

Syntactic Foundations Of Speech In Arabic: The Relationship Between The Predicate And The Message

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Abstract: This article analyzes the theoretical and practical aspects of *mubtada* and *khobar*, the central components of the *jumla ismiyya* in Arabic syntax. The study discusses their definitions, grammatical features, agreement rules, cases of omission, and exceptional usages. The application of defective verbs (*af’al nāqīṣa*) in relation to these elements is also examined. Based on classical sources of Arabic grammar (*nahw*), the article provides explanations supported by examples to illustrate their practical functions. This research contributes to a deeper understanding of Arabic syntax and the role of *mubtada* and *khobar* within it.

Keywords: Arabic syntax, nominal sentence (*jumla ismiyya*), *mubtada* (subject), *khobar* (predicate), *nahw* rules, grammatical analysis.

Introduction: The syntax of the Arabic language (*an-nahw*) is renowned for its highly structured and systematic nature, which reflects the broader logical and linguistic rigor found in classical Arabic grammar. One of the foundational aspects of this system is its emphasis on nominal structures – specifically, the noun clause (*jumla ismiyya*), in which the central elements are the subject noun (*mubtada*) and the predicate (*khobar*).

In this context, the *mubtada* serves as the initiator or subject of the information, while the *khobar* functions as the declarative element that conveys new or additional meaning about the *mubtada*. These two components – *mubtada* and *khobar* – form the backbone of nominal sentence construction in Arabic. They not only determine the grammatical structure of the sentence but also serve as the primary carriers of meaning. The *mubtada* is typically definite and known to the listener or reader, while the *khobar* often provides new, unknown, or explanatory information.

This binary structure is not merely grammatical; it also reflects a deeper logical relationship. The *mubtada* introduces a concept or entity, and the *khobar* completes the communicative act by describing, identifying, or qualifying that concept. As such, this syntactic model enables Arabic speakers to express

abstract, descriptive, and existential ideas with great precision and clarity.

Comparatively, in the Uzbek language, the classification of a sentence as either nominal or verbal is typically determined by the nature of the predicate. If the predicate is a verb, the sentence is considered verbal (*fe’l gap*); if it is a noun or adjective, the sentence is considered nominal (*ot gap*). This approach focuses on the morphological category of the predicate rather than the initial word of the sentence.

However, Arabic grammar takes a different route. The classification of a sentence as nominal (*jumla ismiyya*) or verbal (*jumla fi’liyya*) is based on what the sentence begins with, not the grammatical category of the predicate. A sentence that begins with a noun is considered nominal, regardless of whether its predicate is verbal or not. Thus, when a sentence begins with a noun (*ism*), that noun is referred to as the *mubtada*, and what follows – whether it be a noun, adjective, prepositional phrase, or even a verb – is called the *khobar*.

This distinction underlines the unique syntactic logic of Arabic. For example, even a sentence where the *khobar* is a complete verbal clause (e.g., “The man [*mubtada*] went to the market [*khobar*]”) is still classified as a nominal sentence in Arabic because it begins with a

noun. This syntactic rule reveals the Arabic language's strong orientation toward structure and positional logic, as well as its capacity for flexibility and richness in expression.

In summary, the mubtada and khabar are not merely sentence components – they represent the epistemological axis around which Arabic syntax revolves. Understanding their function is essential not only for parsing sentence structures correctly but also for appreciating how meaning is organized, introduced, and developed in classical and modern Arabic discourse.

The subject (mubtada) and the predicate (khabar) form a complete sentence, which is called a "useful sentence" (الْجُمْلَةُ الْمُفِيدَةُ). For example: الْبَيْتُ مُمْتَرٌ – the garden is bearing fruit.

The subject is the subject that comes at the beginning of the sentence, about which information is given, and the message expresses information about this subject. Together, these two components determine the meaning relationship between words and reveal the main content of the thought. This article analyzes the definition, grammatical features, and mutual relationship of the subject and the message.

The word mubtada (the subject that comes at the beginning of the sentence) lexically means "beginning", "entry". In grammatical terms, it is the main person or thing about which information is given in the sentence, and answers the questions "who?", "What?"

