

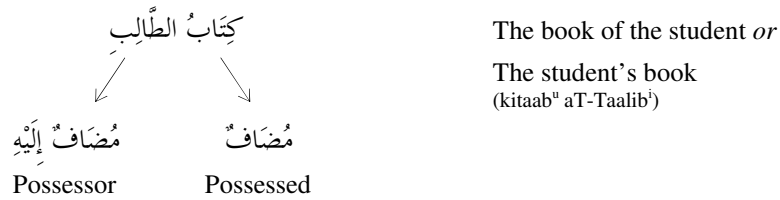
البَابُ السَّادِسُ

Chapter 6

Possession

6.1 الإِصَافَةُ الْمَعْرِفَةُ (The definite possessive construction)

The possessive construction is called الإِصَافَةُ (al-iDaafat^u). الإِصَافَةُ is made up of two elements: مُضَافٌ (muDaaf^{am}, ‘possessed’) and مُضَافٌ إِلَيْهِ (muDaaf^{am} ilayhⁱ, ‘possessor’).



We said in chapter one that كِتَابٌ does not exist. As you can see, that is not entirely true

The مُضَافٌ (possessed) always comes before the مُضَافٌ إِلَيْهِ (possessor), so it literally reads ‘the book of the student, rather than ‘student’s book’, though both translations are acceptable.

There are two principles that apply to the إِصَافَةُ construction:

- * 1. All مُضَافٌ إِلَيْهِ (possessors) are مَحْرُورٌ and normally end in كَسْرَةٌ .
- * 2. There is no fixed case for the مُضَافٌ (possessed). In the example above, it ends in ضَمَّةٌ which is the default ending. It may end in كَسْرَةٌ or فَتْحَةٌ , depending on what comes before it فِي الْجُمْلَةِ (in the sentence).

فِي كِتَابِ الطَّلَبِ	In the book of the student <i>or</i> In the student’s book (fi kitaab ⁱ aT-Taalib ⁱ)
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قَرَأَ كِتَابَ الطَّلَبِ	He read the book of the student <i>or</i> He read the student’s book (qara’a kitaab ^a aT-Taalib ⁱ)
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Only the last مُضَافٌ إِلَيْهِ (possessor) can have ال. This ال makes the whole إِصَافَةُ construction مَعْرِفَةً (definite). i.e. ‘the house of the man’. The مُضَافٌ (possessed) never has an ال or تَنْوِينٌ. This is because things become مَعْرِفَةً (definite) when they are possessed by a مَعْرِفَةٌ owner. When we say, ‘the student’s book’, we are not referring to a book or any book, we are referring to the particular book that belongs to the student.

The إِصَافَةُ construction cannot be used to express ‘a book of the student’, for which we will introduce an alternative structure.

6.2 إِضَافَةٌ Chains

It is possible to have a series of مُضَافٌ (possessed) and مُضَافٌ إِلَيْهِ (possessors) forming an 'Idafa chain'.

اسْمُ بِنْتِ الْأُسْتَاذِ	The name of the teacher's daughter (ism ^u bint ⁱ al-ustaadh ⁱ)
بِنْتُ أُسْتَاذِ الْأَسَاتِذَةِ	The daughter of the head teacher (lit. teacher of teachers) (bintu ^u ustaadh ⁱ al-asaatidhat ⁱ)
اسْمُ بِنْتِ وَزِيرِ مَلِكِ الْمُلُوكِ	The name of the daughter of the minister of the king of kings (ism ^u bintu ⁱ wazeer ⁱ malik ⁱ al-muluuk ⁱ)

In the final example above, we have four مُضَافٌ (possessed) nouns and four مُضَافٌ إِلَيْهِ (possessors). اسْمٌ (the name) is possessed by بِنْتِ (the daughter) which is possessed by وَزِيرِ (the minister) which is possessed by مَلِكِ (the king), which in turn is possessed by الْمُلُوكِ (the kings).

