

الجملة الاسمية



In this lesson we learn more about the nominal sentence.

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

The *mubtada'* is the noun about which you want to say something, and the *khabar* is what you have to say about it, e.g.:

بِلالٌ مَرِيضٌ.



In this sentence you want to speak about Bilāl (بِلالٌ), so it is the *mubtada'*. And the information you

give about him is that he is sick (مَرِيضٌ), so that is the *khabar*.

Both the *mubtada'* and the *khabar* are *marfū'* (Bilāl-u-n marīḍ-u-n).

About the *mubtada'*

Types of the *mubtada'*:

The *mubtada'* may be:

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

اللَّهُ رَبُّنَا.

'Allāh is our Lord.'

القراءةُ مُفِيدَةٌ.

'Reading is useful.'



الجلوسُ هُنَا مَمْنُوعٌ.

'Sitting here is prohibited.'



نحنُ طُلَّابٌ.

'We are students.'



b) a *maṣḍar mu'awwal*, e.g.:

﴿وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ﴾

'And that you fast is better for you.' (Qur'ān 2:184)

﴿وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى﴾

'And that you should forgive is nearer to piety.' (Qur'ān 2:237).

أَنْ تَفْعَلَ الْوَاجِبَ خَيْرٌ لَكَ
أَنْ تَنْصَحَ الصَّدِيقَ أَفْضَلُ

Doing your homework is better for you



To advise your friend is better





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

مُحَمَّدٌ ﷺ رَسُولُ اللَّهِ.

'Muhammad (peace and blessings of Allāh be on him) is the messenger of Allāh.' (مُحَمَّدٌ is definite because it is a proper noun الْعَلْمُ).

أَنَا مُدَرِّسٌ.



'I am a teacher.' (أَنَا is definite because it is a pronoun).

هَذَا مَسْجِدٌ.



'This is a mosque.' (هَذَا is definite because it is a demonstrative pronoun (اسْمُ الْإِشَارَةِ)).

الَّذِي يَعْبُدُ غَيْرَ اللَّهِ مُشْرِكٌ.

'He who worships other than Allāh is a *mushrik*.' (الَّذِي is definite because it is a relative pronoun (الْإِسْمُ الْمَوْصُولُ)).

الْقُرْآنُ كِتَابُ اللَّهِ.



'The Qur'ān is the book of Allāh.' (الْقُرْآنُ is definite as it has the definite article al-).

مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ.



'The key to Paradise is *ṣalāh*' (مِفْتَاحُ is definite as its *muḍāf ilayhi* is definite).

أَمِينَةُ تَالِبَةٌ.



Amina is a student

تِلْكَ الْمُرْتَضَةُ مِنَ الْيَابَانِ



That nurse is from Japan




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

a) If the *khobar* is a *shibhu jumlah* (شِبْهُ جُمْلَةٍ) ⁽¹⁾ which is one of the following two things:

- a prepositional phrase like: فِي الْبَيْتِ، عَلَى الْمَكْتَبِ، كَالْمَاءِ

- a *zarf* (الظَّرْفُ) ⁽²⁾ like: عِنْدَ، فَوْقَ، تَحْتَ، غَدًا، الْيَوْمَ.

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

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

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

Here is another example:

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



Here the indefinite noun أَخٌ is the *mubtada'*.

تَحْتَ الْمَكْتَبِ سَاعَةٌ. 'There is watch under the table.' (تَحْتَ الْمَكْتَبِ سَاعَةٌ is not a sentence).



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

Here is another example:

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



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 إِلَى، مِنْ، بِ، كَ are particles, but words like تَحْتَ، فَوْقَ، عِنْدَ are nouns which are declinable (i.e., change their endings), e.g., هَذَا

تَحْتَ الْمَاءِ. And a *majrūr* noun following one of these words is a *muḍāf ilayhi*, e.g., هَذَا

تَحْتَ الْمَاءِ. And a *majrūr* noun following one of these words is a *muḍāf ilayhi*, e.g., هَذَا تَحْتَ الْمَاءِ 'under the water.'



اعراب اسم الاستفهام مبتدأ

b) If the *mubtada*' is an interrogative noun like مَنْ 'who', مَا 'what', كَمْ 'how many'.

These nouns are indefinite, e.g.:



مَا بِكَ؟

'What is wrong with you?'



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

مَنْ مَرِيضٌ؟

'Who is sick?'



Here مَنْ is the *mubtada*' and مَرِيضٌ is the *khabar*.

كَمْ طَالِباً فِي الْفَصْلِ؟

'How many students are there in the class?'



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

كَمْ أُخْتًا لَكَ؟

How many sisters do you have?



مَا لَوْنُ قَمِيصِكَ؟

What color is your shirt?

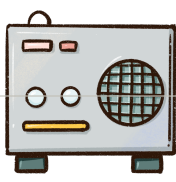


مَا شَكْلُ هَذِهِ الْعُلْبَةِ؟

What is the shape of this box?



Mubtada should be before the Khabar or after it.



التقديم والتأخير

The order of the *mubtada*' and the *khobar*:

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

e.g.:

أَمَدَرِّسٌ أَنْتَ؟ 'Are you a teacher?'

عَجِيبٌ هَذَا. 'This is strange.' for هَذَا عَجِيبٌ.

But the *mubtada*' should precede the *khobar* if it (i.e., the *mubtada*') is an interrogative noun, e.g.:

مَا بِكَ؟ Here مَا is the *mubtada*'.

مَنْ مَرِيضٌ؟ Here مَنْ is the *mubtada*'.

And the *khobar* should precede the *mubtada*' if it (i.e. the *khobar*)

a) is an interrogative noun, e.g.:

مَا أَسْمُكَ؟ Here مَا is the *khobar*.