The subject (the one who comes at the beginning of a sentence) has five characteristics:

I. The first word is always in the main clause (in the position of the raf). The following thoughts are given in the books of Nahw about the "factor" of its being in the position of the raf.

حُكْمُهُ: الرَّفْعُ بِالْأَبْتَدَاءِ، فَعَامِلُ الرَّفْعِ فِي الْمَبْتَدَأِ عَامِلٌ مَعْنَوِيٌّ وَلَيْسَ لَفْظِيًّا، وَهُوَ الْإِبْتَدَاءُ.

The ruling on the first word is: it is in the position of the raf because it comes at the beginning of the sentence. Its standing in the shelf position was influenced not by a literal factor, but by a spiritual factor".

II. The subject (mubtada) at the beginning of a sentence is always in the definite case (ma'rifa). Ma'rifa nouns include: personal pronouns (الضَّمَائِرُ), demonstrative pronouns (أَسْمَاءُ الْإِشَارَةِ), relative pronouns (الْأَسْمَاءُ)، proper nouns (الْعَلَمُ)، and nouns that take the definite article (الْمُعْرَفُ بِ"ال")

However, if the mubtada (the subject at the beginning of a sentence) is in the "mufiya" (a compound that expresses a complete meaning), it can be in the indefinite case. For example: مَجْلِسٌ عِلْمٌ يَنْتَفَعُ بِهِ خَيْرٌ مِنْ عِبَادَةٍ سَبْعِينَ سَنَةً meaning: "A gathering of knowledge that is

used is better than seventy years of worship." In this example, the word "مَجْلِسٌ" is considered the beginning, despite being a noun. Because the words "عِلْمٌ" and "يَنْتَفَعُ بِهِ" that define it have come from it. Because of these words, the word "مَجْلِسٌ" has acquired the quality of "mufidalik" (completeness), that is, of being specific, and has begun to function as the beginning.

Although the initial should be in the definite article, it is in the indefinite article in fourteen places:

1) When it is a fixed article. In this case, it is a "compound expressing meaning" (a phrase that is admissible). For example: خَمْسُ صَلَوَاتٍ كَتَبَهُنَّ اللَّهُ عَلَى الْعِبَادِ... فَمَنْ جَاءَ بِهِنَّ... meaning: "There are five prayers that Allah has enjoined upon His servants, whoever performs them, ...". The word "خَمْسٌ" in this example is a fixed article and performs the function of a fixed article (subject) because it is a "compound expressing meaning" (a phrase that is admissible) together with the unadjusted determiner that follows it.

2) When it is determined by a verbal or predicate adjective (an adjusted determiner). For example: شَرٌّ أَهْرَ ذَا نَابٍ means: "A great evil roared a predator with a sharp beak." In this example, "شَرٌّ" is a definite article, and its corresponding definite article is the word "عَظِيمٌ" ("great"). Therefore, the word "شَرٌّ" is a definite article, despite being an indefinite article.

3) When the subject is expressed by a prepositional noun or a verb. In this case, the subject comes later. For example: أَدْيِيهِ سُؤَالَ means: "He has a question".

4) When the definite article (subject) comes after the negative charge "مَا", the interrogative charge "أَوَّلًا", and the charge "إِذَا", which means "suddenly". For example: مَا أَحَدٌ عِنْدَنَا means: "There is no one with us"; فَإِذَا أَسَدٌ رَاحِضٌ means: "I suddenly looked, and a lion was lying down". The word "أَحَدٌ" in the first sentence comes after the negative charge "مَا", and the word "أَسَدٌ" in the second sentence is the subject, so it functions as a subject.

5) When it is an infinitive (action noun) that has a direct or indirect complement. For example: إِعْطَاءٌ قَرِشًا فِي سَبِيلِ الْعِلْمِ يَنْهَضُ بِالْأُمَّةِ means: "Giving a coin in the way of knowledge will raise the nation to its feet." The word إِعْطَاءٌ in this sentence is a transitive infinitive, and it is controlling the object without an object. Therefore, it can be the subject (subject) even though it is in an ambiguous state.

