

## **IDAFA FRAGMENT**

Till now we have been studying isms in isolation by themselves. We now understand that ism has 4 properties. Now we move to the next level in our studies from one word to two words interacting with each other in different ways. These groups of words are called fragments. Fragments are more than a word but less than a sentence. It means they don't make complete sense on their own without further detail. The first way we will study is the Idafa fragment

### **What is an Idafa Fragment ?**

When two isms come together in a way that one ism has a possessive relation with the other ism that fragment is called the Idafa fragment. The ism before "of" is Mudaf and the ism after "of" is Mudaf Ilayhi . Such a fragment is called an Idafa fragment

Idafa fragment = Mudaf (Ism) + Mudaf Ilayhi (Ism)

( Mudaf Ilayhi) اللهُ + (Mudaf) كِتَابُ = كِتَابُ اللهُ

### **MUDAF(Possession)**

The first part of the fragment is an Ism  
This Ism has 2 distinct features,

- It is Light
- It has no ال.

These are two necessary features in order to recognise an ism as mudaf. Absence of anyone of these will make that ism not be a mudaf. Mudaf is related to the Mudaf ilayhi. In the above example. The book belongs to Allah.

Now any ism can be the owner but not every ism can be a possession therefore certain Isms can never be Mudaf. Some of them are as follows

1. Allah as everything belongs to Him and He belongs to no one
2. Ism ishara e.g. ذلك ، اولئك
3. Ism Mawsool الذي ، ذلك
4. Pronouns because a pronoun refers to another ism so it can't be a possession that's why pronouns don't come before the mudaf but after it as attached pronouns

## MUDAF ILAYHI (Possessor)

The last part of the Idafa fragment is called Mudaf Ilayhi. It shows the possessor of the possession that is the Mudaf. So the only distinct feature of the mudaf ilayhi is that

- It will always be in the jarr status.

That is the only feature that is essential for it to be a part of the Idafa fragment. In the above example the Ism Allah is in jarr status hence it is the Mudaf Ilayhi

## Attached Pronouns as Mudaf Ilayhi :-

One of the reasons we learned that attached pronouns can be in Jar status is that **if they come after an ism they will be Mudaf ilayhi in jarr status**. For example

كِتَابُهُ = كِتَابُ (The book) + هُ (His)

His book

These attached pronouns are translated as possessive pronouns such as

He is translated to his,  
She to her ,  
You to your ,  
Them to their,  
Me to my ,  
Us to ours, etc.

### Use of ي Mutakallim as Mudaf Ilayhi:-

When we say my book we use the attached pronoun ي used to represent the 1st person singular ism. This ي is called Ya Mutakallim.

When we use this YA as an attached pronoun it makes the last letter of the ism it attached to take kasrah no matter what the ending sound maybe of that ism

My book كِتَابٌ + ي = كِتَابِي

My book كِتَابٍ + ي = كِتَابِي

My book كِتَابِ + ي = كِتَابِي

So in this case we will work out the status of the ism attached to the Ya from context or what is happening before it.

### COMPLEX IDAFA FRAGMENT :-

When we want to say " the page of the book of the boy" this forms a comex idafa chain fragment. With isms playing more than one role. For example the Bove fragment can be translated as,

وَرَقٌ كِتَابِ الْوَلَدِ

وَرَقٌ

Light and no ال so Mudaf

## Ism in Jarr Status so Mudaf Ilayhi

+

## Light and no ال Mudaf

## Ism in Jarr Status so Mudaf ilayhi

This chain of idafa can be longer with more isms acting both as Mudaf and Mudaf Ilayhi.

### SPECIAL MUDAF :-

Special Mudaf are special isms which,

- Always come as Mudaf
- Mostly are in Nasb status because they show time or space but if they come after HOJ they take kasrah.
- They are always proper
- They can be used with singular, dual as well as plural isms
- They can be used with both feminine and masculine isms

JARR STATUS	NASB STATUS	SPECIAL ISMS
From above them مِنْ فَوْقِهِمْ	Above the desk فَوْقَ الْمَكْتَبِ	Above فَوْقَ
From under their feet مِنْ تَحْتِ أَرْجُلِهِمْ	Under the tree تَحْتَ الشَّجَرَةِ	Under تَحْتَ

