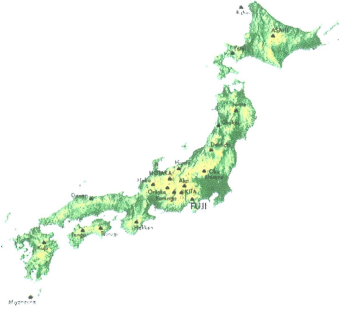


(ب)

□ المَسْجِدُ : إِلَى الْمَسْجِدِ



اليَابَانُ



الهِندُ



الْمَرْحَاضُ

الْبَيْتُ : مِنَ الْبَيْتِ

المُدرِّسُ : مَنْ أَيْنَ أَنْتَ ؟

مُحَمَّدٌ : أَنَا مِنَ الْيَابَانِ .

المُدرِّسُ : وَمِنْ أَيْنَ عَمَّارٌ ؟

مُحَمَّدٌ : هُوَ مِنَ الصِّينِ .

المُدرِّسُ : وَمِنْ أَيْنَ حَامِدٌ ؟

مُحَمَّدٌ : هُوَ مِنَ الْهِنْدِ .

المُدرِّسُ : أَيْنَ عَبَّاسٌ ؟

مُحَمَّدٌ : خَرَجَ . □□□

المُدرِّسُ : أَيْنَ ذَهَبَ ؟

مُحَمَّدٌ : ذَهَبَ إِلَى الْمُدِيرِ .

المُدرِّسُ : وَأَيْنَ ذَهَبَ عَلِيٌّ ؟

مُحَمَّدٌ : ذَهَبَ إِلَى الْمَرْحَاضِ .

١ - أَجِبْ عَنِ الْأَسْئَلَةِ الْآتِيَةِ.



Answer the following questions (The answers are to be based on the lesson).

(١) مَنْ أَيْنَ أَنْتَ ؟

.....

(٢) أَنْتَ مِنَ الْفِلِسِّينِ ؟

.....

(٣) مَنْ مِنَ الصِّينِ ؟

.....

(٤) مَنْ أَيْنَ حَامِدٌ ؟

.....

(٥) أَيْنَ ذَهَبَ عَبَّاسٌ ؟

.....

(٦) أَذْهَبَ عَلَيَّ إِلَى الْمَدِيرِ ؟

.....

٢ - اقْرَأْ وَاكْتُبْ مَعَ ضَبْطِ أَوَاخِرِ الْكَلِمَاتِ.

Read and write with the correct ending.

الْغُرْفَةُ. مِنَ الْغُرْفَةِ. مِنَ الْحَمَّامِ. الْمِرْحَاضِ. إِلَى الْمِرْحَاضِ.

الْيَابَانَ. الْفِلِسِّينِ. مِنَ الْهِنْدِ. إِلَى الصِّينِ.

٣ - اقْرَأْ وَاكْتُبْ.

Read and write.



(١) مَنْ أَيْنَ فَاطِمَةُ ؟ هِيَ مِنَ الْهِنْدِ.

(٢) خَرَجَ الْمُدَرِّسُ مِنَ الْفَصْلِ وَذَهَبَ إِلَى الْمَدِيرِ.

(٣) ذَهَبَ التَّاجِرُ إِلَى الدُّكَّانِ

(٤) خَرَجَ حَامِدٌ مِنَ الْغُرْفَةِ وَذَهَبَ إِلَى الْحَمَّامِ.

- (٥) من خرج من الفصل ؟  
(٦) خرج الطالب من المدرسة وذهب إلى السُّوقِ .  
(٧) خديجة من الصين وخالد من اليابان .

٤ - ضَعُ فِي الْفَرَاغِ فِيمَا يَلِي حَرْفَ جَرٍّ مُنَاسِبًا .

Fill in the blanks with the suitable preposition.

□ (مِنْ - إِلَى - فِي - عَلَى)

- (١) الْكِتَابُ ..... الْمَكْتَبُ .  
(٢) الطَّالِبُ ..... الْفَصْلُ .  
(٣) ذَهَبَ حَامِدٌ ..... الْجَامِعَةِ .  
(٤) خَرَجَ الْمُدِيرُ ..... الْمَدْرَسَةِ .  
(٥) ذَهَبَ مُحَمَّدٌ ..... الصِّينِ ..... الْيَابَانِ .