6) When it is expressed with words that have an abstract meaning, such as a conditional noun (إِسْمٌ)، an interrogative pronoun (إِسْمٌ الْأَسْتِفْهَامِ)، and the preposition (مَا) that expresses the meaning of surprise. For example: مَنْ يَجْتَهِدْ يَفْلِحْ means: "Whoever tries will succeed."; مَنْ مَجْتَهِدٌ means: "Who

is diligent?"; "إِذَا أَحْسَنَ الْعِلْمَ" means: "How good is knowledge!" The word "مَا" in the last sentence expresses the meaning of surprise and acts as a preposition. The verb "أَحْسَنَ" is its participle.

7) When the preposition expresses a prayer or wish. For example: "سَلَامٌ عَلَيْكُمْ" means: "Peace be upon you!".

8) When the preposition is the substitute for an omitted definite article. For example: "عَالِمٌ خَيْرٌ مِنْ جَاهِلٍ". In this example, the word "عَالِمٌ" is the determiner of the omitted word "رَجُلٌ".

9) When the initial "wawul-haliyya" comes at the beginning of a subordinate clause (جُمْلَةٌ حَالِيَّةٌ). For example: "سَرَيْنَا وَنَجْمٌ قَدْ أَضَاءَ" meaning: "We walked, while the star was shining". The word "نَجْمٌ" in this sentence is the initial (subject) that comes at the beginning of a subordinate clause and is in the indefinite case.

10) When the initial is attached to a definite word or a definite word is attached to it, it is also in the indefinite case. For example: "خَالِدٌ وَرَجُلٌ يَتَعَلَّمَانِ النَّحْوَ" meaning: "Khalid and a man are learning nahw"; "رَجُلٌ وَخَالِدٌ يَتَعَلَّمَانِ الْبَيَانَ" meaning: "A man and Khalid are studying the science of eloquence".

11) The initial is in the indefinite case when it is followed by an indefinite or by a definite. For example: "قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ" meaning: "A good word and forgiveness are better." In this sentence, the word "مَغْفِرَةٌ" is the initial in the indefinite case. "طَاعَةٌ وَقَوْلٌ" meaning: "Obedience and a good word are better than the rest".

12) In the case where the initial means not only one of the words belonging to the same noun, but also the noun itself is intended, the initial is in an indefinite state. For example: "رَجُلٌ أَقْوَى مِنْ امْرَأَةٍ" means: "A man is stronger than a woman." The word "رَجُلٌ" in this sentence is an initial, and the specific one belonging to the same noun does not mean a person, but rather a creature of this type in general, so it is in an indefinite state.

III. The preposition (mubtada) that comes at the beginning of a sentence usually comes at the beginning of a sentence, but it can also be postponed for stylistic reasons.

IV. The preposition (mubtada) that comes at the beginning of a sentence is required to be omitted (deleted) in four places:

1. If the answer given to the oath indicates the preposition (mubtada), the preposition (mubtada) is omitted. For example: "فِي ذِمَّتِي لِأَفْعَلَنَّ كَذَا". In this sentence, the preposition is omitted. The original of the sentence: "فِي ذِمَّتِي عَهْدٌ لِأَفْعَلَنَّ كَذَا" means: "I have a covenant. I will certainly do so." In this sentence, the subject "عَهْدٌ" has

been omitted, as it is indicated by the phrase "لِأَفْعَلَنَّ كَذَا".

2. If the the predicate (khabar) is a suffix that comes in place of a verb, the subject (mubtado) must be omitted. For example: The original meaning of the sentence "صَبْرٌ جَمِيلٌ" is: "My patience consists in beautiful patience." In this sentence, the subject (mubtado) word "صَبْرٌ جَمِيلٌ" is omitted, because the phrase "صَبْرٌ جَمِيلٌ" indicates it.

3. If the the predicate (khabar) comes after verbs that express the meaning of praise and insult and is associated with them, the subject (mubtado) must be omitted. For example: In the sentence "نِعْمَ الرَّجُلُ أَبُو طَالِبٍ" the subject "هُوَ" has been omitted. The sentence should actually be in the form "نِعْمَ الرَّجُلُ هُوَ أَبُو طَالِبٍ". Then the word "أَبُو طَالِبٍ" would be a predicate (report) to the word "هُوَ". However, since the word "أَبُو طَالِبٍ" is characterized by the verb "نِعْمَ", the subject (mubtada) has been omitted.

