Lesson 11

The Genitive of Possession

(اَلْإِضَافَةُ)[42]

1. When the (تـــثنية) dual and (الجمع المذكر السالم) sound masculine plural forms are (مضاف), their (نون اعرابية) at the end is deleted.

Examples:

حالة الرفع	حالة النصب	حالة الجر
هُمَا بَيْتَا رَجُلٍ	رَأَيْتُ بَيْتَيْ رَجُلٍ	أَبْوَابُ بَيْتَيْ رَجُلٍ
They are the two houses of a man.	I saw the two houses of a man.	the doors of the two houses of a man.
originally was (بَيْتَانِ)	originally was (بَيْتَيْنِ)	originally was (بَيْتَيْنِ)

[42] This lesson is related to lesson no. 7.

حالة الرفع	حالة النصب	حالة الجر
هُمْ مُعَلِّمُو الْوَلَدِ	رَأَيْتُ مُعَلِّمِي الْوَلَدِ	بَيْتُ مُعَلِّمِي الْوَلَدِ
They are the teachers of the boy.	I saw the teachers of the boy.	the house of the teachers of the boy..
originally was (مُعَلِّمُوْنَ)	originally was (مُعَلِّمِيْنَ)	originally was (مُعَلِّمِيْنَ)

2. When the words (أَبٌ - father)[43], (أَخٌ - brother)[44] and (فَمٌ - mouth)[45] are related to any other word besides the pronoun of the singular first person (ضمير واحد متكلم), their forms[46] will be as follows:

[43] The dual of (أَبٌ) is (أَبَوَانِ), (أَبَوَيْنِ) and the plural is (آبَاءٌ).

[44] The dual of (أَخٌ) is (أَخَوَانِ), (أَخَوَيْنِ) and the plural is (إِخْوَانٌ).

[45] The dual of (فَمٌ) is (فَمَانِ), (فَمَيْنِ) and the plural is (أَفْوَاهٌ).

[46] Besides these three words, there are another three words which follow the same pattern. They are (حَمٌ), (هَنٌ) and (ذُوْ). These six words are known as (أسمَاء ستة مكبرة).

حالة الرفع	حالة النصب	حالة الجر
أَبُوْ	أَبَا	أَبِيْ
أَخُوْ	أَخَا	أَخِيْ
فُوْ	فَا	فِيْ

Note 1: The word (ذُوْ) meaning person, owner, etc. has the same three forms. However, it is only related to a visible noun (اسم ظاهر) and not to a pronoun.

Examples:

حالة الرفع	حالة النصب	حالة الجر
ذُوْ مَالٍ	ذَا مَالٍ	ذِيْ مَالٍ

The feminine form of (ذُوْ) is (ذَاتٌ).

The dual of (ذُوْ) is (ذَوَانِ), (ذَوَيْنِ) and the plural is (ذَوُوْنَ). The dual of (ذَاتٌ) is (ذَوَاتَانِ), (ذَوَاتَيْنِ) and the plural is (ذَوَاتٌ). The (اعراب) of these words is like other general nouns.

Examples:

(ذَوَا مَالٍ) – two people of wealth,

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(ذَوُوْ مَالٍ) – many people of wealth,

(ذَاتُ جَمَالٍ) – one of beauty,

(ذَوَاتَا جَمَالٍ) – two women of beauty,

(ذَوَاتُ جَمَالٍ) – women of beauty.

Note 2: When the words (أَبٌ), (أَخٌ) and (فَمٌ) are related to the singular first person pronoun (ضمير واحد متكلم), they will be read as follows in all three cases: (أَبِيْ) – my father, (أَخِيْ) – my brother, (فَمِيْ) – my mouth.

