

Introduction to Arabic Grammar

Lesson 14



tasneeminstitute
ENRICHING THE SOUL

التوابع

التَّوَابِعُ

Definition: A تَابِعٌ is an إِسْمٌ which follows the إِسْمٌ before it in terms of *i'raab* (and some other things which vary from تَابِعٌ to تَابِعٌ). The preceding إِسْمٌ is called the مَتَّبُوعٌ.

- The عَامِلٌ which governs the مَتَّبُوعٌ also governs the تَابِعٌ.
- There are five تَوَابِعُ:

1) النَّعْتُ/الْصِّفَةُ

2) التَّأْكِيدُ/التَّوَكِيدُ

3) الْبَدَلُ

4) الْعَطْفُ بِحَرْفٍ/عَطْفُ النَّسَقِ

5) عَطْفُ الْبَيَانِ

النعت أو الصفة Adjectives

النَّعْتُ أَوْ الصِّفَةُ – Adjective

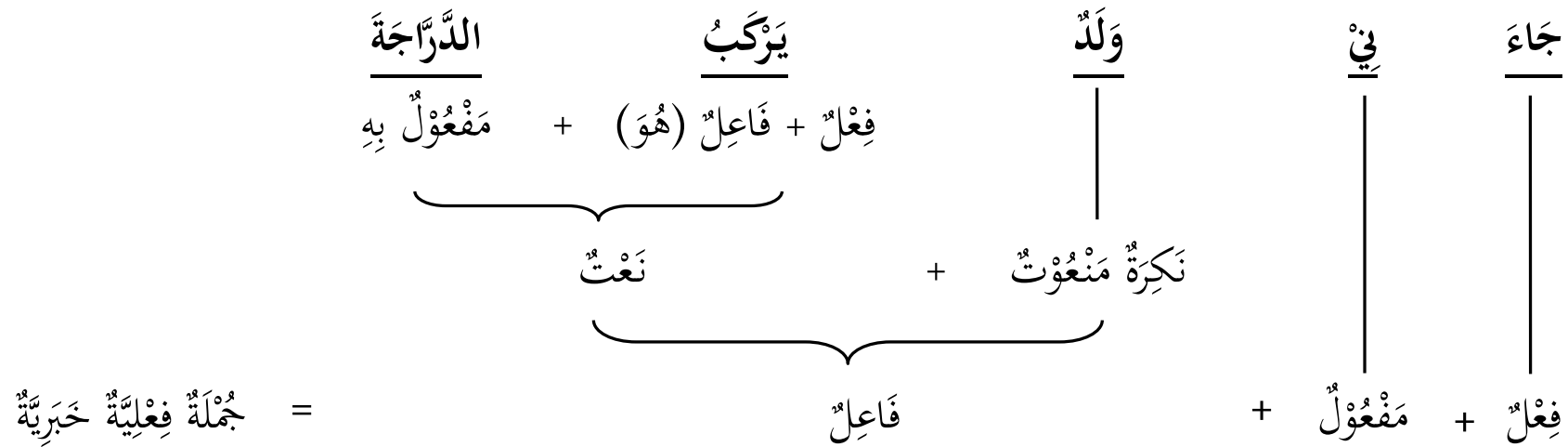
النَّعْتُ/الصِّفَةُ is of two types: 1) نَعْتُ حَقِيقِيَّةٌ 2) نَعْتُ سَبَبِيَّةٌ

1. نَعْتُ حَقِيقِيَّةٌ: It is a word which describes the actual مَتَّبُوعٌ.

- As mentioned the نَعْتُ follows the مَنَعُوتٌ, which is the مَتَّبُوعٌ in the case, in the following:
 - a. *I'raab*
 - b. Gender
 - c. Being *ma'rifah* or *nakirah*
 - d. Being singular, dual or plural
- The نَعْتُ can be a complete sentence, in which case the مَنَعُوتٌ must be نَكْرَةٌ.
- The نَعْتُ which is a sentence must have a ضَمِيرٌ which refers to the مَنَعُوتٌ نَكْرَةٌ.

النعت أو الصفة Adjectives

e.g. جَاءَنِي وَلَدٌ يَرْكَبُ الدَّرَاجَةَ A boy who was riding the bicycle came to me.



النعت أو الصفة Adjectives

Note:

- If a مَعْرِفَةٌ is followed by a sentence, it will be a خَبْرٌ or حَالٌ.

Example 1 الْوَلَدُ يَرْكَبُ الدَّرَاجَةَ The boy is riding the bicycle.

Here, (الْوَلَدُ) is مُبْتَدَأٌ, and (يَرْكَبُ الدَّرَاجَةَ) is the خَبْرٌ.