4. If the the predicate (khabar) is actually an attribute and is separated from its qualitative function when it is the object of praise or insult, then its subject (mubtadas) must be deleted. For example: "خُذْ بِيَدِ زُهَيْرٍ الْكَرِيمِ" means: "Take hold of Zuhair's hand. He is generous." In this sentence, the word "الْكَرِيمِ" is a the predicate (khabar), and its subject (mubtadas) is the pronoun "هُوَ" with the subject (mubtadas) omitted. In the sentence, the word "الْكَرِيمِ" has become the object of praise, so it is necessary to delete its subject (mubtadas).

According to the rule of the the predicate (jumla ismiyya), the subject (mubtadas) must always come at the beginning of the sentence, and the the predicate (khabar) must come after it. However, the following six positions (mubtada) must come before the noun clause (khabar):

1. If the subject that comes at the beginning of a sentence is usually expressed by words such as "conditional nouns", "interrogative pronouns", and "مَا ta'ajjubiyya" that express surprise, it must come at the beginning of the sentence. For example: "مَنْ يَبْحَثْ يَجِدْ" Whoever seeks will find; "مَنْ جَاءَ" Who came? "مَا أَحْسَنَ! الْفَضِيلَةُ" How beautiful is virtue!

In these sentences, the conditional pronoun "مَنْ", the interrogative pronoun "مَنْ", and the word "مَا" are words that act as the subject.

2. If the subject that comes at the beginning of a sentence is similar in meaning to the "conditional nouns", it must come at the beginning of the sentence. For example: "الَّذِي يَجْتَهِدُ فَلَهُ جَائِزَةٌ". There is a reward for the one who strives! "كُلُّ تَلْمِيزٍ يَجْتَهِدُ فَهُوَ عَلَى هُدًى" Every student who strives is on the right path.

The relative pronoun "الَّذِي" and the combination "كُلُّ"

تَلْمِيزٌ” in these sentences are like “conditional nouns”. The verbs that come after them strengthen this meaning. Therefore, these sentences are close to the meaning of مَنْ يَجْتَهِدُ فَلَهُ جَائِزَةٌ. Therefore, the subjects in these two sentences must come at the beginning of the sentence.

3. If the subject (mubtada) at the beginning of a sentence usually comes before the word that comes before the word that comes before the word, it must come at the beginning of the sentence. For example: زَمَامٌ كَمْ أَمْرٍ فِي؟ تَلْمِيزٌ مَنْ مُجْتَهِدٌ؟ Whose student is diligent? رَبِّكَ؟ How many things do you have in your hand?

4. If the subject (mubtada) is attached to an “emphatic clause”, it must come at the beginning of the sentence. For example: لَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ A believing slave is better than a polytheist.

5. If both the subject (mubtada) and the predicate (khabar) at the beginning of the sentence are expressed by definite or indefinite nouns and there is no sign indicating which one is the subject (mubtada), the subject (mubtada) must come at the beginning of the sentence. For example: أَخُوكَ عَلِيٌّ Your brother Ali is (أَخُوكَ mubtada); عَلِيٌّ أَخُوكَ Ali is your brother (عَلِيٌّ mubtada).

6. If the subject (mubtada) is limited within the meaning expressed by the predicate (khabar), the subject (mubtada) must come at the beginning of the sentence. In this case, the subject is preceded by the limiting adverb إِنَّمَا or the adverb is accompanied by the excluding adverb إِلَّا. For example: مَا عَمَّرُو إِلَّا مُدْبِرٌ. Amr is only a retreating one; إِنَّمَا عَلِيٌّ شَجَاعٌ He is only a brave one.

Forms of expression of the Lord (mubtada). The Lord (mubtada) can be expressed in three different ways:

1. The subject at the beginning of a sentence may not be a compound word, but a single noun. In this case, it is called “اسْمٌ صَرِيحٌ” (“expressed noun”). For example: الْكَرِيمُ مَحْبُوبٌ The generous person is beloved. In this example, the word الْكَرِيمُ is the subject.

