

(١٠) الدرس العاشر

٢ - الجملة إما اسمية وإما فعلية:

* فالجملة الاسمية هي التي صدرها:

(أ) اسم صريح، نحو: الله غفور. هذه مدرسة. أنا مجتهد.

(ب) مصدر مؤول نحو: وَإِنْ تَصُومُوا خَيْرٌ لَّكُمْ (البقرة: ١٨٤) فـ«إن تصوموا» تقديره «صيامكم».

(ج) حرف مشبه بالفعل، نحو: إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ (١٧٣) (البقرة: ١٧٣) الأحرف المشبهة بالفعل هي «إن» وأخواتها.

* والجملة الفعلية هي التي صدرها:

(أ) فعل تام، نحو: طلعت الشمس.

(ب) فعل ناقص، نحو: كان الجو بارداً.

(الأفعال الناقصة هي «كان» وأخواتها).

الفعل التام يحتاج إلى فاعل، والفعل الناقص يحتاج إلى اسم وخبر.

الجملة

الجملة الفعلية

الجملة اسمية

(أ) طلعت الشمس.

(أ) الله غفور.

(ب) كان الجو بارداً.

(ب) إن تصوموا خيرا لكم.

(ج) إن الله غفور.

(١) استخرج ما في الدرس من الجمل الاسمية، وعِين نوع الصدر في كل واحدة منها.

Point out all the nominal sentences occurring in the main lesson, and specify the type of the first element in each of them.

(٢) استخرج ما في الدرس من الجمل الفعلية، وعِنْ نَوْعِ الصَّدْرِ فِي كُلِّ وَاحِدٍ مِنْهَا.

Point out all the verbal sentences occurring in the main lesson, and specify the type of the first element in each of them.

(٣) حَوْلِ الْمَصَادِرِ الْوَارِدَةِ فِي الْجُمَلِ الْأَتِيَّةِ إِلَى مَصَادِرِ مُؤَوَّلَةٍ.

Change the *mashdar* in each of the following sentences to *mashdar mu'awwal*.

(أ) بَقَوْكُ هُنَا فِي الْعُطْلَةِ أَحْسَنُ لَكَ.

(ب) سَكَنَنَا فِي الْمَهْجَعِ أَفْضَلُ لَنَا.

(ج) قَالَ مُدَرِّسُ الْخَطِّ: كِتَابَتُكُمْ نِصْفَ صَفْحَةٍ بِخَطٍّ جَمِيلٍ أَحَبُّ إِلَيَّ مِنْ كِتَابَتِكُمْ صَفَحَاتٍ بِخَطٍّ رَدِيعٍ.

(٤) مَا تَقْدِيرُ الْمَصْدِرِ الْمُؤَوَّلِ فِي قَوْلِهِ تَعَالَى فِي سُورَةِ الْبَقَرَةِ (٢٣٧).

What is the meaning of the *mashdar mu'awwal* in this *ayah* in terms of *mashdar*.

﴿ وَأَنْ تَعْفُواً أَقْرَبُ لِلتَّقْوَىٰ ﴾ (عَفَا يَعْفُو مَصْدِرُهُ: عَفْوٌ).

(٥) هَاتِ ثَلَاثَةُ أَمْثَالٍ لِلْجُمْلَةِ الْأَسْمَيَّةِ صَدْرُهَا أَحْرُفٌ مُشَبَّهٌ بِالْفِعْلِ.

Give three examples of the nominal sentence which begin with particles resembling the verb.

(٦) هَاتِ ثَلَاثَةُ أَمْثَالٍ لِلْجُمْلَةِ الْفِعْلَيَّةِ صَدْرُهَا أَفْعَالٌ تَامَّةٌ.

Give three examples of the verbal sentence which begin with the complete verb.

(٧) هَاتِ ثَلَاثَةُ أَمْثَالٍ لِلْجُمْلَةِ الْفِعْلَيَّةِ صَدْرُهَا أَفْعَالٌ نَاقِصَةٌ.

Give three examples of the verbal sentence which begin with the incomplete verb.

٣ - طَفَقَ يَفْعُلُ كَذَا / جَعَلَ يَفْعُلُ كَذَا / أَخَذَ يَفْعُلُ كَذَا أَيْ شَرَعَ بِفِعْلِهِ. هَذِهِ الْأَفْعَالُ الْثَلَاثَةُ تَعْمَلُ عَمَلَ «كَانَ» إِلَّا أَنَّ خَبَرَهَا يَحْبُّ أَنْ يَكُونَ جُمْلَةً فِعْلَيَّةً فِعْلُهَا مُضَارَّعٌ. أَدْخِلْ كُلَّ فِعْلٍ مِنْ هَذِهِ الْأَفْعَالِ فِي جُمْلَةٍ مُفِيدَةٍ.

Use each of the following incomplete verbs in a sentence.

طَفِقَ، أَخَذَ، جَعَلَ.

٤ - هَاتِ مُضَارَّعَ الْأَفْعَالِ الْأَتِيَّةِ.

(١) سَئَمَ عَبَثَ تَحرَّكَ

(١) يُقالُ: سَئَمَ الشَّيْءَ، وَمِنْهُ. وَفِي التَّنْزِيلِ: لَا يَسْأَمُ الْإِنْسَنُ مِنْ دُعَاءِ الْخَيْرِ... (فُصلَتْ: ٤٩)

LESSON 11

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.:

بِلَالٌ مَرِيضٌ. □

In this sentence you want to speak about Bilāl (بِلَالٌ), 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 *marfi'* (Bilāl-u-n marīd-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.’

القِرَاءَةُ مُفْيِدَةٌ. ‘Reading is useful.’

الجُلوسُ هُنَا مَمْنُوعٌ. ‘Sitting here is prohibited.’

نَحْنُ طَلَّابٌ. ‘We are students.’

mubtada and *khabar* are not the concept of verbal sentence but nominal sentence



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

وَإِنْ تَصُومُوا خَيْرٌ لَكُمْ ﴿١٨٤﴾ ‘And that you fast is better for you.’ (Qur’ān 2:184)

وَإِنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ ﴿٢٣٧﴾ ‘And that you should forgive is nearer to piety.’ (Qur’ān 2:237).

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

مُحَمَّدٌ رَسُولُ اللَّهِ. ‘Muhammad (peace and blessings of Allāh be on him) is the messenger of Allāh.’ (محمد) is definite because it is a proper noun (الْعَلَمُ).

أَنَا مُدَرِّسٌ. ‘I am a teacher.’ (أَنَا) is definite because it is a pronoun).

هَذِهِ مَسْجِدٌ. ‘This is a mosque.’ (هَذِهِ) is definite because it is a demonstrative pronoun (الْإِشَارَةُ)).

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الّذِي يَعْبُدُ غَيْرَ اللّٰهِ مُشْرِكٌ.

‘He who worships other than Allāh is a *mushrik*.’ **الّذِي** (الّذِي) is definite because it is a relative pronoun **(الإِسْمُ الْمَوْصُولُ)**.

الْقُرْآنُ كِتَابُ اللّٰهِ.

‘The Qur’ān is the book of Allāh.’ is definite as it has the definite article **al-**).

مِفتَاحُ الْجَنَّةِ الصَّلَاةُ.

‘The key to Paradise is *salāh*’ **مِفتَاحُ** is definite as its *muḍāf* *ilayhi* is definite).

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

a) If the *khabar* is a *shibhu jumlah* (شبہ جملہ)¹ which is one of the following two things:

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

- a *zarf* (ظرف) like عَنْدَ، تَحْتَ، فَوْقَ، إِلَيْهِ، إِلَى، غَدَأً،

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

رَجُلٌ فِي الْعُرْفَةِ ‘There is a man in the room.’ is not a sentence).

Here the indefinite noun رَجُلٌ is the *mubtada'*, and the phrase فِي الْعُرْفَةِ is the *khabar*.

Here is another example:

لَيْ أَخْ ‘I have a brother.’ (literally, ‘there is a brother for me’).

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

سَاعَةٌ تَحْتَ الْمَكْتَبِ ‘There is watch under the table.’ is not a sentence).

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

Here is another example:

عِنْدَنَا سِيَارَةٌ. ‘We have a car.’ (literally, ‘There is car with us’).

b) If the *mubtada'* is an interrogative noun like كَمْ ‘how many’, مَمْ ‘what’, مَمْ ‘who’.

These nouns are indefinite, e.g.:

¹ The expression *shibhu jumlah* literally means ‘that which resembles a sentence.’

² Words like إِلَى, دِمْ, بِ, كَ, فَوْقَ, عَنْدَ, ‘above’, ‘under’, ‘with’ are not prepositions in Arabic. Prepositions like هَذَا, عَلَى are particles, but words like تَحْتَ, فَوْقَ, عَنْدَ are nouns which are declinable (i.e., change their endings), e.g., تَحْتَ المَاءِ, مَنْ عَنْدِ اللّٰهِ, مَنْ فَوْقَهُ, مَنْ تَحْتِهِ ‘under the water.’.

ما 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 طَالِبًا فِي الْفَصْلِ ؟ ‘How many students are there in the class?’

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

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

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

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

e.g.:

أَمْدَرِسٌ أَنْتَ ؟ ‘Are you a teacher?’

هَذَا عَجِيبٌ هَذَا. ‘This is strange.’ for عَجِيبٌ.

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

ما بِكَ ؟ Here ما is the *mubtada'*.

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

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

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

ما أَسْمُكِ ؟ Here ما is the *khabar*.

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 *khabar*:

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

in reply to the question ما أَسْمُكِ one may say: حَامِدٌ.

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This is the *khabar* and the *mubtada'* has been omitted. The full sentence is حَامِدٌ سَمِيٌّ إِسْمِي (‘*Hamid* is the name of *Sami*’).

Similarly, in answer to the question ? مَنْ يَعْرُفُ ‘Who knows?’ one may say أنا أَعْرُفُ (‘I know’).

This is the *mubtada'*, and the *khabar* has been omitted. The full sentence is أَنَا أَعْرُفُ (‘I know’).

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.:

المُؤْمِنُ مِرْآةُ الْمُؤْمِنِ . ‘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.:

بَلَالُ أَبُوهُ وَزِيرُ . ‘Bilāl’s father is a minister.’ Literally ‘Bilāl, his father is a minister.’

Here بَلَالُ is the *mubtada'*, and the nominal sentence أَبُوهُ وَزِيرُ is the *khabar*, and this sentence, in turn, is made up of the *mubtada'* (أَبُوهُ) and the *khabar* (وزير).

Here is another example:

الْمُدِيرُ مَا أَسْمُهُ؟ ‘What is the name of the headmaster?’ Literally, it means ‘The headmaster, what is his name?’

Here المُدِيرُ is the *mubtada'*, and the nominal sentence ما أَسْمُهُ? is the *khabar* wherein ما أَسْمُهُ is the *mubtada'* and ما is the *khabar*.

الطلابُ دَخَلُوا . ‘The students entered.’

Here الطلابُ is the *mubtada'* and the verbal sentence دَخَلُوا ‘they entered’ is the *khabar*.

Here is another example:

وَاللَّهُ خَلَقَكُمْ . ‘And Allāh created you.’

Here اللهُ is the *mubtada'* and the verbal sentence خَلَقَكُمْ ‘He created you’ is the *khabar*.

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

الْحَمْدُ لِلَّهِ . ‘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 لِللهِ (ل + اللهُ) is the *khabar*, and is in the place of *raf'* (فِي مَحَلٍ رَفِعٍ).

‘الجَنَّةُ تَحْتَ أَقْدَامَ الْأُمَّهَاتِ.’

Here الجَنَّةُ is the *mubtada'* and the *zarf* تَحْتَ is the *khabar*. As a *zarf* it is *manṣūb* and as a *khabar* it is in the place of *raf'* (فِي مَحَلٍ رَفِعٍ).

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

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

a) in number: المُدَرِّسُ وَاقِفٌ

وَالطلَّابُ جَالِسُونَ.

بَابُ الْفَصْلِ مُغْلَقٌ، وَنَافِذَتِهُ مَفْتُوحَتَانِ.

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:

حَامِدٌ مُهَنْدِسٌ، وَزَوْجُهُ طَبِيبَةٌ، وَبَنْاهُمَا تَاجِرانِ، وَبَنْتَاهُمَا مُدَرِّسَاتٍ.

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

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The order of the *mubtada'* and *khabar*

سبب التقديم / التأخير	مقدم / مؤخر	معروفة / نكرة	المبتدأ
The reason for being before the <i>khabar</i> or after it.	Is it before the <i>khabar</i> or after it?	definite or indefinite	<i>mubtada'</i>
This is the original order.	before the <i>khabar</i>	definite	الله غفور.
This is optional.	after the <i>khabar</i>	definite	عجيب كلامه.
Because the <i>mubtada'</i> is indefinite and the <i>khabar</i> is <i>shibhu jumlah</i> .	the <i>mubtada'</i> should be after the <i>khabar</i>	indefinite	عندك سيارة.
Because the <i>mubtada'</i> is indefinite and the <i>khabar</i> is <i>shibhu jumlah</i>	the <i>mubtada'</i> should be after the <i>khabar</i>	indefinite	افي الله شك؟
Because the <i>mubtada'</i> is an interrogative noun.	the <i>mubtada'</i> should be before the <i>khabar</i>	indefinite	من غائب؟
Because the <i>khabar</i> is an interrogative noun.	the <i>mubtada'</i> should be after the <i>khabar</i>	definite	من أنت؟
This is the original order.	before the <i>khabar</i>	definite because it means صيامكم	وأن تصوموا خير لكم.

Vocabulary

عُلْبَةٌ (ج عُلَبٌ)	box, case, tin	بِالصَّبْطِ	exactly
شَكٌ	doubt	فَائِدَةٌ (ج فَوَائِدٌ)	benefit, advantage, use, utility
مَحَلٌ	place, location	النَّادِي الرِّيَاضِيُّ	sports club
مُطَابَقَةٌ	agreement	تَمَّ يَتِمُّ	to be complete (a-i)
جَبَّ	to cut and remove (a-u)	طَبَاشِيرُ	chalk (without tanwīn)
مُشْرِكٌ	one who associates anyone or anything with Allāh <i>subhānahu wa ta'ālā</i>		
نَوْيَ نِيَّةٌ	to intend (a-i)	يُسْرٌ	ease, facility; easy
		تَحَدَّثَ يَتَحَدَّثُ تَحَدَّثًا	to talk, speak (v)
		إِسْتَأْذَنَ فِي الْأَمْرِ يَسْتَأْذِنُ إِسْتَأْذَنَاً	to seek permission (x)
شَرْطٌ (ج شُرُوطٌ)	condition, stipulation	عَجِيبٌ	strange, odd, wonderful

(١١) الْدُّرْسُ الْحَادِيَ عَشَرَ

(١١) الْدُّرْسُ الْحَادِيَ عَشَرَ

المدرّس: الطّلّابُ قَلِيلُونَ. أين الآخرون؟
عليّ: عمرُ غائبٍ، وحامدٌ عِنْدَ المُديِّر، وإسحاقُ فِي المِرْחَاضِ،
والحسَنُ ذَهَبَ إِلَى غُرْفَةِ الْمُراقبِ.
عبدُ الرَّزَاقِ: والزَّبِيرُ أَخُوهُ مَرِيضٌ، وقدِ اسْتَأْذَنَ المُديِّرَ فِي الدَّهَابِ إِلَى
الْمُسْتَشْفِيِّ.

المدرّس: ماذا بِهِ؟
عبدُ الرَّزَاقِ: بِهِ مَغْصُّ.

(يَدْخُلُ حَامِدٌ وَإِسْحَاقُ، وَيَجْلِسَانِ فِي مَقْعَدَيْهِمَا).

يا حامد، كَانَكَ تُرِيدُ أَنْ تَقُولَ شَيْئاً. فَهَلْ لَدَيْكَ سُؤَالٌ؟
نعم. أنا مَطْلُوبٌ الْآنَ فِي النَّادِي الرِّيَاضِيِّ. أَفَأَذَهَبُ أَمْ أَحْضُرُ
الدَّرْسَ؟

المدرّس: أَنْ تَحْضُرَ الدَّرْسَ خَيْرٌ لَكَ. يُمْكِنُكَ الدَّهَابُ إِلَى النَّادِي فِي
الْفُسْحَةِ.

(يَدْخُلُ الْحَسَنُ وَيَبْدِئُ عَلَيْهِ) ماذا فِي الْعَلَبَةِ يا حَسَنُ؟
الْحَسَنُ: فيها طَبَاشِيرُ.

(يَدْخُلُ الْمُرَاقِبُ وَمَعَهُ طَالِبٌ جَدِيدٌ، وَيُسَلِّمُ).

المُرَاقِبُ: هذا طَالِبٌ جَدِيدٌ.