Example 2 جَاءَنِي الْوَلَدُ يَرْكَبُ الدَّرَاجَةَ

The boy came to me while riding the bicycle.

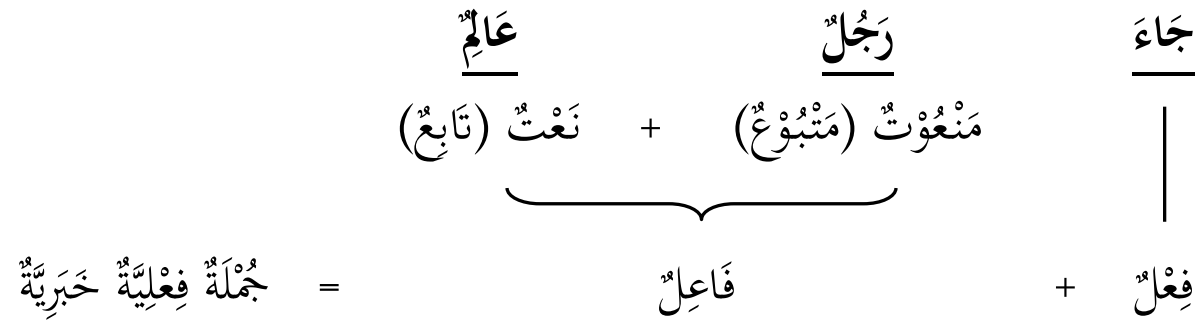
Here, (الْوَلَدُ) is ذُو الْحَالِ, and (يَرْكَبُ الدَّرَاجَةَ) is the حَالٌ.

النعت أو الصفة Adjectives

Sentence Analysis

1. جَاءَ رَجُلٌ عَالِمٌ

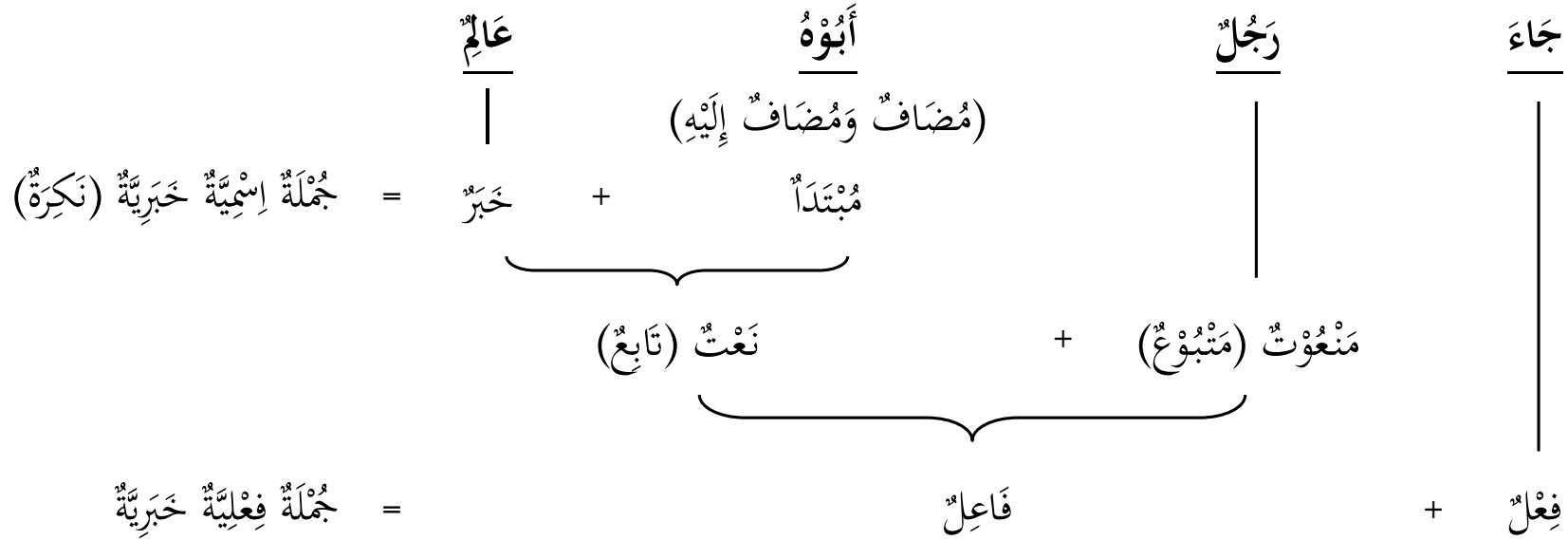
A learned man came.



النعت أو الصفة Adjectives

2. جَاءَ رَجُلٌ أَبُوهُ عَالِمٌ

A man whose father is learned, came.



