِ.

○ وَجُمْلَةً إِسْمِيَّةً فِي الْخَامِسَةِ.

(٥) هَاتِ ثَلَاثَ جُمَلٍ خَبْرُ كُلِّ وَاحِدَةٍ مِنْهَا ظَرْفٌ:

Give three sentences in each of which the *khavar* is a *zarf*:

(٦) هَاتِ ثَلَاثَ جُمَلٍ خَبْرُ كُلِّ وَاحِدَةٍ مِنْهَا جَارٌّ وَمَجْرُورٌ:

Give three sentences in each of which the *khavar* is a prepositional phrase:

(٧) اجْعَلْ كُلَّ اسْمٍ مِمَّا يَأْتِي مُبْتَدَأً عَلَى أَنْ يَكُونَ خَبْرُهُ جُمْلَةً إِسْمِيَّةً وَاسْتَعِنْ بِالاسْمِ الَّذِي بَيْنَ قَوْسَيْنِ لِتَكْوِينِ الْخَبْرِ:

Use each of the following nouns in a sentence as *mubtada'* with its *khavar* being a nominal sentence. Make the noun given in the brackets the *mubtada'* of this nominal sentence:

..... (أَخُوهُ) ○ أَحْمَدُ

..... (لَوْنُهَا) ○ سَيَّارَتُكَ

..... (ثَمَنُهَا) ○ كُتُبُ التَّفْسِيرِ

..... (إِسْمُهُ) ○ الطَّالِبُ الْجَدِيدُ

..... (فَضْلُهُ) ○ اللَّهُ



(٨) اسْتَخْرِجْ مِنَ الدَّرْسِ أَمْثَلَةً لِلْجُمْلَةِ الْإِسْمِيَّةِ حُذِفَ مُبْتَدَاؤُهَا:

Point out all the nominal sentences occurring in the main lesson in each of which the *mubtada'* has been omitted:

(٩) اسْتَخْرِجْ مَا فِي الدَّرْسِ مِنَ الْمُبْتَدَأَاتِ وَالْأَخْبَارِ، وَعَيِّنْ نَوْعَ كُلِّ خَبْرٍ عَلَى النَّحْوِ الْآتِي:

Point out all the nominal sentences occurring in the main lesson, and specify the type of *khbar* in each of them:.

الْجُمْلَةُ الْمُبْتَدَأُ الْخَبْرُ نَوْعُهُ: مُفْرَدٌ / جُمْلَةٌ / شِبْهُ جُمْلَةٍ  
بَعْضُ أَحْوَالِ الْمُبْتَدَأِ وَالْخَبْرِ:

(١) أَحْوَالُ الْمُبْتَدَأِ:

الْمُبْتَدَأُ	مَعْرِفَةٌ / نَكْرَةٌ	مُقَدَّمٌ / مُؤَخَّرٌ	سَبَبٌ تَقَدَّمَ أَوْ تَأَخَّرَ
○ <u>اللَّهُ غَفُورٌ.</u>	مَعْرِفَةٌ	مُقَدَّمٌ	هُوَ الْأَصْلُ.
○ <u>عَجِيبٌ كَلَامُهُ.</u>	مَعْرِفَةٌ	مُؤَخَّرٌ	هَذَا جَائِزٌ.
○ <u>عِنْدَكَ سَيَّارَةٌ.</u>	نَكْرَةٌ	مُؤَخَّرٌ	لِكَوْنِ الْمُبْتَدَأِ نَكْرَةً وَالْخَبْرِ شِبْهُ جُمْلَةٍ.
○ <u>أَفِي اللَّهِ شَكٌّ؟</u>	نَكْرَةٌ	مُؤَخَّرٌ	لِكَوْنِ الْمُبْتَدَأِ نَكْرَةً وَالْخَبْرِ شِبْهُ جُمْلَةٍ.
○ <u>مَنْ غَائِبٌ؟</u>	نَكْرَةٌ	مُقَدَّمٌ	لِكَوْنِ الْمُبْتَدَأِ اسْمَ اسْتِفْهَامٍ.
○ <u>مَنْ أَنْتَ؟</u>	مَعْرِفَةٌ	مُؤَخَّرٌ	لِكَوْنِ الْخَبْرِ اسْمَ اسْتِفْهَامٍ.
○ <u>﴿وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ﴾</u> * مَعْرِفَةٌ	مَعْرِفَةٌ	مُقَدَّمٌ	هُوَ الْأَصْلُ

\* لِأَنَّ التَّقْدِيرَ: صِيَامُكُمْ

## (٢) أَحْوَالُ الْخَبَرِ:

### الْخَبَرُ

نَوْعُهُ: مُفْرَدٌ / جُمْلَةٌ / شِبْهُ جُمْلَةٍ

مُفْرَدٌ

○ الدِّينُ يُسْرٌ.