6.3 Adjectives in the إِضَافَةٌ construction

الإِضَافَةُ (the possessive construction) is never broken by a صِفَةٌ (adjective). All صِفَاتٌ (adjectives), whether they describe الْمُضَافُ (the possessed) or مُضَافٌ إِلَيْهِ (possessor) must come after the last مُضَافٌ إِلَيْهِ.

كِتَابُ الطَّلِيبِ الْكَبِيرِ	The big book of the student <i>or</i> The student's big book (kitaab ^u aT-Taalib ⁱ al-kabeer ^u)
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We know that this translates as 'The big book of the student' and not 'The book of the big student' because although the adjective الْكَبِيرُ agrees with both كِتَابُ and الطَّلِيبِ in definition, gender and number, it only agrees with الطَّلِيبِ in case.

كِتَابُ الطَّلِيبِ الْكَبِيرِ	The book of the big student <i>or</i> The big student's book (kitaab ^u aT-Taalib ⁱ al-kabeer ⁱ)
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Although the adjective الْكَبِيرُ agrees with both كِتَابُ and الطَّلِيبِ in definition, gender and number, it only agrees with الطَّلِيبِ in case.

اسْمُ بِنْتِ الْمَلِكِ الْجَمِيلَةِ

The name of the beautiful daughter of the king *or*
The name of the king's beautiful daughter
(ism^u bintⁱ al-malikⁱ al-jameelatⁱ)

Although the adjective الْجَمِيلَةِ agrees with both بِنْتِ and الْمَلِكِ in definition, case and number, it only agrees with بِنْتِ in gender.

It is possible فِي الإِضَافَةِ (in the possessive construction) for a صِفَةٌ (adjective) to appear to describe both الْمُضَافُ and الْمُضَافُ إِلَيْهِ, so that more than one translation is possible.

فِي كِتَابِ الطَّالِبِ الْكَبِيرِ

In the big book of the student /
In the book of the big student
(fi kitaabⁱ aT-Taalibⁱ al-kabeerⁱ)

The correct reading is determined by context.

6.4 الإِضَافَةُ فِي الصَّرْفِ مِنَ الْمَمْنُوعِ (diptotes in the possessive construction)

الْمَمْنُوعِ مِنَ الصَّرْفِ (diptotes) when مَحْرُورٌ are unable to take a كَسْرَةٌ and take a فَتْحَةٌ instead.

We have the following possibilities:

6.4.1 The مُضَافٌ (possessed) is a:

(a) proper noun diptote e.g. مَكَّةُ

فِي مَكَّةَ مُحَمَّدٍ

In Muhammad's Makkah
(fi makkat^a muhammadⁱⁿ)

Do not be deceived by a تَنْوِينٌ on a proper noun into mistaking it for a نَكْرَةٌ (indefinite).

(b) common noun diptote e.g. وُزَرَاءُ

مِنْ وُزَرَاءِ الْعِرَاقِ

From the ministers of Iraq
(min wuzaraa^l al-iraaQⁱ)

In the above example, وُزَرَاءِ is able to end in كَسْرَةٌ because it is a common noun diptote that is مَعْرُوفَةٌ (definite), even though it does not have the definite article الـ .

6.4.2 The مُضَافٌ إِلَيْهِ (possessor) is a:

(a) proper noun diptote e.g. مَكَّةُ

رِجَالُ مَكَّةِ الْقَدِيمَةِ

The men of ancient Makkah
(rijaal^u makkat^a al-Qadeematⁱ)

Note that the مُضَافٌ إِلَيْهِ (possessor) may be definite but not have اَلْ if it is a proper noun.

(b) common noun diptote

فِي مَجْلِسِ الْوُزَرَاءِ

In the cabinet
(lit. In the council of ministers)
(fi majlisⁱ al-wuzaraa^{'i})

In the above example اَلْوُزَرَاءِ is able to end in كَسْرَةٌ because it is a common noun diptote that is مَعْرُوفَةٌ (definite).