3. If you intend to relate two or more words to one word, the first word will be mentioned as normally before the (مضاف اليه), but the second one will be mentioned after the (مضاف اليه) and a pronoun referring to the (مضاف اليه) must be appended to it, e.g. (بَيْتُ الْوَزِيْرِ وَبُسْتَانُهُ) – the minister's house and his garden, (بُيُوْتُ الْأُمَرَاءِ وَبَسَاتِيْنُهُمْ) – the ministers' houses and their gardens.

4. When nouns are related to pronouns, these are the forms they will assume:

Attached Pronouns in the Genitive Case

(الضمائر المتصلة المجرورة)

Third Person (غَائِب)		
Masculine	كِتَابُهُ	singular
	كِتَابُهُمَا	dual
	كِتَابُهُمْ	plural
Feminine	كِتَابُهَا	singular
	كِتَابُهُمَا	dual
	كِتَابُهُنَّ	plural

Second Person (حَاضِر)		
Masculine	كِتَابُكَ	singular
	كِتَابُكُمَا	dual
	كِتَابُكُمْ	plural
Feminine	كِتَابُكِ	singular
	كِتَابُكُمَا	dual
	كِتَابُكُنَّ	plural

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First Person (مُتَكَلِّم)	
كِتَابِيْ	singular
كِتَابُنَا	dual, plural

After alif, the (ي مُتَكَلِّم) must be read with a fathah and the third person singular masculine pronoun must be read with a dammah.

Examples: (عَصَايَ) – my staff, (عَصَاهُ) – his staff, (يَدَايَ) – my two hands.

A pronoun can also be attached to the (حروف جارّة). Such a pronoun is known as (الضمير المجرور المتصل بحرف) – the pronoun attached to a particle in the genitive case. The paradigm of these pronouns will be as follows:

Third Person (غَائِب)		
Masculine	لَهُ	singular
	لَهُمَا	dual
	لَهُمْ	plural
Feminine	لَهَا	singular
	لَهُمَا	dual
	لَهُنَّ	plural

Second Person (حَاضِر)		
Masculine	لَكَ	singular
	لَكُمَا	dual
	لَكُمْ	plural
Feminine	لَكِ	singular
	لَكُمَا	dual
	لَكُنَّ	plural

First Person (مُتَكَلِّم)	
لِيْ	singular
لَنَا	dual, plural

In the same way, one can attach the particle (بِ), (مِنْ), (عَلَى), (إِلَى), etc. and form a similar paradigm.

Hereunder follow examples of the particles (بِ), (مِنْ), (عَلَى) and (إِلَى) attached to the pronouns:

إِلَيْهِ	عَلَيهِ	مِنْهُ	بِهِ
إِلَيْهِمَا	عَلَيْهِمَا	مِنْهُمَا	بِهِمَا
إِلَيْهِمْ	عَلَيْهِمْ	مِنْهُمْ	بِهِمْ
إِلَيْهَا	عَلَيْهَا	مِنْهَا	بِهَا
إِلَيْهِمَا	عَلَيْهِمَا	مِنْهُمَا	بِهِمَا
إِلَيْهِنَّ	عَلَيْهِنَّ	مِنْهُنَّ	بِهِنَّ
إِلَيْكَ	عَلَيْكَ	مِنْكَ	بِكَ
إِلَيْكُمَا	عَلَيْكُمَا	مِنْكُمَا	بِكُمَا
إِلَيْكُمْ	عَلَيْكُمْ	مِنْكُمْ	بِكُمْ
إِلَيْكِ	عَلَيْكِ	مِنْكِ	بِكِ
إِلَيْكُمَا	عَلَيْكُمَا	مِنْكُمَا	بِكُمَا
إِلَيْكُنَّ	عَلَيْكُنَّ	مِنْكُنَّ	بِكُنَّ
إِلَى	عَلَى	مِنِّيْ	بِيْ
إِلَيْنَا	عَلَيْنَا	مِنَّا	بِنَا

Note 1: The particle (لِ) which is from the (حروف جارّة) is read (لَ) with a fathah when attached to the pronouns

except for the singular first person. The word (لِيْ) can be read as (لِيَ) as in the verse: (لَكُمْ دِيْنُكُمْ وَ لِيَ دِيْنِ).

