خَبَر

- It's the information about the مُبْتَدَأ.
- It's suppose to be رَفَع status.
- The only time it's نَصْب is when كَانَ was in the مُبْتَدَأ.
- It's **never** a pronoun or an isolated **pointer** (هٰذَا etc. if by them self's.) if they have the mushaarun ilaih, then they might be خَبَر
- It can be a فِعل

  a. When it is a فِعل, then the rest of that sentence is part of the jumla fi'liyya, and that entire jumla fi'liyya is the خَبَر

الرَّحْمٰنُ عَلَّمَ القُرْآنَ

- Even though كَانَ is a فِعل, it or any of its cousins are never considered a jumla fi'liyya. That is because كَانَ and its cousins are incomplete فِعل.

- Eg of incomplete fi'l in english are, "is", "was", "remained", "became", "becomes", "isn't", "wasn't".

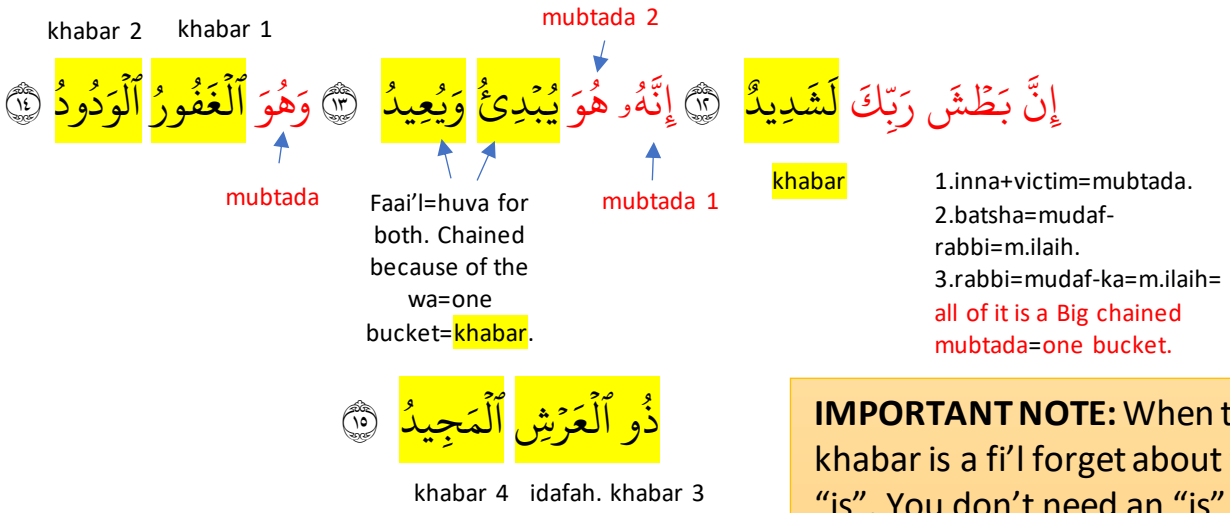
Continued

مُتَعَلِّق بِالخَبَر

- It is called mbk (meaning related to the khabar) because in grammar we assume that there is always a khabar, and mbk is the extra information about that khabar whether we find a khabar or not. When we don't find it, it is assumed to be invisible but it still exists.
- MBK can only be of two kinds:
    1. A chain starting with jarr-majroor.
    2. A chain starting with special mudaf of time & place called ظَرف
- إِنَّ (or any other hon) can never have special mudaf as its اسم, even if the special mudaf looks نَصب

SEQUENCE/ORDER

- The Mubtada, the Khabar, and the Mbk can move around in different orders. Generally, the first رَفع will be mubtada, the second رَفع, if it means something new will be the khabar, and the mbk is always obvious.



IMPORTANT NOTE: When the khabar is a fi'l forget about the "is". You don't need an "is" when you already have an "at". In a jumla ismiyya you look for an "is" when there is no fi'l. If there is a fi'l, the fi'l will take over the "is".

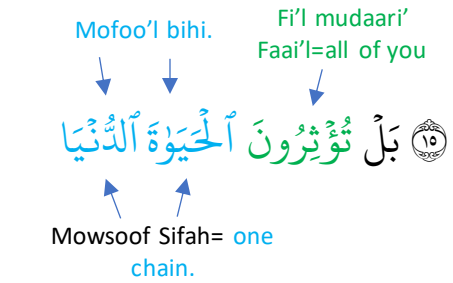
IMPORTANT NOTE: Pointers and Pronouns are never Mowsoof or Mudaf.

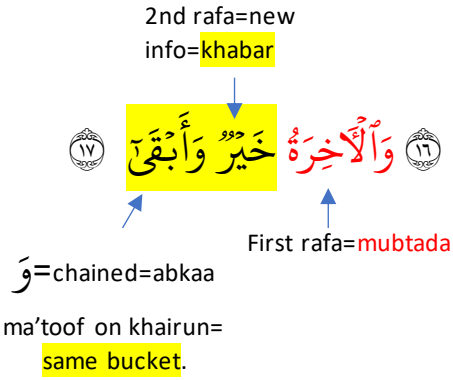
IMPORTANT NOTE: When you are looking for an outside doer, once you a hit a و you can't look for an outside doer, something new started. You have to find an outside doer before you get to و.

و means new grammar, previous sentence is over.

وَ اللّٰهُ هُوَ الغَفُورُ الرَّحِيمُ

Huva is the 2nd mubtada, once you have a 2nd mubtada, then it can only have a khabar-mbk after it. Huva is always a break, you cannot have a pronoun and then go back and tie to something before it. In mowsoof-sifah you can have a break but pronoun is an exception, so algafuuru-al raahiimu are not mowsoof-sifah of eachother. Neither they are sifah of Allahu, because of huva.





Note: Jumla fi'liyya, because its fi'l based, it is more temporary because fi'l is stuck in time. On the other hand Jumla ismiyya, because it is based on a ism, it is permanent=not stuck in time. For the dunya Allah used the jumla fi'liyya, because the dunya is temporary so the sentence is a fi'l based=stuck in time=temporary. While the aakhirah is permanent, Allah used the jumla ismiyya because an ism is permanent=not stuck in time. Amazing!