6.5 Partially inflected words in the إِضَافَةٌ

We introduced partially inflected words at the end of chapter five. We noted that مَمْدُودٌ and مَقْصُورٌ words such as ضُحَى , عَصَا , مُوسَى and دُنْيَا are not able to exhibit their vowel ending when they change in case. When they are a مُضَافٌ (possessed) noun, they lose their تَنْوِينٌ .

ضُحَى الْيَوْمِ

The forenoon of the day
(DuHa al-yaumⁱ)

شَمْسُ الضُّحَى

The sun of the forenoon
(shams^u aD-DuHa)

عَصَا مُوسَى

The staff of Moses
(=aSaa Muusaa)

حَيَاةُ الدُّنْيَا

The life of the world
(Hayaat^u ad-dunyaa)

When مَمْدُودٌ words are a مُضَافٌ (possessed) noun, a يٌ is appended to them.

وَادِي مُوسَى

The valley of Moses
(waadii Muusaa)

دَخَلَ وَادِي مُوسَى

He entered the valley of Moses
(dakhala waadi^a Muusaa)

6.6 الإضافة المَعْرِفَةُ فِي الْجُمْلِ (the definite possessive construction in sentences)

The إِضَافَةٌ construction can be placed into both جُمْلٌ اسْمِيَّةٌ (noun sentences) and جُمْلٌ فِعْلِيَّةٌ (verb sentences). All مُضَافٌ إِلَيْهِ (possessors) will always be مَجْرُورٌ. The case of the مُضَافٌ (possessed) noun may change.

6.6.1 Instances when the مُضَافٌ (possessed) is مَرْفُوعٌ

(a) As a مُبْتَدَأٌ (subject).

كِتَابُ الطَّالِبِ كَبِيرٌ

The book of the student is big
(kitaab^u aT-Taalibⁱ kabeer^{um})

In the above sentence كِتَابٌ is the مُبْتَدَأٌ (subject). It is also a مُضَافٌ (possessed) noun. الطَّالِبِ is its مُضَافٌ إِلَيْهِ (possessor). The خَبَرٌ (predicate) is كَبِيرٌ.

(b) As a خَبَرٌ (predicate).

الرَّجُلُ أُسْتَاذُ الْوَلَدِ

The man is the teacher of the boy
(ar-rajul^u ustaadh^u al-waladⁱ)

Rather than,

الرَّجُلُ هُوَ أُسْتَاذُ الْوَلَدِ

✘

We do not need هُوَ before the خَبَرٌ (predicate) here even though it is مَعْرِفَةٌ (definite). In chapter two we said that a definite خَبَرٌ is only allowed after a ضَمِيرٌ (pronoun). We may add to this rule,

* '... unless the definite خَبَرٌ is a مُضَافٌ (possessed)', in which case a pronoun is not required.

In chapter two, we said that الضَّمِيرُ (the pronoun) before a definite خَبَرٌ prevents it from looking like a صِفَةٌ (adjective) of the definite مُبْتَدَأٌ (subject). Since the مُضَافٌ (possessed) does not have اَلْـ, a ضَمِيرٌ (pronoun) is no longer necessary.

(c) As a فَاعِلٌ (subject of a verb)

جَلَسَ مَلِكُ مِصْرَ عَلَى الْعَرْشِ

The king of Egypt sat on the throne
(jalasa malik^u miSr^a ala al-arshⁱ)

6.6.2 Instances when the مُضَافٌ (possessed) is مَنْصُوبٌ

As a مَفْعُولٌ بِهِ (object).

قَرَأَ كِتَابَ الطَّالِبِ

He read the book of the student
(qara' a kitaab^a aT-Taalibⁱ)

6.6.3 Instances when the مُضَافٌ (possessed) is مَجْرُورٌ

When preceded by a حَرْفٌ جَرٌّ (preposition).

