

## Section Six

### Al-Mudhaaf (مُضَاف)

Idhaafah is a possessive phrase in which one thing is affiliated with another. The first term of the idhaafah is referred to as the Mudhaaf (مُضَاف) and the second as Mudhaaf Ilaih (المُضَاف إِلَيْهِ). The annexation of the second term defines the first term; as 'غُلَامُ زَيْدٍ' (the servant of Zaid)

**Idhaafah is of two types:**

**Semantic (مَعْنَوِيَّة)**; that implies that the Mudhaaf ilaih is the possessor of the Mudhaaf, as 'غُلَامُ زَيْدٍ' (the servant of Zaid), or an adverb of the Mudhaaf, as 'صَلَاةُ اللَّيْلِ' (the prayer of the night), or one kind of the Mudhaaf, as 'خَاتَمُ فَضَّةٍ' (a ring of silver)

**Literal (لَفْظِيَّة)**; in which the first term is an adjective, as 'زَيْدٌ ضَارِبٌ بَكْرٍ' (Zaid is the striker of Bakr). The literal Idhaafah only signifies reduction in speech by removing the Tanween from the Mudhaaf, whereas the semantic idhaafah defines the Mudhaaf with the condition that the Mudhaf ilaih is definite. If both are indefinite, the Idhaafah signifies specification (التَّخْصِيص), as 'ثَوْبُ رَجُلٍ' (the clothing of a man).

## Section Seven

### The Vocative (المُنَادِي)

The vocative is that noun which occurs after the vocative particle (حَرْفُ النِّدَاءِ). The vocative particles are 'يَا' and 'أَيُّهَا'. The vocative has four types:

The Mudhaaf vocative, as 'يَا عَبْدَ اللَّهِ' (O the servant of God)

The definite singular vocative; as 'يَا زَيْدُ' (O Zaid)

The unspecified vocative (غير المقصودة), as if a blind man would call out to anyone saying 'يا رجلاً خذ بيدي' (O somebody! Take my hand)

The indefinite specified vocative (النكرة المقصودة) as 'يا شرطي' (O police!)

## Chapter Thirteen

### The Declinable and Indclinable Noun (المُعرب و المبنى)

The declinable noun is that noun which accepts I'raab, meaning that its ending changes with a change in grammatical effect or 'Awamil (عوامل). For example 'زيد' in (جاء زيد، رأيتُ زيداً، مررتُ بزيد). Zaid is the subject, the direct object and the object by Jarr preposition and it is a declinable noun which is capable of indicating the three signs of I'raab, i.e., Raf', Nasb and Jarr, unlike the indeclinable (مبنى).

### Section One

#### The Types of I'raab and its Indicators (أنواع الإعراب و علاماته)

The states of I'raab (Raf', Nasb, Jarr) have two types of indicators;

**Primary (أصلية); A. Dhammah**, for te state of Raf', as in 'جاءنى زيد' (Zaid came)

**B. Fathah**, for the state of Nasb, as in 'رأيتُ زيداً' (I saw Zaid)

**C. Kasrah**, for the state of Jarr, as in 'مررتُ بزيد' (I passed by Zaid)

**Secondary (فرعية);** that are substituted for the primary indicators in certain types of words. There are five secondary indicators:

**Waaw (و)**, which is substituted for Dhammah is a class of nouns known as the six special nouns (الأسماء الستة)<sup>1</sup> and the Waaw of the Masculine sound plural (جمع). E.g., 'جاءنى أبوك' (your father came to me) or 'فازَ المسلمون' (the Muslims were triumphant)

**Yaa' (ي)** is substituted for Kasrah (as an indicator of Jarr) in the six special nouns, the dual and the masculine sound plural, as in 'مررتُ بأبيك' or 'مررتُ برجلين'.

<sup>1</sup> حَمَو (حَم)، فُو (فَم)، أَخُو (أَخ)، أَبُو (أَب)، ذُو، هُنُو (هَن).

**Alif (I)** is substituted for Fathah in the six special nouns, as and for Dhammah is the dual, as in 'رَأَيْتُ أَبَاكَ' (I saw your father) and 'جَاءَنِي رَجُلَانِ'.

Kasrah is substituted for Fathah in the feminine sound plural, as in 'رَأَيْتُ الْمُسْلِمَاتِ' (I saw the f. Muslims)

Fathah is substituted for Kasrah in the partially declinable noun (غَيْرِ الْمُنْصَرِفِ) which does not accept Tanween or Kasra, as in 'مَرَرْتُ بِأَحْمَدَ' (I passed by Ahmad).

