

# المُبْتَدَأُ

المُبْتَدَأُ is from the Arabic word **الابتداء** (*al-ibtida*) meaning the beginning or starting, and hence (*al-mubtada*) is that which comes at the beginning of the sentence.

المُبْتَدَأُ is a noun that is the subject of the talk or discussion.

المُبْتَدَأُ in its **أصل** (origin) is generally **معرفة** *marifa* i.e definite.

المُبْتَدَأُ is generally *marfoo* i.e Nominative, meaning it takes a *dammah* or *dhammatun* on the last letter of the *ism*.

# الخَبَرُ

الخَبَرُ literally means “information”. It is that which originally comes after **المُبْتَدَأُ**.

الخَبَرُ gives information or news about **المُبْتَدَأُ** and by which it completes a benefit with **المُبْتَدَأُ**.

الخَبَرُ in its **أصل** (origin) is generally **نكرة** *nakira* i.e indefinite.

الخَبَرُ is generally *marfoo* i.e nominative, meaning it takes a *dhammah* or *dhammatun* on the last letter of the *ism*.



مُفِيدٌ



مبتدأ مرفوع

الِكِتَابُ



خبر مرفوع

Note: remember that

- if the *mubtada* is singular, the *khobar* will also be singular.
- If the *mubtada* is dual, the *khobar* will also be dual.
- If the *mubtada* is plural, the *khobar* will also be plural.

# Agreement Between Mubtada and Khabar

Agreement between *mubtada* and *khabar* happens when the *khabar* is (وصف).

- 1) اسمُ الفاعل
- 2) اسم مفعول
- 3) الصِّفَةُ المُشَبَّهَةُ
- 4) اسمُ التَّفْضِيلِ

These are four derivatives which have pronoun in them and this pronoun confirm to the *mubtada* which has been singular, plural, masculine or feminine.

المُدَّرِّسُ وَاقِفٌ



زَيْنَبُ جَالِسَةٌ



الطُّلَابُ غَائِبُونَ

الطَّالِبَاتُ غَائِبَاتٌ



يَدُهُ مَكْسُورَةٌ

❖ But if it is جامد .

- 1) اسم الآلة
- 2) اسم المكان و اسم الزمان

❖ or any other word which is جامد

e.g., بَيْتٌ is جامد word.

e.g., a man has a house and he has house converted in school

مَدْرَسَةٌ	بَيْتِي	
(feminine) خبر	(masculine) مبتدأ	
مَدْرَسَةٌ is اسم المكان It doesn't have any khabar its jamid.		
كِتَابٌ	المَجَلَّةُ	هَذِهِ
(masculine) خبر	بدل	(feminine) مبتدأ

In *jamid* words which has used has khabar than there is no agreement.



هَذِهِ الْمَرْأَةُ رَأْسُ الْفِتْنَةِ.

This woman is the source of mischiefs disturbance.

رَأْسُ is a member of the body and *jamid* word.

مَدْرَسَتُنَا مَرْكَزُ أَنْشِطَةٍ دِينِيَّةٍ



Our school is a center for religious activities

مَدْرَسَتُنَا feminine

مَرْكَزُ *jamid* word

اللُّغَةُ الْعَرَبِيَّةُ مِفْتَاحُ فَهْمِ الْقُرْآنِ الْكَرِيمِ

Arabic language is the key to understand the Quran

اللُّغَةُ الْعَرَبِيَّةُ feminine

مِفْتَاحُ masculine

In اسم الإشارة it is in other way



هَذَا كِتَابٌ.

(this determines this one)

كِتَابٌ doesn't determine هَذَا

اسم الإشارة determine كِتَابٌ but

هَذِهِ مَجَلَّةٌ.



هَذَا الْمَسْجِدُ مَدْرَسَتِي

This mosque is my school



Suppose there is a man who learnt everything like Quran, Arabic language in the mosque and he consider that mosque has his school.

هَذَا الْمَسْجِدُ مَدْرَسَتِي

Note that **المسجد** is بدل

Suppose we omitted **المسجد**

We say **هَذَا مَدْرَسَتِي**

and your mind is click **هَذَا مَدْرَسَتِي**

but you put masjid in your mind which we omitted.

and you say **هَذَا الْمَسْجِدُ مَدْرَسَتِي**

We will understand the following ayah in the light of this example:

وَإِذَا لَمْ تَأْتِهِمْ بآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَائِرٌ مِّنْ رَبِّكُمْ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ (الأعراف-٢٠٣)



Now you see **هَذَا بَصَائِرٌ**

**هَذَا** is masculine and there is **الْقُرْآنُ** is omitted. What we see

In **هَذَا الْمَسْجِدُ مَدْرَسَتِي** same thing happens is there.

هَذَا الْقُرْآنُ بَصَائِرٌ  
↓ ↓ ↓  
مبتدأ بدل خبر

**بَصَائِرٌ** is jamid noun .

When the khabar is jamid noun, they can be no agreement between *mubtada* and *khabar*.