Adjectives النعت أو الصفة

2. نَعْتُ سَبِيٍّ: It is a word which does not describe the مَتَّبُوعٌ, but describes that which is connected to the مَتَّبُوعٌ.

e.g. جَاءَنِي وَلَدٌ عَالِمٌ أَبُوهُ A boy whose father is learned, came to me.

Here, عَالِمٌ is describing أَبُوهُ, which is connected to the مَتَّبُوعٌ (وَلَدٌ). In other words, it is describing the مَتَّبُوعٌ indirectly.

النعت أو الصفة Adjectives

Notes:

1. In نَعْتُ سَبَبِيٍّ, the مَنَعُوتُ and نَعْتُ must correspond in only two aspects:
 - a. *I'raab*
 - b. Being *ma'rifah* or *nakirah*
2. The نَعْتُ will always be singular, irrespective of whether the مَنَعُوتُ is singular, dual or plural.

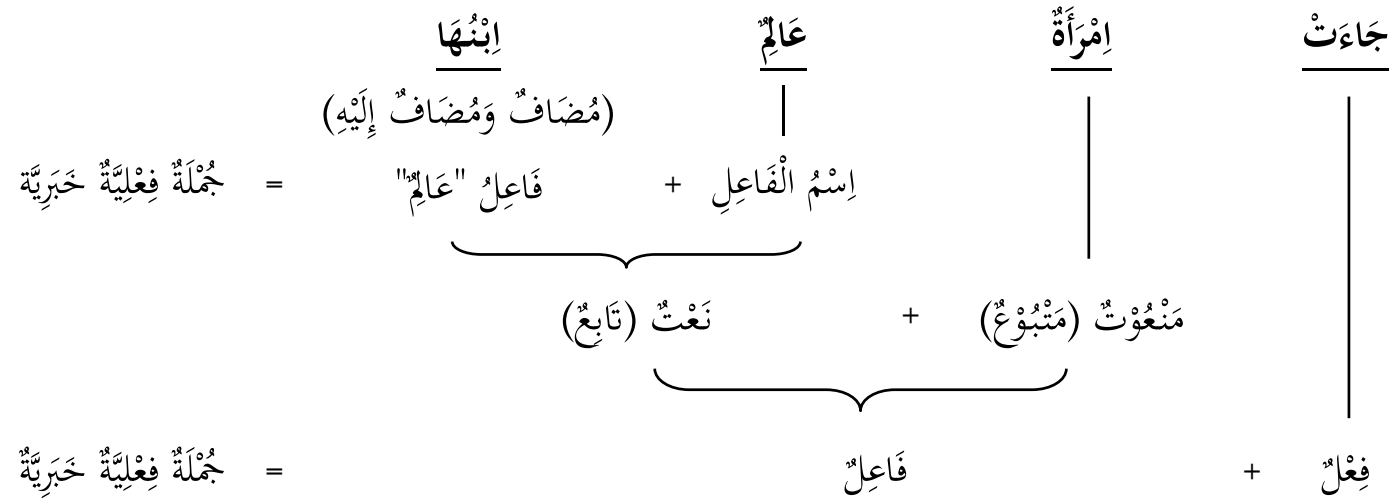
e.g. هَاتَانِ صُورَتَانِ جَمِيلَتَانِ إِطَارَاهُمَا These are two pictures whose frames are beautiful.
3. The نَعْتُ will correspond in gender to the word after it.

e.g. جَاءَتِ السَّيِّدَةُ الْعَاقِلُ وَلَدُهَا The lady, whose son is intelligent, came.

النعت أو الصفة Adjectives

Sentence Analysis:

1. جَاءَتْ اِمْرَاةٌ عَالِمٌ ابْنُهَا A woman whose son is learned, came.



Note: In this example, عَالِمٌ is the نَعْتُ سَبَبِي of اِمْرَاةٌ. Because of اِمْرَاةٌ, it is *marfoo'* and نَكِرَةٌ. However, it follows ابْنُهَا, or more precisely ابْنُ, in being masculine.

التوكيد Emphasis

التوكيد / التأكيد – Emphasis

Definition: It is a تابع which emphasizes the متبوع in the matter related to it or emphasizes the inclusion of all members of the متبوع in the matter related to it.

e.g. جَاءَ بِنِي زَيْدٍ زَيْدٌ (The second 'Zayd' emphasized Zayd's coming.)

جَاءَ الْقَوْمُ كُلُّهُمْ (كُلُّهُمْ emphasized that all came, no one remained.)

- The تابع is called تَأْكِيدٌ and the متبوع is called مُؤَكَّدٌ.