فِي كِتَابِ الطَّالِبِ

In the book of the student
(fii kitaabⁱ aT-Taalibⁱ)

6.7 Idiomatic use of the definite إِضَافَةٌ

6.7.1 إِضَافَةُ الصِّفَةِ إِلَى الْمَوْصُوفِ (possession of the adjective by the noun it describes)

Suppose we were to say,

رَجُلٌ سَرِيعٌ

A quick man
(rajul^{un} saree^{cu})

In response, one may ask, 'quick at what?'. This can be answered by 'extending' the adjective with a مَضَافٌ إِلَيْهِ noun. The مَضَافٌ (possessed) must be a صِفَةٌ (adjective) and the مَضَافٌ إِلَيْهِ (possessor) must be an اسْمٌ (noun).

رَجُلٌ سَرِيعُ الْفَهْمِ

A 'quick-of-wit' man (*lit.* 'quick-of-understanding')
(Translating into the English idiom, we would simply say 'quick witted')
(rajul^{un} saree^{cu} al-fahmⁱ)

رَجُلٌ سَرِيعُ الْكَلَامِ

A 'quick-of-speech' man
(rajul^{un} saree^{cu} al-kalaamⁱ)

What we have done is simply 'extend' a نَكْرَةٌ (indefinite) adjective. The adjective itself remains نَكْرَةٌ (indefinite) despite looking like a definite إِضَافَةٌ construction. This is why it continues to describe a نَكْرَةٌ (indefinite) word. We may think of expressions such as سَرِيعُ الْفَهْمِ as 'extended إِضَافَةٌ adjectives'.

* Agreement is exhibited only on the مَضَافٌ (possessed) noun.

Agreement in case:

أَخَذَ رَجُلًا سَرِيعَ الْفَهْمِ

He took a quick witted man
(*lit.* 'quick-of-understanding')
(akhada rajul^{un} saree^{cu} al-fahmⁱ)

مِنْ رَجُلٍ سَرِيعِ الْفَهْمِ

From a quick witted man
(min rajul^m saree^{c1} al-fahmⁱ)

Agreement in gender

امْرَأَةٌ سَرِيعَةُ الْفَهْمِ

A quick witted woman
(imra'at^m saree^cat^u al-fahmⁱ)

Agreement in definition:

الرَّجُلُ السَّرِيعُ الْفَهْمِ

The quick witted man
(rajul^m saree^cu al-fahmⁱ)

We shall deal with agreement in number for 'extended إِضَافَةٌ adjectives' in chapter seven.

The last example above may appear odd because we put the definite article **الـ** on a مُضَافٌ (possessed) noun. Think of this as the only instance of the مُضَافٌ (possessed) noun taking a definite article **الـ**.

We have the following expressions:

سَرِيعُ الْفَهْمِ

Quick of wit (*lit.* understanding)

(saree^cu al-fahmⁱ)

سَرِيعُ الْكَلَامِ

Quick of speech

(saree^cu al-kalaamⁱ)

حَسَنُ الْوَجْهِ

Fair of face

(Hasan^u al-wajhⁱ)

كَثِيرُ الْكَلَامِ

Much of speech

(katheer^u al-kalaamⁱ)

كَثِيرُ الْمَالِ

Rich (*lit.* Much of wealth)

(katheer^u al-maalⁱ)

Extended إِضَافَةٌ adjectives may be used as an indefinite خَبَرٌ .

الرَّجُلُ كَثِيرُ الْمَالِ

The man is rich (*lit.* The man is much-of-wealth)
(ar-rajul^u katheer^u al-maalⁱ)

6.7.2 Similar to the above, we have expressions in which we swap around a plural noun and adjective and place them in an إِضَافَةٌ construction. The expressions retain their meanings.

الْعُلَمَاءُ الْكِبَارُ

The eminent scholars
(al-^culamaa^u al-kibaar^m)

كِبَارُ الْعُلَمَاءِ

The eminent scholars
(kibaar^u al-^culamaaⁱ)

Unlike the earlier expressions, this expression does not change in meaning after becoming an إِضَافَةٌ .

It is not an extended إِضَافَةٌ adjective. This إِضَافَةٌ is also wholly مَعْرِفَةٌ (definite). These are given expressions and students should not attempt to be creative.