شِبْهُ جُمْلَةٍ (ظَرْفٌ)

○ المُدْرَسُ عِنْدَ المُدِيرِ.

شِبْهُ جُمْلَةٍ (جَارٌ وَمَجْرُورٌ)

○ الطُّلَّابُ فِي المَلْعَبِ.

جُمْلَةٌ اسْمِيَّةٌ

○ النِّيَّةُ مَحَلُّهَا القَلْبُ.

جُمْلَةٌ فِعْلِيَّةٌ

○ الإِسْلَامُ يَجِبُ مَا كَانَ قَبْلَهُ.

### Vocabulary

النَّادِي الرِّيَاضِي sports club

عُلبَةٌ box, case, tin (pl. عُلَبٌ)

طَبَاشِيرٌ (without *tanwîn*) chalk

بِالضَّبْطِ exactly

مُشْرِكٌ one who associates anyone or anything with Allah *subhânahû wa ta`âlâ*

(pl. مُشْرِكُونَ)

شُكٌّ doubt (pl. شُكُوكٌ)

نَوَى يَنْوِي نِيَّةً (a-i) to intend

مَحَلٌّ place, location (pl. مَحَلَّاتٌ)

يُسْرٌ ease, facility; easy

مُطَابَقَةٌ agreement

عَجِيبٌ strange, odd, wonderful



جَبَّ يَجُبُّ جَبًّا (a-u) to cut and remove

اسْتَأْذَنَ فِي الْأَمْرِ يَسْتَأْذِنُ اسْتِئْذَانًا (x) to seek permission

تَمَّ يَتِمُّ تَمَامًا (a-i) to be complete

تَحَدَّثَ يَتَحَدَّثُ تَحَدُّثًا (v) to talk, speak

فَائِدَةٌ information

شُرُوطٌ condition, stipulation (pl. شُرُوطٌ)

## Points to Remember

In this lesson, we learn more about the nominal sentence.

As you already know, the nominal sentence consists of the *mubtada'* and the *khobar*.

The *mubtada'* is the noun about which you want to say something, and the *khobar* is what you have to say about the *mubtada'*, e.g. الْقَمَرُ جَمِيلٌ. In this sentence, you want to speak about the 'moon', so الْقَمَرُ is the *mubtada'*. And the information you give about the moon is that it is 'beautiful', so جَمِيلٌ is the *khobar*.

Both the *mubtada'* and the *khobar* are *marfû'* (al-qamar-u jamîl-u-n).

### About the *mubtada'*

#### A. Types of *mubtada'* :

The *mubtada'* may be:

a) A noun or a pronoun, e.g.:

- اللَّهُ رَبُّنَا 'Allah is our Lord.'
- الْقِرَاءَةُ مُفِيدَةٌ 'Reading is useful.'
- الْجُلُوسُ هُنَا مَمْنُوعٌ 'Sitting here is prohibited.'
- نَحْنُ طُلَّابٌ 'We are students.'

b) A *masdar mu'awwal*, e.g.:

- ﴿وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ﴾ 'And that you fast is better for you.' (2:184)



- ﴿وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى﴾ 'And that you should forgive is nearer to piety.' (2:237)

The *mubtada'* is normally definite as in the following examples:

- مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَسُولُ اللَّهِ  
'Muhammad (peace and blessings of Allah be on him) is the messenger of Allah.'  
(عَلَّمَ is definite because it is a **proper noun**).
- أَنَا مُدَرِّسٌ 'I am a teacher.'  
(أَنَا is definite because it is a **personal pronoun**).
- هَذَا مَسْجِدٌ 'This is a mosque.'  
(هَذَا is definite because it is a **demonstrative pronoun**).
- الَّذِي يَعْْبُدُ غَيْرَ اللَّهِ مُشْرِكٌ 'He who worships other than Allah is a *mushrik*.'  
(الَّذِي is definite because it is a **relative pronoun**).
- الْقُرْآنُ كِتَابُ اللَّهِ 'The Qur'ân is the book of Allah.'  
(الْقُرْآنُ is definite as **it has the definite article al-**).
- مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ 'The key to Paradise is *salâh*.'  
(مِفْتَاحُ is definite as **its mudâf ilayhi is definite**).