When the word (مِنْ) is attached to the first person singular pronoun, it is read as (مِنِّيْ), while (إِلَى), (عَلَى) and (فِيْ) are read as (إِلَيَّ), (عَلَيَّ) and (فِيَّ) respectively.

If there is a word with the definite article (اَلْ) after (هُمْ) and (كُمْ), a dammah will be read on the (م) of both these words and attached to the (لْ), e.g. (لَهُمُ الْمَالُ وَ لَكُمُ الْمَالُ).

5. When the vocative particle (حَرْفُ النِّدَاءِ) is used before (مركب اضافي), the (مضاف) will be read with a fathah, e.g. (يَا عَبْدَ الرَّحْمَانِ), (يَا سَيِّدَ النَّاسِ).

Note 2: The (حَرْفُ النِّدَاءِ) - vocative particles are several of which (يَا) is the most commonly used one. The word to which the vocative particle is prefixed, is called (اَلْمُنَادٰى).

If the (اَلْمُنَادٰى) is singular and not (مضاف), a dammah will be read on the final letter, e.g. (يَا زَيْدُ) – O Zaid, (يَا رَجُلُ) – O man.

If the (اَلْمُنَادٰى) is (مضاف), a fathah will be read on the final letter of the (مضاف), e.g. (يَا سَيِّدَ النَّاسِ).

If the (اَلْمُنَادٰى) has (ال), the particle (أَيُّهَا) for masculine and (أَيَّتُهَا) for feminine should be attached to it, e.g.
(يَا أَيُّهَا الرَّجُلُ) – O man, (يَا أَيَّتُهَا الْبِنْتُ) – O girl.

Sometimes these two words enter (اَلْمُنَادٰى) without the particle (يَا), e.g. (أَيُّهَا الرَّجُلُ) – O man, (أَيَّتُهَا السَّيِّدَةُ) – O noble lady.

Vocabulary List No. 9

Word	Meaning
أَبُوْ بَكْرٍ	Bakr's father, name of a person
أَمَامَ	in front

إِنَّا ، إِنَّـــنَا	undoubtedly we
بَنُوْ هَاشِمٍ	the children of Hāshim, name of a tribe
خَتَنٌ	son-in-law
خَلْفٌ	behind
دِرْهَمٌ ، دَرَاهِمُ	dirham, silver coin
دِيْنَارٌ ، دَنَانِيْرُ	dīnār, gold coin
ذَهَبٌ	gold
رَاجِعٌ	returning
رَشِيْدٌ	rational
سَاعَةٌ	hour, time, Qiyāmah, watch
سِنٌّ ، أَسْنَانٌ	tooth
صِهْرٌ ، أَصْهَارٌ	in-laws
قَبِيْلَةٌ ، قَبَائِلُ	tribe
عِنْدَ	by
لِسَانٌ ، أَلْسِنَةٌ	tongue, language
مَحْيَا	life

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مَمَاةٌ	death
نُسُكٌ	worship, sacrifice
وَسِخٌ	dirty

Exercise No. 10

(A) Take special note of the (اعراب) of each word in the following sentences:

(1) يَا وَلَدُ ! هَلْ اِسْمُكَ عَبْدُ الْكَرِيْمِ ؟ لاَ بَلْ اِسْمِيْ عَبْدُ اللهِ أَيَّــتُهَا السَّيِّدَةُ .

(2) يَا عَبْدَ اللهِ هَلْ أَنْتَ مِنْ بَنِيْ هَاشِمٍ ؟ نَعَمْ يَا سَيِّدَتِيْ نَحْنُ بَنُوْ هَاشِمٍ .

(3) أَ هٰذَا كِتَابُكَ يَا عَبْدَ الرَّحْمَانِ ؟ نَعَمْ هٰذَا كِتَابِيْ أَيُّهَا الْأُسْتَاذُ .

