

L61

Notes:

1. The grammarians have had disagreements over the effecter in 'منادى'. Some say it is the estimated 'أدعو' and some say it is the 'أداة النداء'.
2. When the 'منادى' has 'أل', 'أيها', comes between it and the 'أداة النداء' if it is masculine and 'أيتها' comes if it is feminine except when it is 'الله' or a sentence that has become a noun.

Example: "يا أيها الناس اعبدوا ربكم الذى خلقكم"

Example: "يا أيتها النفس المطمئنة"

Example: "يا أيها الذين آمنوا اتقوا الله"

The 'منادى' would be 'أى' or 'أية'.

The 'منادى' with 'أل' would be 'عطف بيان' for the 'أى' or 'أية' if its non-derivative or an adjective if its derivative.

3. Sometimes the 'أداة النداء' gets omitted and that is when the 'منادى' is a proper noun or added or 'أى'.

Example: "يوسفُ أَعْرِضْ عَن هَذَا"

And sometimes the 'منادى' is omitted.

Example: "يا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزاً عَظِيماً" i.e. 'يا قَوْمِي'

4. Sometimes a letter or two get omitted from the end of the 'منادى' and it is called 'المنادى المرخّم' then.

Example:

رزیتک التہائم و النجودا

أفاطمُ فاصبری فلقد أصابت

i.e. 'أفاطمَةُ'

Rules of the 'تابع' or the 'منادى':

Refer to page 196