The *mubtada'* may be indefinite in the following circumstances:

- If the *khabar* is a *shibhu jumlah* <sup>(1)</sup> (شِبْهُ جُمْلَةٍ) which is one of the following two things:
  - a prepositional phrase like: فِي الْبَيْتِ، عَلَى الْمَكْتَبِ، كَالْمَاءِ.
  - a *zarf* (الظَّرْفُ) like: الْيَوْمَ، غَدًا، تَحْتَ، فَوْقَ، عِنْدَ.

(1) The expression *shibhu jumlah* literally means 'that which resembles a sentence'.

(2) Words like تَحْتَ 'under', فَوْقَ 'above', عِنْدَ 'with' are not prepositions in Arabic. Prepositions like كَ، بِ، مِنْ، إِلَى، عَلَى، فِي are particles, but words like تَحْتَ and فَوْقَ are nouns which are declinable (i.e. change their endings), e.g. هَذَا مِنْ عِنْدِ اللَّهِ، مِنْ فَوْقِهِ، مِنْ تَحْتِهِ. And a *majrûr* noun following one of these words is a *mudâf ilayhi*, e.g. تَحْتَ الْمَاءِ 'under the water'.

In this case, the *khobar* should precede the *mubtada'*, e.g.:

- رَجُلٌ فِي الْغُرْفَةِ 'There is a man in the room.' (رَجُلٌ فِي الْغُرْفَةِ is not a sentence).

Here the indefinite noun رَجُلٌ is the *mubtada'*, and the prepositional phrase فِي الْغُرْفَةِ is the *khobar*.

- لِي أَخٌ 'I have a brother.' (literally, 'there is a brother for me').

Here the indefinite noun أَخٌ is the *mubtada'*, and the prepositional phrase لِي is the *khobar*.

- تَحْتَ الْمَكْتَبِ سَاعَةٌ 'There is a watch under the table.'

(سَاعَةٌ تَحْتَ الْمَكْتَبِ is not a sentence).

Here سَاعَةٌ is the *mubtada'*, and the *zarf* تَحْتَ is the *khobar*.

- عِنْدَنَا سَيَّارَةٌ 'We have a car.' (literally, 'there is car with us').

Here the indefinite noun سَيَّارَةٌ is the *mubtada'*, and the *zarf* عِنْدَ is the *khobar*.

- b) If the *mubtada'* is an interrogative pronoun (إِسْمُ الْإِسْتِفْهَامِ) like مَنْ 'who?', مَا 'what?', كَمْ 'how many?'. Interrogative pronouns are indefinite. Here are some examples:

- مَا بَكَ؟ 'What is wrong with you?'

Here مَا is the *mubtada'* and the prepositional phrase بِكَ is the *khobar*.

- مَنْ مَرِيضٌ؟ 'Who is sick?'

Here مَنْ is the *mubtada'*, and مَرِيضٌ is the *khobar*.

- كَمْ طَالِبًا فِي الْفَصْلِ؟ 'How many students are there in the class?'

Here كَمْ is the *mubtada'* and the prepositional phrase فِي الْفَصْلِ is the *khobar*.

There are many more situations where the *mubtada'* can be indefinite, and you will learn them later **إِنْ شَاءَ اللَّهُ**.

## B. The order of the *mubtada'* and the *khobar* :

Normally the *mubtada'* precedes the *khobar*, e.g. **أَنْتَ مُدَرِّسٌ**, but this order may also be reversed, e.g.:

- **أَمْدَرِّسٌ أَنْتَ؟** 'Are you a teacher?'
- **هَذَا عَجِيبٌ هَذَا** 'This is strange.' (for **عَجِيبٌ هَذَا**)

But the *mubtada'* should precede the *khobar* if it is an interrogative pronoun, e.g.:

- **مَا بَكَ؟** 'What is wrong with you?'
- **مَنْ مَرِيضٌ؟** 'Who is sick?'

And the *khobar* should precede the *mubtada'* if:

- a) it is an interrogative pronoun, e.g. **مَا اسْمُكَ؟**.  
Here **اسْمُ** is the *mubtada'* and **مَا** is the *khobar*.
- b) it is a *shibhu jumlah*, and the *mubtada'* is indefinite, e.g.:
  - **فِي الْمَسْجِدِ رِجَالٌ** 'There are some men in the mosque.'
  - **أَمَامَ الْبَيْتِ شَجَرَةٌ** 'There is a tree in front of the house.'



## C. The omission of the *mubtada'* or the *khobar*:

The *mubtada'* or the *khobar* may be omitted, e.g. in reply to the question **مَا اسْمُكَ؟** 'What is your name?', one may say **حَامِدٌ**. This is the *khobar*, and the *mubtada'* has been omitted. The full sentence is **إِسْمِي حَامِدٌ**.