(4) هَلْ هٰذَا بَيْتُ رُفَقَائِكَ ؟ لاَ لَيْسَ هٰذَا بَيْتُهُمْ بَلْ بَيْتُنَا .

(5) أَ لَيْسَ هٰذَا كِتَابُ أَخِيْكَ ؟ بَلَى هُوَ كِتَابُ أَخِيْ

(6) هَلْ لَكَ أَخٌ يَا خَلِيْلُ ؟ نَعَمْ يَا أُسْتَاذِيْ لِيْ أَخَوَانِ .

(7) هَلْ هِيَ أُخْتُكَ الصَّغِيْرَةُ ؟ نَعَمْ هِيَ أُخْتِيْ الصَّغِيْرَةُ .

(8) أَ هٰذَا أَخُوْ مُحَمَّدٍ ؟ لاَ هُوَ أَخُوْ عَبْدِ الرَّحْمَانِ.

(9) أَ رَأَيْتَ أَخَا مُحَمَّد ؟ نَعَمْ أَخُوْ مُحَمَّدٍ لِيْ رَفِيْقٌ فِي الْمَدْرَسَةِ .

(10) هَلْ هٰذَا كِتَابُ أَخِيْ مُحَمَّد ؟ نَعَمْ هُوَ كِتَابُ أَخِيْه .

(11) هَلْ رَأَيْتَ بِنْتَيْ خَالِد ؟ نَعَمْ بِنْتَاهُ ذَوَاتَا عِلْمٍ وَجَمَالٍ .

(12) هَلْ يَدَاكَ نَظِيْفَتَان ؟ نَعَمْ يَدَايَ نَظِيْفَتَان .

(13) هَلْ ثِيَابُ مُعَلِّمِيْكُمْ نَفِيْسَةٌ ؟ نَعَمْ ثِيَابُهُمْ نَفِيْسَةٌ .

(14) هَلْ عِنْدَكَ سَاعَةُ فِضَّة ؟ نَعَمْ وَ عِنْدَ أُمِّيْ سَاعَةٌ مِنَ الذَّهَب .

(15) هَلْ عَلَيْكَ لَهُ[47] دَرَاهِمُ ؟ نَعَمْ عَلَى لَهُ دَرَاهِمُ وَلِيْ عَلَيْه دَنَانِيْرُ.

(16) هَلْ ذَهَبَ ابْنُ الْمَلِكِ وَبِنْتُهُ إِلَى شَمْلَةَ ؟ لاَ بَلْ هُمَا ذَاهِبَانِ إِلَى حَيْدَرَآبَاد .

(17) سَيِّدُ الْقَوْمِ خَادِمُهُمْ .

(18) فِيْ فِيْنَا (أَوْ فِيْ فَمِنَا) لِسَانٌ وَ أَسْنَانٌ .

(19) لِسَانُكُمْ عَرَبِيٌّ وَ لِسَانُنَا هِنْدِيٌّ .

(20) اِبْنُ أَبِيْ بَكْرِنِ الْكَبِيْرُ عَبْدُ اللهِ .

(21) أَبُوْ بَكْرٍ وَ عُمَرُ هُمَا صِهْرَا رَسُوْلِ اللهِ صَلَّي اللهُ عَلَيْه وَسَلَّمَ وَ عُثْمَانُ وَعَلِيٌّ خَتَنَاهُ .

(22) بِنْتَا أَبِي الْحَسَنِ وَابْنَاهُ صَالِحُوْنَ .

[47] The phrase, (عَلَيْكَ لَهُ) means "You owe him," while (عَلَيَّ لَهُ) means "I owe him."

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(23) مُعَلِّمُوْ مَدْرَسَةِ الْمُسْلِمِيْنَ رِجَالٌ مِنَ الْعُلَمَاءِ الْكِبَارِ .

