

Lesson 2

النَّعْتُ السَّبَبِيُّ

نَعْتُ (adjective) is of two kinds:

1. النَّعْتُ الْحَقِيقِيُّ
2. النَّعْتُ السَّبَبِيُّ

النَّعْتُ الْحَقِيقِيُّ

النَّعْتُ الْحَقِيقِيُّ qualifies its *man'uut*.

E.g.:

الْبَيْتُ الْجَدِيدُ،
سَيَّارَةٌ جَمِيلَةٌ،
بَنَتَانِ صَغِيرَتَانِ،
طُلَّابٌ مُجْتَهِدُونَ،
فِي الْمَسْجِدِ الْقَدِيمِ.

النَّعْتُ الْحَقِيقِيُّ follows its *man"uut* in **four** grammatical items:

1. **Being definite or indefinite.**
2. **Number** (singular, dual and plural).
3. **Gender** (masculine and feminine).
4. **Case** (*marfuu*", *manSuub* and *majruur*).

النَّعْتُ السَّبَبِيُّ

النَّعْتُ السَّبَبِيُّ does not qualify its *man"uut*.

It qualifies another noun connected to its *man"uut* by a pronoun. This noun which النَّعْتُ السَّبَبِيُّ qualifies is in fact its *faa"il* or, *naa'ib faa"il*.

E.g. (1):



The *na't* qualifies its *man"uut*. النَّاجِحُ is *na't Haqiiqiyy*.

But in:

الطَّالِبُ النَّاجِحُ أَخُوهُ

– the *na"t* النَّاجِحُ, does not qualify الطَّالِبُ .

It qualifies his brother.

The meaning of this expression is:

The student whose brother has passed...

This is because the expression:

الطَّالِبُ النَّاجِحُ أَخُوهُ

– can be reconstructed as:

الطَّالِبُ الَّذِي نَجَحَ أَخُوهُ

The student whose brother has passed...

And here أَخُوهُ (هُ) is the *faa"il* of النَّاجِحُ .

And النَّاجِحُ is *na"t sababiyy*.

E.g. (2) Now consider this expression:



Here الْمَكْسُورُ qualifies the door. It is *na''t Haqiqiyy*.

But in:

الْبَابُ الْمَكْسُورُ قُفْلُهُ.

– the *na''t* الْمَكْسُورُ does not qualify الْبَابُ.

It qualifies the lock.

This is because the expression:

الْبَابُ الْمَكْسُورُ قُفْلُهُ

means:



الْبَابُ الَّذِي كُسِرَ قُفْلُهُ

The door whose lock is broken...

And here the word قَفْلٌ (هُ) is the *naa'ib faa'il* of الْمَكْسُورُ.

الْمَكْسُورُ is *na't sababiyy*.



النَّعْتُ السَّبَبِيُّ follows its apparent *man'uut* in **two** things only.

These are:

1. being definite or indefinite, e.g.:

عِنْدِي مَجَلَّةٌ مُلَوَّنةٌ صَوْرُهَا.

الْمَجَلَّةُ الْمُلَوَّنةُ صَوْرُهَا غَالِيَةٌ.

2. case, e.g.:

أَيْنَ الطَّالِبِ الرَّاسِبِ أَخُوهُ؟

نَادِ الطَّالِبَ الرَّاسِبَ أَخُوهُ.

لَا تَقُلْ شَيْئاً لِلطَّالِبِ الرَّاسِبِ أَخُوهُ.

With regard to **gender**, it follows its *faa'il* or *naa'ib faa'il*, e.g.:

لِمَنْ هَذِهِ السَّيَّارَةُ الْمَكْسُورُ زُجَّاجُهَا؟
أَيْنَ الطَّالِبُ النَّاجِحَةُ أُخْتُهُ؟

With regard to **number**, النَّعْتُ السَّبْبِيُّ remains always singular, e.g.:

الطَّالِبُ السَّاكِنُ أَبُوهُ فِي أُورُبَّا
الطَّالِبَانِ السَّاكِنُ أَبَوَاهُمَا فِي أُورُبَّا
الطُّلَّابُ السَّاكِنُ آبَاؤُهُمْ فِي أُورُبَّا

Here are some examples of النَّعْتُ السَّبْبِيُّ :

﴿رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا﴾. (النِّسَاء 75)

[رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الَّتِي يَظْلِمُ أَهْلُهَا].

Our Lord! Take us out from this town
whose people are oppressors.

اشْتَرَيْنَا الْكُتُبَ الْآتِي بَيَانُهَا.



[اشْتَرَيْنَا الْكُتُبَ الَّتِي يَأْتِي بَيَانُهَا].

We bought the books mentioned in the following statement.

ذَكَرْتُ هَذَا فِي رِسَالَتِكَ الْمُرَافِقَةِ صُورَتُهَا.



[ذَكَرْتُ هَذَا فِي رِسَالَتِكَ الَّتِي تُرَافِقُ صُورَتُهَا].

You have mentioned this in your letter whose copy is attached.

مَا نُرِيدُ أَنْ نَجْلِسَ فِي هَذِهِ الْغُرْفَةِ الْمَكْسُورِ بَابُهَا.



[مَا نُرِيدُ أَنْ نَجْلِسَ فِي هَذِهِ الْغُرْفَةِ الَّتِي كُسِرَ بَابُهَا].

We don't want to sit in this room whose door is broken.

تَلَقَّيْتُ هَذَا الظَّرْفَ الْمَنْزُوعَةَ طَوَابِعُهُ.



[تَلَقَّيْتُ هَذَا الظَّرْفَ الَّذِي نُزِعَتْ طَوَابِعُهُ].

I received this envelope whose stamps have been removed.

