

Nahw - The Followers - التوابع

There are numerous instances in Arabic Language where an اسم is followed by another اسم. The idea is to build sentences like "tall boy", or "The student has a book and a pen", or "Zaid and Amr both are sick" etc. In such cases the اسم which comes later is called تَابِعٌ (the follower) and the one which it follows is called مَتَّبُوعٌ (the followed one). The إعراب of تَابِعٌ are in accordance with its

مَتَّبُوعٌ

The توابع are of 5 kinds:

- صِفَتٌ or the Adjective
- عَطْفٌ or the Conjunction
- تَأْكِيدٌ or Emphasis
- بَدَلٌ or the Substitution
- عَطْفٌ بِبَيَانٍ or the Explanatory Attachment

صِفَتٌ : In Arabic the صِفَتٌ follows its مَوْصُوفٌ and agrees with it in

1. Grammatical State
2. Definitiveness

- 3. Number
- 4. Gender

Examples of this kind of structure are عَلِيٌّ رَجُلٌ كَرِيمٌ (a noble man),

صِرَاطٌ مُسْتَقِيمٌ (upon the right path) or

الطَّالِبَانِ قَارِئَتَانِ كِتَابَيْنِ مُفِيدَيْنِ (Two students are reading two beneficial books)

عَطْفٌ or the *Conjunction*, as it is called in English, is used to connect two

which are in the same ruling. The occurring before the حَرْفِ عَطْفٍ (i.e. the

is called مَعْطُوفٌ عَلَيْهِ and the one following it (i.e. the مَتَّبُوعٌ) is

called مَعْطُوفٌ. Some of the commonly used حُرُوفِ عَطْفٍ are:

- و (and): This is used to join two independent words or sentences

e.g.

سَعْدٌ وَعَلِيٌّ صَحَابِيَّانِ (Sa'ad and Ali are Sahabi). If و is

connecting two sentences and the second one is a جُمْلَةٌ

then و takes on the meaning of *while* and such a

sentence introduced by the و is called جُمْلَةٌ حَالِيَّةٌ. For

example, قَامَ زَيْدٌ وَهُوَ يَبْكِي (Zaid stood up [while]

weeping)

- **فَ** (*and so, and then, and consequently*): This is sometimes used to join words but is more generally used to join sentences where it indicates a development in the narrative. Thus, when joining two clauses, it shows either that the latter is immediately subsequent to the former in time, or that it is connected with it by some internal link, like cause and effect: for example,

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

(Casting against them stones of baked clay, So He rendered them like straw eaten up)

- **ثُمَّ** (*then*): This conjunction is used to imply succession at an interval. E.g.

فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ

(Then Pharaoh withdrew and concerted his plan and then came to the place of appointment)

- **أَوْ** (*or*): For example:

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا أَوْ

تَكُونَ لَكَ جَنَّةٌ

(They say, "We will not believe you unless you cause a spring to gush out of the ground or you have a garden...)

- أَمْ (or): This is used in interrogative structures, for example:

أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ (is there an exemption for you in the scriptures?)

- بَلْ (rather): For example, بَلْ هُوَ كَذَّابٌ أَشْرٌ (rather he is an insolent liar)

تَاكِيد This class of تَوَابِع is used for the purposes of emphasis either by using certain specific words or by employing repetition . It is subdivided in two sub-classes:

1. التَّوَكِيدُ الْمَعْنَوِيُّ : There are certain words in the Arabic Language that are used to strengthen the idea of totality or self already contained in the مَتَبُوع . These are grouped together under the sub-class of تَاكِيد called التَّوَكِيدُ الْمَعْنَوِيُّ i.e. corroboration in meaning. Some examples

of these words are كُلٌّ or جَمِيعٌ or نَفْسٌ. For example: التَّوَكِيدُ الْمَعْنَوِيُّ ذَاهِبٌ

نَفْسُهُ (The minister himself is going) or

زَيْدٌ وَبَكْرٌ كِلَاهُمَا مَرِيضَانِ (Zaid and Bakr both are sick). Note that,

to use التَّوَكِيدُ الْمَعْنَوِيُّ , you have to use the corresponding pronoun

with the تَابِع

2. التَّوَكِيدُ : The other sub-class of تَاكِيدُ is called التَّوَكِيدُ اللِّفْظِيَّ

اللفظي i.e. the verbal corroboration, which consists of repetition by

means of words. For example: الْعِلْمُ نَافِعٌ نَافِعٌ (Knowledge is

beneficial, beneficial) or مَرَرْتُ بِكَ بِكَ (I passed by you, by you)

بَدَلُ is the kind of تَابِعٌ before which another اسم is used merely to introduce the

تابع. For example: أَخُو زَيْدٍ حَسَنٌ حَاضِرٌ (Zaid's brother, Hassan, is here).

Here حَسَنٌ, the تابع, is called بَدَلٌ and أَخُو زَيْدٍ, the متبوع, is called

مُبَدَلٌ مِنْهُ. There are four kinds of بَدَلٌ :

1. بَدَلُ الْكُلِّ where both the بَدَلٌ and the مُبَدَلٌ مِنْهُ denote the same اسم.

For example:

جَانِيَ قَوْمِ الْمَدِينَةِ كُبْرًا وَهُمْ وَضَعْفًا وَهُمْ (The people of the city, the great and the small, came to me)

2. بَدَلُ الْبَعْضِ or the substitution of the part for the whole. For example:

أَكَلْتُ الرِّغِيْفَ ثُلُثَهُ (I ate the loaf, the third part of it) or ضَرَبْتُ زَيْدًا رَأْسَهُ (I hit Zaid, on his head)

3. بَدَلُ الْأَشْتِمَالِ where the بَدَلٌ is not part of the مُبَدَلٌ مِنْهُ but is rather related to it. For example,

فِي أَعْجَبَنِي زَيْدٌ عِلْمُهُ (Zaid, his learning filled me with surprise) or

يَدِ الطَّالِبِ الْكِتَابُ غِلَافُهُ (The student has the book cover in his hand)

4. بَدَلُ الْغَلَطِ is the بَدَلٌ which is mentioned after an error. For example,

إِشْتَرَيْتُ فَرَسًا حِمَارًا (I bought a horse - no, a donkey)

Note that in both بَدَلُ الْبَعْضِ and بَدَلُ الْأَشْتِمَالِ a pronoun has to be brought

in with the مُبْدَلٌ مِنْهُ

عَطْفِ بَيَانٍ is the تَابِعٌ which is used to more clearly define its مَتَّبُوعٌ. For example,

جَعَلَ اللَّهُ كَعْبَةَ الْبَيْتِ الْحَرَامِ (Allah has ordained Ka'ba - the Sacred House - as sanctified) or

يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ ([which] is lighted [with oil of] a blessed tree, an olive)

This wraps up our discussion of تَوَابِعٌ. Hopefully, this post will be helpful for those planning to delve a little deep into the technicalities of Classical Arabic Grammar, Insha Allah.