(24) لَنَا أَعْمَالُنَا وَ لَكُمْ أَعْمَالُكُمْ .

(25) أَلَيْسَ مِنْكُمْ بِرَجُلٍ رَشِيْدٍ ؟

(26) وَ رَبُّكَ الْغَفُوْرُ ذُو الرَّحْمَةِ .

(27) إِنَّ صَلَاتِيْ وَ نُسُكِيْ وَ مَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعَالَمِيْنَ .

(B) Insert the correct (اعراب) in the following sentences and indicate the reason for doing so:

(1) هما غلامان صالحان .

(2) هما غلاما زيد .

(3) هم معلمون .

(4) هم معلمو المدرسة .

(5) يدا بنت الحسن نظيفتان و رجلاها وسختان .

(6) إنّ النساء الصالحات معلمات في مدرسة البنات .

(7) هذا فرس غلام ابن الوزير .

(8) ولد المرأة العاقلة قائم .

(9) ابن المرأة العاقل جالس أمام المعلّم .

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(10) بنت الرجل الصالحة جميلة .

(11) أرأيت الأسد الكبير في حديقة الحيوانات ؟

(12) هل هو قاض عادل ؟

(13) أرأيت القاضي العادل ؟

(14) هل ذهب القاضي العادل راكبا علي الناقة ؟

(15) ضرب أبو خالد أبا حامد .

(16) عثمان رأي زينب عند فاطمة .

(17) يا عبد الكريم هل رأيت معلمي مدرستنا ؟

(C) Translate the following sentences into Arabic:

(1) Is your name Àbdur Rahmān? Yes, my name is Àbdur Rahmān.
(2) O Àbdur Rahmān, is this your book? No, it is Àbdullāh's book.
(3) Do you have a golden watch (watch of gold)? No, I have a silver watch.
(4) Is that your big brother? Yes, he is my big brother.
(5) Is this the house of the minister's son? No, it is the king's son's house.
(6) Are the two hands of your small brother clean? Yes, but his two feet are dirty.
(7) Have you seen Hāmid's brother? Yes, Hāmid's

brother is a good boy.

(8) Have you seen Maḥmūd's two sisters? Yes, his two sisters are sitting by my mother.

(9) Are your teachers sitting in the madrasah? Yes, our teachers are sitting in the madrasah.

Test No. 5

(1) What is (اعراب)?

(2) How many cases does a noun have?

(3) How many types of (اعراب) are there?

(4) When will a noun be regarded to be in (حالة الرفع), (حالة النصب) and (حالة الجر)?

(5) What is the (اعراب) of the dual form?

(6) What is the (اعراب) of the sound masculine and feminine plurals?

(7) What is the (اعراب) of (اسم غير منصرف)?

(8) How will words like (القاضي) etc. be read in all three cases?

(9) If the definite article is removed from words like (القاضي) etc. how will they be read in all three cases.

(10) Form the dual and plural of (العالي).

(11) What is (الاسم المبني) and describe some types of it.

(12) What changes take place in (تـــثنية) and (جمع مذكر سالم) when they are (مضاف)?

(13) How will the words (أَبٌ), (أَخٌ) and (فَمٌ) be read in all three cases when they are related, that is, they are (مضاف) to a word other than the singular first person pronoun (ضمير واحد متكلم)? And if they are related to the singular first person pronoun (ضمير واحد متكلم), how will they be read?

(14) If you want to describe the (مضاف), will the adjective be adjacent to the (مضاف) or will it be at a distance from it?

(15) What is the (اعراب) of (ذُوْ) and the (اعراب) of its dual and plural form?

(16) How do you make two nouns (مضاف) towards one word?

(17) What is the (اعراب) of the (مضاف) when a vocative particle (حرف النداء) is inserted before it?

(18) When pronouns are (مضاف اليه), what are they called?

(19) Add a pronoun to the word (عَلَى) and form its paradigm.