Similarly, in answer to the question **مَنْ يَعْرِفُ؟** 'Who knows?', one may say **أَنَا**. This is the *mubtada'*, and the *khobar* has been omitted. The full sentence is **أَنَا أَعْرِفُ** 'I know.'

(1) It means that a believer is like a mirror to another, i.e. just as a mirror shows a man the blemishes he may have on his face, a believer points out to his fellow believer his defects that he may not perceive himself. This is a *hadīth* reported by Abū Dāwūd, *Kitāb al-Adab*: 57.

## About the khabar

### A. Types of khabar:

There are three types of *khabar* : *mufrad*, *jumlah* and *shibhu jumlah*.

a) The *mufrad* is a word (not a sentence), e.g. الْكِتَابُ سَهْلٌ 'The book is easy.'

Here the *khabar* is سَهْلٌ which is a word, not a sentence.

Here is another example of *mufrad*: الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ 'The believer is the mirror of the believer.'<sup>(1)</sup>

Here the *khabar* is مِرْآةٌ only; the word الْمُؤْمِنُ is *mudâf ilayhi* for it, and so is not part of the *khabar*.

b) The *jumlah* is a sentence. It may be a nominal or a verbal sentence, e.g.:

○ Nominal sentence:

بِلَالٌ أَبُوهُ وَزِيرٌ 'Bilal's father is a minister.'

Literally, 'Bilal, his father is a minister.'

Here بِلَالٌ is the *mubtada'* and the nominal sentence أَبُوهُ وَزِيرٌ is the *khabar*, and this sentence, in turn, is made up of the *mubtada'* (أَبُو) and the *khabar* (وَزِيرٌ).

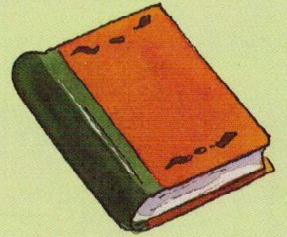
Here is another example of a nominal sentence:

الْمُدِيرُ مَا اسْمُهُ؟ 'What is the name of the headmaster?'

Literally, 'The headmaster, what is his name?'

Here الْمُدِيرُ is the *mubtada'* and the nominal sentence مَا اسْمُهُ is the *khabar* wherein اسْمٌ is the *mubtada'*, and مَا is the *khabar*.

○ Verbal sentence:



الطُّلَّابُ دَخَلُوا 'The students entered.'

Here الطُّلَّابُ is the *mubtada'* and the verbal sentence دَخَلُوا 'they entered' is the *khobar*.

Here is another example of a verbal sentence:

وَاللَّهُ خَلَقَكُمْ 'And Allah created you.'

Here اللَّهُ is the *mubtada'* and the verbal sentence خَلَقَكُمْ 'He created you' is the *khobar*.

- c) The *shibhu jumlah*, as we have already seen, is either a prepositional phrase or a *zarf* :

الْحَمْدُ لِلَّهِ 'Praise belongs to Allah.'

Here الْحَمْدُ is the *mubtada'* and the prepositional phrase (لِ+اللَّهِ) لِلَّهِ is the *khobar*.

الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ 'Paradise lies under the feet of mothers.'

Here الْجَنَّةُ is the *mubtada'* and the *zarf* تَحْتَ is the *khobar*.

The *shibhu jumlah* is, in fact, a *jumlah*. A sentence like: الْقَلَمُ تَحْتَ الْكِتَابِ

'The pen is under the book.' is believed by grammarians to be originally

الْقَلَمُ اسْتَقَرَّ تَحْتَ الْكِتَابِ 'The pen has come to remain under the book.' So

the *khobar* here is a verbal sentence, and the word تَحْتَ is a *zarf* of the verb

اسْتَقَرَّ.

---

The sentence that follows a relative pronoun (الاسم الموصول) and is known as *صِلَّة الموصول* contains a pronoun which refers to the relative pronoun, e.g. in الأولاد الذين دخلوا المسجد أبناء الإمام 'The boys who entered the mosque are the imâm's sons.' Here the sentence دخلوا المسجد is the *صِلَّة الموصول*, and the *wâw* in دخلوا refers to the relative pronoun الذين. And in في المسجد إمامنا 'The man who is in the mosque is our imâm.' the *صِلَّة الموصول* is في المسجد, and it contains no pronoun which can refer to the relative pronoun. That is why استقرَّ has to be supplied, and the *damîr mustatir* it contains refers to الذي.



And the sentence **الْإِمَامُ اسْتَقَرَّ فِي الْمَسْجِدِ** is to be reconstructed as **الْإِمَامُ اسْتَقَرَّ فِي الْمَسْجِدِ** 'The imâm has come to remain in the mosque.' Here **الْمَسْجِدِ** is related to the verb **اسْتَقَرَّ**.