التوكيد Emphasis

There are two types of **مَعْنَوِيٌّ** and **لَفْظِيٌّ**: **تَأْكِيدٌ**

1. **التَّوَكِيدُ اللَّفْظِيُّ** – Verbal emphasis: The emphasis is attained by repeating the **مُؤَكَّدٌ** which may be **اسْمٌ**, **فِعْلٌ**, **حَرْفٌ**, **ضَمِيرٌ**, or sentence.

e.g. **جَاءَ زَيْدٌ زَيْدٌ**

Zayd definitely came.

حَضَرَ حَضَرَ الْغَائِبُ

The absent one definitely became present.

لَا لَا أَحُونَ الْعَهْدَ

I will definitely not break the pledge.

إِفْتَحِ أَنْتَ النَّافِذَةَ

You open the window.

أَنْتَ الْمَلُومُ أَنْتَ الْمَلُومُ

You are, indeed, the censured one.

Emphasis التوكيد

2. التَّوَكِيدُ الْمَعْنَوِيُّ – Emphasis through meaning: The emphasis is attained with any of the following words:

أَبْتَعُ أَبْصَعُ أَكْتَعُ أَجْمَعُ كُلُّ كِلْتَا كِلَا عَيْنٌ نَفْسٌ

Below, we discuss each of these.

- a. عَيْنٌ، نَفْسٌ (himself, herself, itself)
- These are used for singular, dual and plural.
 - They have to be مضافٌ to a ضميرٌ.
 - Their ضميرٌ must agree with the مؤكِّدٌ in terms of gender and singularity (or duality/plurality), while the صيغةٌ should agree with the مؤكِّدٌ in terms of singularity (or duality/plurality). The exception is that the plural صيغةٌ of نَفْسٌ and عَيْنٌ is used in place of the dual صيغةٌ.

Emphasis التوكيد

e.g.	قَامَ زَيْدٌ نَفْسُهُ/عَيْنُهُ	Zayd himself stood.
	قَامَ الزَّيْدَانِ أَنْفُسُهُمَا/أَعْيُنُهُمَا	The two Zayds themselves stood.
	قَامَ الزَّيْدُونَ أَنْفُسَهُمْ/أَعْيُنَهُمْ	The (many) Zayds themselves stood.
	جَاءَتِ الْمُعَلِّمَةُ عَيْنُهَا/نَفْسُهَا	The female teacher herself came.
	جَاءَتِ الْمُعَلِّمَتَانِ أَعْيُنُهُمَا/أَنْفُسُهُمَا	The two female teachers themselves came.
	جَاءَتِ الْمُعَلِّمَاتُ أَعْيُنُهُنَّ/أَنْفُسُهُنَّ	The (many) female teachers themselves came.

Emphasis التوكيد

b. كِلْتَا، كِلَا (both)

- These are used for dual only.
- كِلَا is masculine and كِلْتَا is feminine.
- It must be مُمِيزٌ to a dual مُمِيزٌ.

e.g. قَامَ الرَّجُلَانِ كِلَاهُمَا Both of the men stood up.

قَامَتِ الْمُعَلِّمَتَانِ كِلْتَاهُمَا Both of the female teachers stood up.

Emphasis التوكيد

c. جَمِيعٌ، أَجْمَعُ، كُلُّ (all)

- They are used for singular and plural.
- جَمِيعٌ and كُلُّ should be مُضَافٌ to a ضَمِيرٌ which must correspond to the مُؤَكَّدٌ.
- أَجْمَعُ is used with its صِيغَةٌ changing to correspond to the مُؤَكَّدٌ.

e.g. قَرَأْتُ الْكِتَابَ كُلَّهُ I read the whole book.

جَاءَ الرَّجَالُ كُلُّهُمْ All the men came.

جَاءَ الرَّجَالُ جَمِيعُهُمْ All the men came.

جَاءَ النَّاسُ أَجْمَعُونَ All the people came.

Note: جَمِيعٌ, كُلُّ and أَجْمَعُ can only be used for emphasis in those things which have parts or can be divided. Thus, أَكْرَمْتُ زَيْدًا كُلَّهُ (I treated all of Zayd hospitably) would be incorrect.

التوكيد Emphasis

d. أْبْتَعُ، أْبْصَعُ، أْكْتَعُ

- These are used for greater emphasis.
- They appear after أَجْمَعُ. They are not used without أَجْمَعُ nor can they appear before أَجْمَعُ.

e.g. جَاءَ الْقَوْمُ أَجْمَعُونَ أَكْتَعُونَ/أْبْتَعُونَ/أْبْصَعُونَ

All of the people came.

قَامَتِ النِّسَاءُ جُمُعُ كُتَعُ/بُتَعُ/بُصَعُ

All of the women stood up.

التوكيد Emphasis

Sentence Analysis

جاء القوم كلُّهم أجمعون

All the people came.