6.8 The indefinite إِضَافَةٌ

We stated above that when the مَصْفٌ إِلَيْهِ (possessor) is مَعْرِفَةٌ (definite) the whole إِضَافَةٌ is rendered مَعْرِفَةٌ (definite). In the same way, if the مَصْفٌ إِلَيْهِ is نَكْرَةٌ (indefinite), the whole إِضَافَةٌ is rendered نَكْرَةٌ (indefinite). The rules governing the definite إِضَافَةٌ apply here except that in the case of the indefinite إِضَافَةٌ, only the last مَصْفٌ إِلَيْهِ may have تَنْوِينٌ. This last indefinite مَصْفٌ إِلَيْهِ makes the whole construction نَكْرَةٌ (indefinite).

كِتَابُ طَالِبٍ

A book of *a* student, or
A student's book
The book of *a* student, or
(kitaab^u Taalib^m)

This expression can be translated as 'a book of a student', 'a student's book' or 'the book of a student'. In meaning, all of these expressions are indefinite, even though English uses a definite article in the third. This is because the possessor '*a student*' is indefinite.

(b) Note that the مَصْفٌ إِلَيْهِ may be نَكْرَةٌ (indefinite) but have no تَنْوِينٌ if it is مِنَ الصَّرْفِ (a diptote):

فِي وَسْطِ صَحْرَاءَ

In the middle of a desert
(fi wasaTⁱ SaHraa^{7a})



First Aid

إِسْعَافَةٌ

Deceptive definition

Students may wonder why we have translated وَسْطِ, which is نَكْرَةٌ (indefinite) as 'in *the* middle'.

Prescription

Use of '*the*' here does not make 'middle' definite. We may think of it like this:

Every desert has a middle and the middle of every desert is, in relation to that desert, a definite entity. However, we do not know which desert we are talking about, so *the* middle of that desert is, in relation to us, indefinite.

Note also that when we say 'a horse is an animal' in English, we are actually referring to all horses, which is a definite entity. This would be translated into Arabic using الـ.

The مُصَافٌ إِلَيْهِ may have تَنْوِينٌ but not be نَكْرَةٌ (indefinite) if it is a proper noun:

مِنْ كَلَامِ مُحَمَّدٍ

From Muhammad's speech
(min kalaam^l Muhammadⁱⁿ)

6.9 Idiomatic use of the indefinite إِضَافَةٌ

The indefinite إِضَافَةٌ is used idiomatically in a number of common expressions.

قِطْعَةٌ لَحْمٍ	A piece of meat	(qiT ^c at ^u laHm ⁱⁿ)
قِطَعٌ لَحْمٍ	Pieces of meat	(qiTa ^c u laHm ⁱⁿ)
كُرْسِيٌّ خَشَبٍ	A chair of wood	(kursiyy ^u khashab ⁱⁿ)
كَلِمَةٌ حَقٌّ	A word of truth	(kalimat ^u Haqq ⁱⁿ)

We can dispense with الإِضَافَةٌ by using مِنْ , which means 'from'. It can also mean 'of' in a partitive sense, such as in the sentence, 'eat of the food' i.e. part/some of the food.

قِطْعَةٌ مِنْ لَحْمٍ / مِنْ اللَّحْمِ	A piece of meat	(qiTat ^{um} min laHm ⁱⁿ / min al-laHm ⁱ)
كُرْسِيٌّ مِنْ خَشَبٍ / مِنَ الْخَشَبِ	A chair of wood	(kursiyy ^{um} min khashab ⁱⁿ / min al-khashab ⁱ)
كَلِمَةٌ مِنْ حَقٍّ / مِنَ الْحَقِّ	A word of truth	(kalimat ^{um} min Haqq ⁱⁿ / min al-Haqq ⁱ)

It is better and more common to use the مَعْرِفَةٌ (definite) of اللَّحْمِ , الْخَشَبِ and الْحَقِّ after مِنْ . The إِضَافَةٌ expression is better than both of these.

Note that قِطْعَةٌ , كُرْسِيٌّ and حَقٌّ have تَنْوِينٌ . This is because we are not using an إِضَافَةٌ construction.

6.10 الإِضَافَةُ النَّكْرَةُ فِي الْجُمَلِ (the indefinite possessive construction in sentences)

The indefinite إِضَافَةٌ is simply used in places where we would use a نَكْرَةٌ (indefinite) اسْمٌ (noun).

6.10.1 instances when the مُصَافٌ (possessed) is مَرْفُوعٌ

(a) As an indefinite خَبَرٌ (predicate)

كَلِمَةٌ مُحَمَّدٍ كَلِمَةٌ حَقٌّ

Muhammad's word is a word of truth
(kalimat^u muHammadⁱⁿ kalimat^u Haqqⁱⁿ)

الْكُرْسِيُّ كُرْسِيٌّ خَشَبٍ

The chair is a chair of wood
(al-kursiyyu kursiyyu khashabⁱⁿ)

(b) As an indefinite مُبْتَدَأٌ (subject) preceded by a شِبْهُ جُمْلَةٍ (quasi sentence).

فِي الْكِتَابِ كَلِمَةٌ حَقٌّ

In the book is a word of truth /
There is a word of truth in the book
(fi al-kitaabi kalimat^u Haqqⁱⁿ)

فِي الْبَيْتِ كُرْسِيٌّ خَشَبٍ

In the house is a chair of wood
(fi al-baiti kursiyyu khashabⁱⁿ)

The indefinite مُبْتَدَأٌ (subject) was introduced in chapter two.

6.10.2 The مَضَافٌ (possessed) is مَنصُوبٌ when it is مَفْعُولٌ بِهِ (object).

كَتَبَ كَلِمَةً حَقًّا

He wrote a word of truth
(kataba kalimat^a Haqqⁱⁿ)

6.10.3 The مَضَافٌ (possessed) is مَجْرُورٌ after a حَرْفُ جَرٍّ (preposition).

جَلَسَ عَلَى كُرْسِيٍّ خَشَبٍ

He said on a chair of wood
(jalasa [^]ala kursiyyi khashabⁱⁿ)

6.11 Possession using لِـ

لِـ is a حَرْفُ جَرٍّ (preposition) that means 'to', 'for' or 'belonging to'.

When written, it attaches to the اسْمٌ (noun) following it. If the definite article الـ is preceded by لِـ, we drop the ا (alif) and write لِلْ. When لِـ attaches to a word, it forms a شِبْهُ جُمْلَةٍ (quasi sentence), just like any other حَرْفُ جَرٍّ (preposition).

فِي الْبَيْتِ

In the house
(fi al-baytⁱ)

لِلْبَيْتِ

Belonging to the house
(lil-baytⁱ)

لِلطَّالِبِ

Belonging to the student
(liT-Taalibⁱ)

This شِبْهُ جُمْلَةٍ (quasi sentence) may attach to an elliptical حَبْرٌ (predicate)

الْكِتَابُ (مَوْجُودٌ) فِي الْبَيْتِ

The book is in the house
(al-kitaabu fi al-baytⁱ)

الْكِتَابُ (مَوْجُودٌ) لِلْبَيْتِ

The book belongs to the house
(al-kitaab^u lil-baytⁱ)

الْكِتَابُ (مَوْجُودٌ) لِلطَّالِبِ

The book belongs to the student
(al-kitaab^u liT-Taalibⁱ)

If we make the مُبْتَدَأٌ (subject) indefinite, it must be deferred to after the شِبْهُ جُمْلَةٍ (quasi sentence).

فِي الْبَيْتِ كِتَابٌ

A book is in the house /
There is a book in the house
(fi al-baytⁱ kitaab^{um})

لِلْبَيْتِ كِتَابٌ

A book belongs to the house /
The house has a book
(lil-baytⁱ kitaab^{um})

لِلطَّالِبِ كِتَابٌ

A book belongs to the student /
The student has a book
(liT-Taalibⁱ kitaab^{um})

لِلرَّجُلِ مَالٌ كَثِيرٌ

Much wealth belongs to the man /
The man has much wealth
(lir-rajulⁱ maal^{um} katheer^{um})

As illustrated above, we use لـ to express '(the)x has (a) y'.

For example, 'Muhammad has a book' would be لِمُحَمَّدٍ كِتَابٌ.

This meaning can also be produced with مَعَ (with) and عِنْدَ (with/at). These are not actually prepositions, but we may for the moment treat them as prepositions. مَعَ implies having the possessed article actually on one's person and عِنْدَ (with) can but not always implies possessing the article at home.

لِلطَّالِبِ كِتَابٌ

The student has a book

مَعَ الطَّالِبِ كِتَابٌ

The student has a book (with him)

عِنْدَ الطَّالِبِ كِتَابٌ

The student has a book (at home)

لِلرَّئِيسِ / عِنْدَ الرَّئِيسِ اجْتِمَاعٌ

The president has a meeting

6.11.1 We can also use لـ to express 'an x of the y'. We cannot use an إِضَافَةٌ here because an إِضَافَةٌ must be either completely مَعْرِفَةٌ (definite) or completely نَكْرَةٌ (indefinite).

بَابٌ لِّلْبَيْتِ

A door of the house
(baab^{um} lil-baytⁱ)

دَخَلَ بَاباً لِّلْبَيْتِ

He entered a door of the house
(dakhala baab^{um} lil-baytⁱ)

This can also be expressed in the following way:

بَابٌ مِّنْ أَبْوَابِ الْبَيْتِ

A door of the house
lit. 'a door from among the doors of the house'
(baab^{um} min abwaabⁱ al-baytⁱ)

دَخَلَ بَاباً مِّنْ أَبْوَابِ الْبَيْتِ

He entered a door of the house
(dakhala baab^{um} min abwaabⁱ al-baytⁱ)

بِنْتُ مِّنْ بَنَاتِ مُحَمَّدٍ

One of the daughters of Muhammad
(bint^{um} min banaatⁱ muhammadⁱⁿ)

Summary Supplement

Possession

الْخُلَاصَةُ

فِي الْإِضَافَةِ

	أَمْثَلَةٌ	Examples
1. إِضَافَةٌ constructions		
a) The definite إِضَافَةٌ construction	— كِتَابُ الطَّالِبِ	The book of the student / The student's book
b) The indefinite إِضَافَةٌ construction	— كِتَابُ طَالِبٍ	A book of a student / The book of a student / A student's book
2. non إِضَافَةٌ constructions		
a) 'The x belongs to the y'	— الْكِتَابُ لِلطَّالِبِ	The book belongs to the student
b) 'An x belongs to the y', or 'The x has a y'	— لِلطَّالِبِ كِتَابٌ / مَعَ الطَّالِبِ كِتَابٌ / عِنْدَ الطَّالِبِ كِتَابٌ	A book belongs to the student / The student has a book
c) 'An x of the y'	— كِتَابٌ لِلطَّالِبِ / كِتَابٌ مِّنْ كُتُبِ الطَّالِبِ	A book of the student A book (from among the books) of the student

