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

This Particular idhaafah gives benefit by giving تعریف (to make definite) to the mudhaaf or تخصیص (to narrow down/particularise). Meaning, if the معرفة is (definite) then the مضاف will become معرفة إليه, if the معرفة is (indefinite) then the مضاف will be particularised or not so general but it will not be معرفة (definite).
The Idhafaah construction has a حَرْفُ الْجَرْرُ which is omitted/hidden.

This حَرْفُ الْجَرْرُ gives meaning to the Idhaafah, there are 3 different حَرْفُ الْجَرْرُ that an Idhaafah can have, (1) في (in), (from/part of) and (2) لِ(for/belonging to).

At the moment we have only taken one meaning of the Idhaafah the حَرْفُ الْجَرْرُ 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 (كتاب لمحمد).”

<table>
<thead>
<tr>
<th></th>
<th>المضفف إلى إله</th>
<th>المضفف</th>
</tr>
</thead>
<tbody>
<tr>
<td>Always</td>
<td>لا ينون</td>
<td>لا يقبل ال</td>
</tr>
<tr>
<td>Majroor</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Does not accept tanween</td>
<td>Does not accept alif laam</td>
</tr>
</tbody>
</table>
اهْنَا - اسم الإشارة للمكان البعيد

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

Where is Muhammad’s book?

It is on the table over there

اهْنَا هو على المكتِب هَنَا (under) this is a noun of place and the ism that follows it is majroor.

The bag is under the table

الحقيبة تحت المكتِب

يا عباس

عَبَّاسَ - المُنادِئ

Abbaas- The one being called

يا - حَرَفُ الْبِدْاء

O- Particle of calling

The particle يا (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 المُنادِئ (the one being called). There are 5 types of المُنادِئ, we will study 3 for now.
The first type is when we call ١ almáfradulláh, ya Múhámmad, Háamid, Abáas, somebody by their name i.e. O Muhammad!, Haamid!, ‘Abbaas!, and so on.

The second type is when we ٢ al-nákrá al-mútsúd, ya Asísád, Rájul, 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 almústáf, ya Abád al-láh, Bitát Kháalíd 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 َنَادَى end in one dhamaa, not tanween. As for the third type then the Mudhaaf will be منصوب (take Fathah on the last letter).

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

إِنَّ أَلْمِدْرَسَ طَبِيبٌ، وَإِسْمُ الطَّبِيْبِ يَلَّالٌ، وَإِنَّ يَلَّالٌ طَلَّابٌ أَلْمِدْرَسٌ.