What's
your
name?



b) 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 tree in front of the house.'



The omission of the *mubtada*'/the *khobar*:

The *mubtada*' or the *khobar* may be omitted, e.g.:

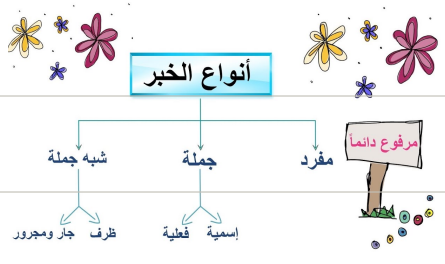
in reply to the question مَا أَسْمُكَ؟ one may say: حَامِدٌ.



This is the *khobar* and the *mubtada*' has been omitted. The full sentence is اِسْمِي حَامِدٌ

Similarly, in answer to the question مَنْ يَعْرِفُ؟ 'Who knows?' one may say اَنَا.

This is the *mubtada*', and the *khobar* has been omitted. The full sentence is اَنَا اَعْرِفُ.



أنواع الخبر

About the *khabar*

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

a) The *mufrad* is a word (not a sentence), e.g.:

المؤمنُ مرآةُ المؤمنِ. 'The believer is the mirror of the believer.' (3)

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



بلالٌ أبوهُ وزيرٌ. 'Bilāl's father is a minister.' Literally 'Bilāl, his father is a minister.'

Here بلالٌ is the *mubtada'*, and the nominal sentence أبوهُ وزيرٌ is the *khabar*, and this sentence, in turn, is made up of the *mubtada'* (أبوهُ) and the *khabar* (وزيرٌ).

Here is another example:

المُديرُ ما اسمُهُ؟ 'What is the name of the headmaster?' Literally, it means 'The headmaster, what is his name?'



Here المُديرُ is the *mubtada'*, and the nominal sentence ما اسمُهُ؟ is the *khabar* wherein اسمُهُ is the *mubtada'* and ما is the *khabar*.

الطُّلابُ دَخَلُوا. 'The students entered.'



Here الطُّلابُ is the *mubtada'* and the verbal sentence دَخَلُوا 'they entered' is the *khabar*.

Here is another example:

واللهُ خَلَقَكُم. 'And Allāh created you.'

Here اللهُ is the *mubtada'* and the verbal sentence خَلَقَكُم 'He created you' is the *khabar*.

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

الحمدُ لله. 'Praise belongs to Allāh.'

³ 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 *hadīth* is reported by Abū Dāwūd, Kitāb al-Adab:57.

Here الحمدُ is the *mubtada'* and the prepositional phrase (لِ + اللهُ) لِلَّهِ is the *khabar*, and is in the place of *raf'* (في محل رفع).

الجنةُ تحت أقدام الأمهاتِ. 'Paradise lies under the feet of mothers.'

Here الجنةُ is the *mubtada'* and the *zarf* تحت is the *khabar*. As a *zarf* it is *mansūb* and as a *khabar* it is in the place of *raf'* (في محل رفع).



المطابقة بين المبتدأ والخبر

Agreement between the *mubtada'* and *khabar*:

The *khabar* agrees with the *mubtada'* in number and gender, e.g. if a *Khabar* is مشتق (a derived noun)

a) in number: المدرّس واقفٌ The teacher is standing
اسم فاعل



مشتق is applied to:

والطلاب جالسون And the students are sitting
اسم فاعل

اسم فاعل و اسم مفعول

بابا الفصل مغلقان، ونافذاته مفتوحتان اسم مفعول
The doors of the classroom are closed and its windows are open

We see here that if the *mubtada'* is singular, the *khabar* is also singular. If it is dual or plural, the *khabar* is also dual or plural.

b) In gender:

حامدٌ مهندسٌ، وزوجته طبيبةٌ، وأبناهما تاجران، وبناتهما مدرّستان.
اسم فاعل اسم فاعل اسم فاعل اسم فاعل

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

Hamid is an engineer and his wife is a doctor and their two sons are merchants and their daughters are teachers

If the *Khabar* is not مشتق it is not required to agree in gender

أمنك إنسانٌ Aminah is a human being

The order of the <i>mubtada'</i> and <i>khavar</i>			
سَبَبُ التَّقْدِيمِ / التَّأخِيرِ	مُقَدَّمٌ / مُؤَخَّرٌ	مَعْرِفَةٌ / نَكِيرَةٌ	المبتدأ
The reason for being before the <i>khavar</i> or after it.	Is it before the <i>khavar</i> or after it?	definite or indefinite	<i>mubtada'</i>
This is the original order.	before the <i>khavar</i>	definite	اللَّهُ غَفُورٌ.
This is optional.	after the <i>khavar</i>	definite	عَجِيبٌ كَلَامُهُ.
Because the <i>mubtada'</i> is indefinite and the <i>khavar</i> is <i>shibhu jumlah</i> .	the <i>mubtada'</i> should be after the <i>khavar</i>	indefinite	عِنْدَكَ سَيَّارَةٌ.
Because the <i>mubtada'</i> is indefinite and the <i>khavar</i> is <i>shibhu jumlah</i>	the <i>mubtada'</i> should be after the <i>khavar</i>	indefinite	أَفِي اللَّهِ شَكٌّ؟
Because the <i>mubtada'</i> is an interrogative noun.	the <i>mubtada'</i> should be before the <i>khavar</i>	indefinite	مَنْ غَائِبٌ؟
Because the <i>khavar</i> is an interrogative noun.	the <i>mubtada'</i> should be after the <i>khavar</i>	definite	مَنْ أَنْتَ؟
This is the original order.	before the <i>khavar</i>	definite because it means صِيَامُكُمْ	وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ.