

## L36

### الأصول فى المبتدا و الخبر

1. The original principle in 'مبتدا' is to be definite and in the 'خبر' is to be indefinite, except when the 'مبتدا' is definite.

When there is a use in bringing a predicate to an indefinite, it can be 'مبتدا'. This often happens when the indefinite is specific (by an adjective or by addition) or when it encompasses all its instances or ...

**Example:** "أى شىء أكبر شهادة" or "و لعبد مؤمن خير من مشرك".

**2. The original principle is precession of 'مبتدا'.**

**When 'مبتدا' has to precede 'خبر':**

1. When 'مبتدا' is something that is originally prior, such as the interrogative nouns.

**Example:** "و من أظلم ممن افترى على الله كذباً"

2. When the predicate is exclusive to 'مبتدا' by 'إلا' or 'إنما'.

**Example:** "و ما محمد إلا رسول"

3. When there is 'ضمير الفصل' in between.

**Example:** "اولئك هم المفلحون"

4. When a command verb is the 'خبر'

**Example:** "و السارق و السارقة فاقطعوا أيديهما"

5. When the verb in the 'خبر' gives 'رفع' to a concealed pronoun that refers to the 'مبتدا'

**Example:**

به يفتح الله الحصون الأوابيا

يحبّ الإله و الإله **يحبّه**

6. When without precession, a confusion may happen.

**Example:** “صديقى صاحبى” or “زيدٌ صديقك”

