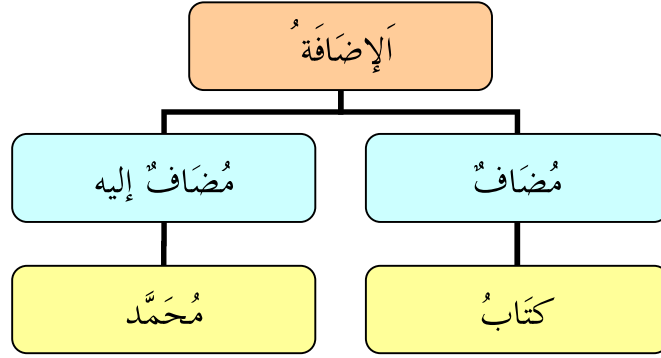


(٥) الدَّرْسُ الْخَامِسُ

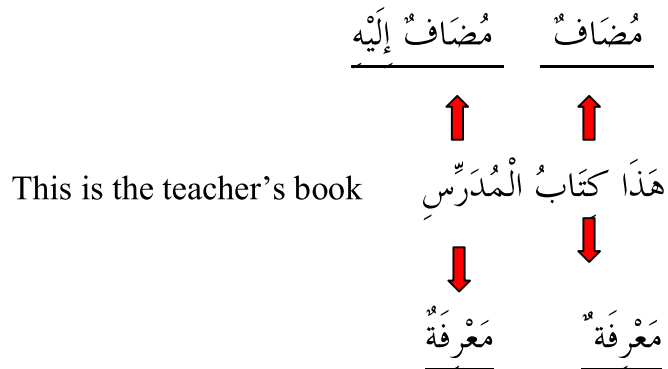


الإِضَافَةُ : هِيَ نِسْبَةٌ بَيْنَ السَّمَيْنِ عَلَى تَقْدِيرِ حَرْفِ الْجَرِّ، الْإِسْمُ الْأَوَّلُ يُسَمَّى مُضَافٌ وَالْإِسْمُ الثَّانِي يُسَمَّى مُضَافٌ إِلَيْهِ.

الإِضَافَةُ (al-idhaafah) is a relationship between two nouns with a hidden particle of jarr, the first noun is called مُضَافٌ (mudhaaf) and the second noun is called مُضَافٌ إِلَيْهِ (mudhaaf ilaih).

هَذَا الْإِضَافَةُ تُفِيدُ تَعْرِيفَ الْمُضَافِ أَوْ تَخْصِيصَهُ.

This Particular idhaafah gives benefit by giving تَعْرِيفٌ (to make definite) to the mudhaaf or تَخْصِيصٌ (to narrow down/particularise). Meaning, if the مُضَافٌ إِلَيْهِ is مَعْرِفَةٌ (definite) then the مُضَافٌ will become مَعْرِفَةٌ, if the مُضَافٌ إِلَيْهِ is نَكْرَةٌ (indefinite) then the مُضَافٌ will be particularised or not so general but it will not be مَعْرِفَةٌ (definite).



The Idhafaah construction has a حَرْفُ الْجَرِّ which is omitted/hidden.

This حَرْفُ الْجَرِّ gives meaning to the Idhaafah, there are 3 different حُرُوفُ الْجَرِّ that an Idhaafah can have, (1) فِي (in), مِنْ (from/part of) and (لِ) (for/belonging to).

At the moment we have only taken one meaning of the Idhaafah the اللامُ (لِ) حَرْفُ الْجَرِّ which has the meaning of, for/belonging to/possession. So when we say كِتَابُ مُحَمَّدٍ it literally means, 'the book belongs to Muhammad or Muhammad's book (كِتَابٌ لِمُحَمَّدٍ).

↑
حَرْفُ الْجَرِّ (اللام)

مُحَمَّدٌ ↓	كِتَابٌ ↓
<u>الْمُضَافُ إِلَيْهِ</u>	<u>الْمُضَافُ</u>
Always — دَائِمًا مَجْرُورٌ — Majroor	Does not accept tanween — لَا يُنَوِّنُ —
	Does not accept alif laam — لَا يَقْبَلُ الَ —

هُنَاكَ - (over there) - اسْمُ الْإِشَارَةِ لِلْمَكَانِ الْبَعِيدِ

هُنَاكَ is a noun which is used to indicate/point to a place that is distant or far.

Where is Muhammad's book? مَثَالٌ: أَيْنَ كِتَابُ مُحَمَّدٍ؟

It is on the table over there

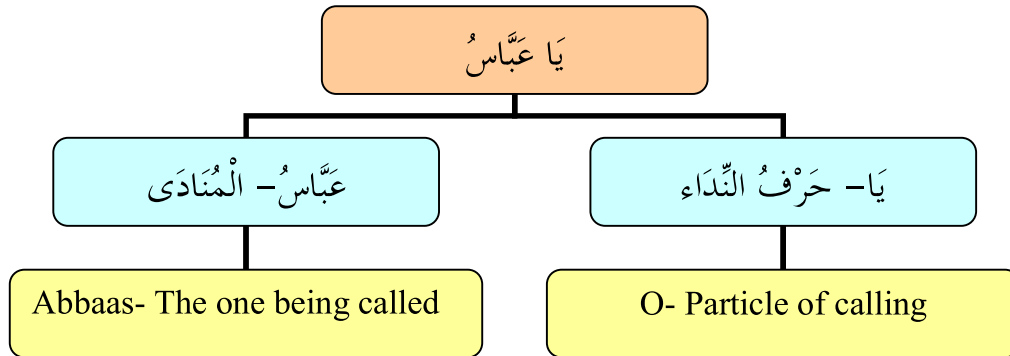
هُوَ عَلَى الْمَكْتَبِ هُنَاكَ

تَحْتَ - (under) اسْمُ الْمَكَانِ / ظَرْفُ الْمَكَانِ (يُجْرُ مَا بَعْدَهُ)

هُنَاكَ is a noun of place and the ism that follows it is majroor.

The bag is under the table

الْحَقِيْبَةُ تَحْتَ الْمَكْتَبِ



The particle يَا (O!) is used when we want to call somebody and the person we are calling is the ism which comes after this particle and it is known as الْمُنَادَى (the one being called). There are 5 types of الْمُنَادَى, we will study 3 for now.

الْمُنَادَى

The first type is when we call (١) الْمُفْرَدُ الْعَلَمُ: يَا مُحَمَّدٌ، حَامِدٌ، عَبَّاسٌ somebody by their name i.e. O Muhammad!, Haamid!, ‘Abbaas!, and so on.

The second type is when we (٢) النَّكْرَةُ الْمَقْصُودَةُ: يَا أَسْتَاذُ، رَجُلٌ، call somebody and we intend a particular or specific person i.e. O Teacher!, Man!, and so on.

The third type is when the one (٣) الْمُضَافُ: يَا عَبْدَ اللَّهِ، بِنْتَ خَالِدٍ being called is mudhaaf i.e. O ‘Abdallaahi!, O Daughter of Khaalid!, and so on.

It is important to note that the first and the second types of مُنَادَى end in one dhamma, not tanween. As for the third type then the Mudhaaf will be مَنْصُوبٌ (take Fathah on the last letter).

The words اسْمٌ and ابْنٌ begin with hamzatu l-wasl. When preceded by a word the kasrah (-) is dropped in pronunciation, i.e.

ابْنُ الْمُدْرَسِ طَيْبٌ، وَاسْمُ الطَّيِّبِ بِلَالٌ، وَابْنُ بِلَالٍ طَالِبُ الْمُدْرَسِ.