2. The subject at the beginning of a sentence may be a personal pronoun. For example: أَنْتَ مُجْتَهِدٌ You are diligent.

3. The subject at the beginning of a sentence may be “the name of the action being interpreted” (الْمَصْنَعُ) (المَوْوَلُ). In this case, the present-future verb is interpreted as a masdar with the help of the “أَنْ” preposition (أَنْ masdariyya) preceding it and is considered the subject (mubtada) in this compound sentence. For example: “وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ”, the verb “تَصُومُوا” in the example “وَأَنْ تَصُومُوا” has acquired the meaning of a masdar since it comes after the “أَنْ” preposition (أَنْ masdariyya) and its meaning is

interpreted as “صِيَامُكُمْ”. The “خَيْرٌ لَكُمْ” part of the sentence functions as a predicate (khabar).

Expression of the subject at the beginning of a sentence with an adjective. Sometimes an adjective is put in the main clause because it is the subject at the beginning of a sentence. In this case, the subject is preceded by a non-participial form or an interrogative pronoun, and the subject is followed by a noun, which becomes a “foil” (“the active participle”) or a “noibul-foil” (“the passive participle”) and takes the place of the nominative participle (the subject). For example: أَقَاتِمُ؟ أَمْخَاوَاكَ؟ Did your two brothers bring you down?; وَمَا مَخْذُولٌ تَابِعُوكَ! “The one who obeys you will not be left without help!” The words قَاتِمٌ and مَخْذُولٌ in these two sentences are words that mean adjectives. They are the subjects (mubtada) in the sentence and are preceded by interrogative and negative predicates. After the word قَاتِمٌ in the first sentence, its “agent” (“the subject of a verb or adjective in the definite article”) comes and takes the place of the noun (khabar). After the word مَخْذُولٌ in the second sentence, its “agent” (“the subject of a verb in the indefinite article”) comes and takes the place of the noun (khabar).

A noun (khabar) is a part of speech that informs about the subject (mubtada) at the beginning of the sentence, describes it, or indicates an action related to it. It answers questions such as “What?”, “How?”, “Where?” Khabar is the main part of the sentence, which expresses a message or a judgment. In the Arabic grammar books, the message is defined as follows: الْخَبَرُ: هُوَ الْمُسْنَدُ الَّذِي تَتِمُّ بِهِ الْفَائِدَةُ. حُكْمُهُ: الرَّغْ بِالْمُبْتَدَأِ، فَعَامِلٌ “الرَّغْ فِي الْخَبَرِ عَامِلٌ لَفْظِيٌّ وَهُوَ الْمُبْتَدَأُ” meaning: Khabar is a musnad (section), and together with the beginning, a complete meaning is formed through it. The rule of Khabar is that it is put into the main clause due to its beginning. The factor of the subject being in the main agreement is the verbal (formal) factor, which is the initial.

Conclusion. The science of Arabic grammar is distinguished by its complex and perfect system. In this system, the the predicate has a central place in the structure of the sentence, and the initial and subject are recognized as its basic elements. The article has extensively covered the definition, grammatical features, scope of application, and exceptional cases of these two units from a theoretical and practical perspective. The relationship between the initial and subject, the syntactic connection between them, and their role in fully expressing the content of the sentence were shown based on examples.

The initial, as the main element at the beginning of the sentence, is always in the main agreement and is often expressed by explanatory nouns. At the same time, it

has been shown that it can also be used in a negative form under the influence of certain stylistic or grammatical reasons. The deletion of the initial is mandatory Four cases were explained with examples, including the response to an oath, the use after verbs expressing praise and insult, and the situations related to possessive adjectives. These rules show how delicate and strict the syntactic system of the Arabic language is.

The rules for the use of the preposition were explained not only theoretically, but also through practical examples. The examples showed that the grammar of the Arabic language, along with its strict rules, also includes exceptions and requires in-depth analysis in the study of this language. In the structure of the the predicate, the preposition and the noun are in harmony with each other, ensuring that the sentence has a complete meaning.

CONCLUSION

The conclusion drawn from this study is that the preposition and the preposition are not only grammatical units in the Arabic language, but also the central pillars of meaning and content. Their harmony creates the logical system of the language and ensures the clarity and expressiveness of speech.

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