From before you all مِنْ قَبْلِكُمْ	Before the day of judgement قَبْلَ يَوْمِ الْقِيَامَةِ	Before قَبْلَ
From after your Iman مِنْ بَعْدِ إِيمَانِكُمْ	After it's death بَعْدَ مَوْتِهَا	After بَعْدَ
From Besides Allah مِنْ دُونِ اللَّهِ	Besides that دُونَ ذَلِكَ	Besides/other than/less than دُونَ
Towards the front of the school إِلَى أَمَامِ الْمَدْرَسَةِ	In front of the masjid أَمَامَ الْمَسْجِدِ	In front of أَمَامَ
From behind them مِنْ خَلْفِهِمْ	Behind them خَلْفَهُمْ	behind خَلْفَ
Towards right in front of the house إِلَى قَدَامِ النَّبْتِ	Right in front of the boy قَدَامَ الْوَلَدِ	Right in front of قَدَامَ
From far behind Ishaq مِنْ وَرَاءِ إِسْحَاقَ	Far behind their backs وَرَاءَ ظُهُورِهِمْ	Far behind وَرَاءَ
Not used in the Quran	In the presence of them لَدَيْهِمْ	in the presence لَدَى
From between us مِنْ بَيْنِنَا	Between a man and his wife بَيْنَ الْمَرْءِ وَرَوْجِهِ	between بَيْنَ
From around you مِنْ حَوْلِكَ	Those surrounding them مَنْ حَوْلَهُمْ	around/surrounding حَوْلَ
From near Allah مِنْ عِنْدِ اللَّهِ	Near your Lord عِنْدَ بَارِيكُمْ	with/at/by عِنْدَ
Not used in quran with HOJ	With those who bow down مَعَ الرََّاكِعِينَ	with/in support of مَعَ
From yourself مِنْ لَدُنْكَ	Not used in quran without مِنْ	especially from مِنْ لَدُنْ

- Only some special isms take dammah in Raf status, fatha in nasb status and kasrah in jarr status. This is because they don't denote time and space. They are as follows,

JARR STATUS	NASAB STATUS	RAFA STATUS	SPECIAL MUDAF
عَلَى كُلِّ شَيْءٍ Upon every thing	كُلُّهَا All of them	كُلُّ أَمَنَ All of them believed	كُلٌّ all/each/every
بِغَيْرِ حِسَابٍ Without account	غَيْرَ الْإِسْلَامِ Other than Islam	غَيْرُ اللَّهِ Other than Allah	غَيْرٌ other than, non
فِي أَيِّ حَدِيثٍ Do in which statement	أَيُّ مُنْقَلَبٍ Which return	أَيُّ الْفَرِيقَيْنِ Which of the two groups	أَيٌّ any, which
NOT	USED IN	QURAN	نَفْسٌ the same
بِبَعْضِ ذُنُوبِهِمْ With some of their sins	بَعْضَ الظَّالِمِينَ Some of the wrongdoers	بَعْضُكُمْ Some of you all	يَعْضٌ some of
مِنْ مِثْلِهِ From like it	مِثْلَ قَوْلِهِمْ Same as their words	مِثْلُ الرَّبَا Like the interest	مِثْلٌ like

### Conditions of idafa fragment :-

1. Mudaf has to be light and no ال
2. Mudaf ilayhi has to be in jarr status

3. Type of the ism Mudaf depends on the type of the ism Mudaf Ilayhi. For example,

رَبُّ السَّمَاوَاتِ

The Lord of the Heavens

Because alssamaawaati is proper so rabb is already proper

In Arabic there are only 2 possibilities

رَبُّ السَّمَاوَاتِ

The Master of The Heavens

Or

رَبِّ سَمَاوَاتِ

Master of Heavens

Type will always match between a mudaf and mudaf

4. As far as the status of an idafa fragment when used with other fragments or in a sentence, it will be decided from the role or status of the mudaf but the mudaf ilayhi will remain in jarr status no matter what. For example,

● كَتَبَ وَوَلَدَ الْمُعَلِّمِ

Here mudaf وَوَلَدَ is doer so it is in rafa status but mudaf ilayhi is still in jarr status

● إِنَّ وَوَلَدَ الْمُعَلِّمِ

Here mudaf وَوَلَدَ is in nasab status as it is victim of HON but mudaf ilayhi is still in jarr status

● مِنْ كِتَابِ اللَّهِ

Here Mudaf كِتَابِ is jarr in status because of HOJ but mudaf ilayhi is in jarr status

## DISCLAIMER

As in any language there are always exceptions to the rules so don't treat it as maths. Be prepared always to have your heart broken  because of exceptions but they are few so don't worry