□

الكَلِمَاتُ الْجَدِيدَةُ:

الْمَدْرَسَةُ	الْفَصْلُ	الْحَمَّامُ	الْمَرْحَاضُ
الْمَطْبَخُ	الْغُرْفَةُ	الْجَامِعَةُ	السُّوقُ
الْيَابَانُ	الصِّينُ	الْهِنْدُ	الْفِلِيبِينُ
الْمُدِيرُ	ذَهَبَ	خَرَجَ	

فِي عَلَى مِنْ إِلَى  
مِنْ حُرُوفِ الْجَرِّ

مَعَ

with

عِنْدَ

at, by, near, at  
the time when

عَنْ

from, off,  
about,  
away from,  
concerning

بِ

with, by,  
in, at, on

## LESSON 5

In this lesson we learn the following:

1. Bilāl's book (kitābu bilāl-i-n)

كِتَابُ بِلَالٍ

The imām's house (bayt-u-l-imām-i)

بَيْتُ الْإِمَامِ

In كِتَابُ بِلَالٍ the first word is the thing possessed. □

It is called *muḍāf*. The second word بِلَالٍ is the possessor. It is called *muḍāf ilayhi*. □

## Note:

a) that the *muḍāf* takes neither the definite nor the indefinite article. So it is wrong to say كِتَابُ بِلَالٍ or الْكِتَابُ بِلَالٍ. The *muḍāf* is definite by position, and does not need the definite article.

b) the *muḍāf ilayhi* is مَجْرُورٌ. It can have *tanwīn* as in the first example or اَل as in the second example.

□

بِلَالٌ

bilāl-u-n

الْإِمَامُ

al-imām-u

بَيْتُ بِلَالٍ

bayt-u bilāl-i-n

بَيْتُ الْإِمَامِ

bayt-u l-imām-i

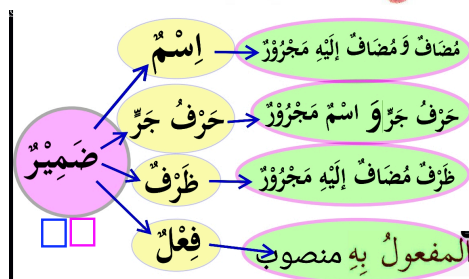
□

Mudaf-ilaihi is always majrur can be (definite then single kasraa then or indefinite tanween), But mudaf can never have 'al' and tanween

c) كِتَابُ مَنْ (whose book?). Note that مَنْ is not مَجْرُورٌ because it is indeclinable, □ i.e., it does not change to indicate its function. There are certain indeclinable nouns in Arabic which remain unchanged.

d) عَلَى مَكْتَبِ الْمُدْرَسِ. Note that مَكْتَبِ is مَجْرُورٌ because of the preposition عَلَى and الْمُدْرَسِ is مَجْرُورٌ because it is *mu*

□



## LESSON 5

2. **تَحْتَ** (under). The noun following **تَحْتَ** is **مَجْرُورٌ** because it is *muḍāf ilayhi*:

تَحْتَ الْمَكْتَبِ، تَحْتَ الْكِتَابِ.

3. **يَا** is a vocative particle. A noun following **يَا** has only one *ḍammah*:

يَا بِلَالٌ not يَا بِلَالٌ etc.

4. The words **اسْمُ** and **ابْنُ** commence with *hamzatu l-waṣl*. When preceded by a word the initial «i-» is dropped in pronunciation. □□

اسْمُ الْوَلَدِ بِلَالٌ، وَاسْمُ الْبِنْتِ آمِنَةٌ.\*

ism-u l-walad-i bilāl-u-n wa sm-u l-bint-i āminat-u

ابْنُ الْمُدَرِّسِ طَبِيبٌ، وَابْنُ الْإِمَامِ تَاجِرٌ.\*

ibn-u l-mudarris-i ṭabīb-u-n wa bn-u l-imām-i tājir-u-n

أَيْنَ ابْنُ حَامِدٍ؟\*

ayna bn-u ḥāmid-i-n?

## Vocabulary

الرَّسُولُ the messenger

مُغْلَقٌ closed

السَّيَّارَةُ car

الْعَمُّ paternal uncle

الِاسْمُ name

هُنَا here

الشَّارِعُ street

الْحَقِيْبَةُ bag, briefcase

هُنَاكَ there

الْكَعْبَةُ al-Ka‘bah

تَحْتَ under, beneath

الْبِنْتُ daughter, girl

الْخَالَ maternal uncle

الْإِبْنُ son

الطَّبِيبُ doctor

# مُضَافٌ إِلَيْهِ وَ مُضَافٌ – Possessed & Possessor

- Used to convey a “possession” relationship between two nouns
  - Also referred to as *إِلْضَافَةٌ* (Al-Idafatu)
- English uses “of” or “s” for such relationship, e.g. Book of Bilal or Bilal’s book
- Made up of two parts:
  - Possessed (or possession) – مُضَافٌ
  - Possessor – مُضَافٌ إِلَيْهِ

## مُضَافٌ إِلَيْهِ Possessor -

- Is always مَجْرُورٌ (genitive case) ☐ ☐
- Can take تَنْوِينٌ (tanwin) or ال (the definite article)
- Can be نَكْرَةٌ (indefinite) or مَعْرُوفَةٌ (definite)