This is only a grammatical supposition which helps grammarians to explain certain phenomena.<sup>(1)</sup>

### B. Agreement between the *mubtada'* and the *khavar* :

The *khavar* agrees with the *mubtada'* in number and gender, e.g.:

a) in number: **الْمُدْرَسُ وَاقِفٌ، وَالطُّلَّابُ جَالِسُونَ، وَالزَّائِرَانِ ذَاهِبَانِ إِلَى الْفَصْلِ.**

Here we see that if the *mubtada'* is singular, the *khavar* is also singular; and if it is dual or plural, the *khavar* is also dual or plural.

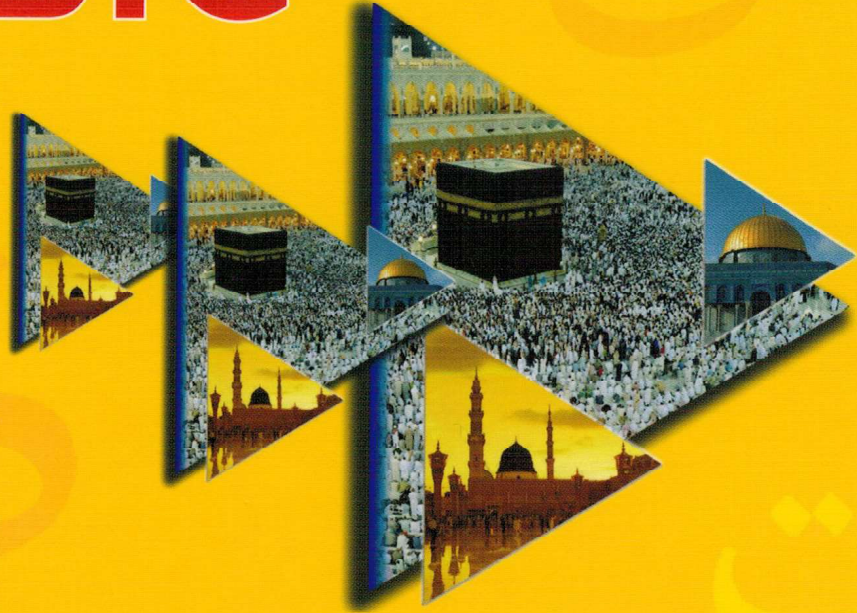
a) in gender: **حَامِدٌ مُهَنْدِسٌ، وَزَوْجَتُهُ طَبِيبَةٌ، وَأَبْنَاهُمَا تَاجِرَانِ، وَبَنَاتُهُمَا مُدْرَسَتَانِ.**

Here we see that if the *mubtada'* is masculine, the *khavar* is also masculine; and if it is feminine, the *khavar* is also feminine.

### C. The order of the *mubtada'* and the *khavar* :

سَبَبُ التَّقْدِيمِ / التَّأْخِيرِ The reason for <i>mubtada'</i> being before or after the <i>khavar</i>	مُقَدَّمٌ / مُؤَخَّرٌ Does <i>mubtada'</i> go before or after the <i>khavar</i> ?	مَعْرِفَةٌ / نَكْرَةٌ Is <i>mubtada'</i> definite or indefinite?	الْمُبْتَدَأُ <i>mubtada'</i>
This is the normal order.	<b>before</b> the <i>khavar</i>	Definite	اللَّهُ غَفُورٌ.
This is optional.	<b>after</b> the <i>khavar</i> (may also go <b>before</b> )	Definite	عَجِيبٌ كَلَامُهُ.
The <i>mubtada'</i> is indefinite and the <i>khavar</i> is <i>shibhu jumlah</i> .	<b>after</b> the <i>khavar</i>	Indefinite	عِنْدَكَ سَيَّارَةٌ.
The <i>mubtada'</i> is indefinite and the <i>khavar</i> is <i>shibhu jumlah</i> .	<b>after</b> the <i>khavar</i>	Indefinite	أَفِي اللَّهِ شَكٌّ؟
The <i>mubtada'</i> is an interrogative pronoun.	<b>before</b> the <i>khavar</i>	Indefinite	مَنْ غَائِبٌ؟
The <i>khavar</i> is an interrogative pronoun.	<b>after</b> the <i>khavar</i>	Definite	مَنْ أَنْتَ؟
This is the normal order.	<b>before</b> the <i>khavar</i>	definite because it means <b>صِيَامُكُمْ</b>	وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ.

# MADINAH ARABIC READER



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