بِلَالٌ		كِتَابٌ	
(of) Bilal		book	
Bilal’s book			
الْمُدَرِّسُ		مَكْتَبٌ	
(of) the teacher		table	
The teacher’s table			

## مُضَافٌ Possessed -

- Can take any case ending, as the need be ☐
- Never takes تَنْوِينٌ (tanwin) or ال (the definite article) ☐
- Is مَعْرُوفَةٌ (definite) by position

# Examples of Valid اَلِيْهِ مضاف و مضافٌ

Different case endings for مضاف

Definite vs. indefinite اَلِيْهِ مضاف

مَعْرِفَةٌ

الطَّالِبِ

(of) the student

كِتَابِ

book

The student's book

نَكْرَةً

طَالِبٍ

(of) a student

كِتَابِ

book

A student's book

مَرْفُوعٌ

الْمُدْرَسِ

(of) the teacher

مَكْتَبِ

table

The teacher's table

مَنْصُوبٌ

الْمُدْرَسِ

(of) the teacher

مَكْتَبِ

table

Verily the teacher's table

Noun after اِنَّ is  
always مَنْصُوبٌ

مَجْرُورٌ

الْمُدْرَسِ

(of) the teacher

مَكْتَبِ

table

عَلَى

on

On the teacher's table



# More on مُضَافٌ إِلَى

Even though مَنْ is مَنْ إِلَى (kasrah) ending, because it is مَنْبِتِي (indeclinable).

Other similar examples:

- قَلَمٌ مَنْ (Whose pen?) ☐
- أَيْنَ مَنْ (Whose son?) ☐

Whose book?	
(of) who	book
مَنْ كِتَابٌ	
مَنْ	مُضَافٌ إِلَى

Notice two sets of مُضَافٌ إِلَى: مُضَافٌ إِلَى اللَّهِ and مُضَافٌ إِلَى رَسُولٍ. رَسُولٌ is رَسُولٌ إِلَى اللَّهِ in مُضَافٌ and رَسُولٌ is رَسُولٌ إِلَى اللَّهِ in مُضَافٌ.

Mosque of Allah's Prophet		
(of) Allah	(of the) prophet	mosque
اللَّهُ رَسُولٌ مَسْجِدٌ		
	مُضَافٌ إِلَى	مُضَافٌ
مُضَافٌ إِلَى	مُضَافٌ	



## Incorrect vs. Correct <sup>٢٨</sup>إِلَيْهِ <sup>٢٨</sup>مُضَافٌ وَ <sup>٢٨</sup>مُضَافٌ

- <sup>٢٨</sup>تَنْوِينٌ <sup>٢٨</sup>مُضَافٌ cannot have

<sup>٢٨</sup>بِلَالٍ <sup>٢٨</sup>كِتَابٌ ❌

- <sup>٢٨</sup>ال cannot have <sup>٢٨</sup>مُضَافٌ

<sup>٢٨</sup>بِلَالٍ <sup>٢٨</sup>الْكِتَابُ ❌

- <sup>٢٨</sup>مَرْفُوعٌ <sup>٢٨</sup>مُضَافٌ <sup>٢٨</sup>إِلَيْهِ cannot be

<sup>٢٨</sup>بِلَالٍ <sup>٢٨</sup>كِتَابُ ❌

- <sup>٢٨</sup>مَنْصُوبٌ <sup>٢٨</sup>مُضَافٌ <sup>٢٨</sup>إِلَيْهِ cannot be

<sup>٢٨</sup>بِلَالٍ <sup>٢٨</sup>كِتَابُ ❌



<sup>٢٨</sup>بِلَالٍ <sup>٢٨</sup>كِتَابُ

# مُضَافٌ وَ مُضَافٌ إِلَيْهِ - Examples from Quran

(110:1) When comes the <b>help</b> of Allah ...	إِذَا جَاءَ نَصْرُ اللَّهِ
(114:1) Say: I seek refuge in the <b>Lord</b> of mankind	قُلْ أَعُوذُ بِرَبِّ النَّاسِ
(24:35) Allah is <b>the light</b> of the heavens and the earth	اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ
(7:73) This is <b>the</b> she camel of Allah	هَذِهِ نَاقَةُ اللَّهِ
(48:29) Muhammad is <b>the</b> Messenger of Allah	مُحَمَّدٌ رَسُولُ اللَّهِ
(6:127) For them is the <b>home</b> of safety	لَهُمْ دَارُ السَّلَامِ
(40:55 & 77) Therefore have patience (O Muhammad). Lo (surely, certainly)!: The <b>promise</b> of Allah is true	فَاصْبِرْ إِنَّ تَعْدَ اللَّهُ حَقًّا