المُفْرَدَاتُ
Vocabulary

مُضَافٌ	possessed	muDaaf ^{um}
مُضَافٌ إِلَيْهِ	possessor	muDaaf ^{um} ilayh ⁱ
إِضَافَةٌ	1. possession (<i>gram.</i>); 2. addition	iDaafat ^{um}
إِضَافَةٌ إِلَى	in addition to . . .	iDaafat ^{um} ilaa
عَبْدٌ (عِبَادٌ)	servant, slave	‘abd ^{um} (‘ibaad ^{um})
عَبْدُ اللَّهِ	1. the servant of Allah 2. Abdullah	‘abd ^u allah ⁱ
لِ	to; for; belonging to	li
مَالٌ (أَمْوَالٌ)	wealth	maal ^{um} (amwaal ^{um})
بَيْتُ الْمَالِ	treasury (<i>classical</i>)	bait ^u al-maal ⁱ
قِطْعَةٌ (قِطَعٌ)	piece	qiT ^c at ^{um} (qiTa ^c um)
كَثِيرٌ (كَثْرٌ , كَثِيرُونَ , كَثَارٌ)	much (<i>m</i>)	katheer ^{um} (kuthur ^{um} , katheeruuna, kithaar ^{um})
كَثِيرَةٌ (كَثِيرَاتٌ)	much (<i>f</i>)	katheerat ^{um} (katheeraat ^{um})
لَحْمٌ (لُحُومٌ)	meat	laHm ^{um} (luHuum ^{um})
كُرْسِيٌّ (كَرَاسِيٌّ)	chair	kursiyy ^{um} (karaasiyy ^u)
خَشَبٌ (أَخْشَابٌ)	wood	khashab ^{um} (akhshaab ^{um})
قَلِيلٌ (قَلَائِلٌ , قَلِيلُونَ)	few (<i>m</i>)	qaleel ^{um} (qalaa’il ^u , qaleeluuna)
قَلِيلَةٌ (قَلِيلَاتٌ)	few (<i>f</i>)	qaleelat ^{um} (qaleelaat ^{um})
سَرِيعٌ (سَرِيعُونَ)	fast (<i>m</i>)	saree ^c um (saree ^c uuna)
سَرِيعَةٌ (سَرِيعَاتٌ)	fast (<i>f</i>)	sareeat ^c um (saree ^c aat ^{um})
يَوْمٌ (أَيَّامٌ)	day	yaum ^{um} (ayyaam ^{um})

عَقْلٌ (عُقُولٌ)	intellect; mind	ʿaql ^{un} (ʿuquul ^{un})
سَرِيعُ الْفَهْمِ	quick of wit	saree ^{cu} al-fahm ⁱ
حَسَنٌ (حِسَانٌ)	handsome; beautiful (<i>adj.</i>)	Hasan ^{un} (Hisaan ^{un})
حَسَنٌ (حَسَنُونَ)	Hasan (<i>prop. noun</i>)	Hasan ^{un} (Hasanuuna)
وَجْهٌ (وُجُوهُ)	face	wajh ^{un} (wujuuh ^{un})
وَجْهٌ (أَوْجُهٌ)	aspect	wajh ^{un} (awjuh ^{un})
غَنِيٌّ (أَغْنِيَاءٌ)	rich	ghaniyy ^{un} (aghniyaa ^u)
فَ	so; because	fa
وَسَطٌ (أَوْسَاطٌ)	1. middle; 2. (<i>pl.</i>) social circles, milieu	wasat ^{un} (awsaat ^{un})
حَقٌّ (حُقُوقٌ)	truth; right; (<i>pl</i>) law	Haqq ^{un} (Huquuq ^{un})
كَلِمَةٌ حَقٌّ	a word of truth	kalimat ^u Haqq ⁱⁿ
حُقُوقُ الْإِنْسَانِ	human rights	Huquuq ^u al-insaan ⁱ
حَقًّا	really, in reality	Haqq ^{an}
أَحَقًّا؟	really?	aHaqq ^{an}
نَهْرٌ (أَنْهَارٌ)	river	nahr ^{un} (anhaar ^{un})
ضَيِّقٌ (ضَيِّقُونَ)	narrow (<i>m</i>)	Dayyiq ^{un} (Dayyiquuna)
ضَيِّقَةٌ (ضَيِّقَاتٌ)	narrow (<i>f</i>)	Dayyiqat ^{un} (Dayyiquaat ^{un})
قَرِيبٌ (أَقْرَبَاءٌ)	relative, relation	qareeb ^{un} (aqribaa ^u)
هُوَ قَرِيبٌ مِنْ مُحَمَّدٍ	he is close to Muhammad	huwa qareeb ^{un} min muhammad ⁱⁿ
هُوَ قَرِيبٌ مُحَمَّدٍ	he is Muhammad's relative (<i>lit.</i> he is the relative of Muhammad)	huwa qareeb ^u muhammad ⁱⁿ

Exercise 6.1
Express in English

١. ﴿ وَأَرْضُ اللَّهِ وَاسِعَةٌ ﴾ (39:10)
٢. مُحَمَّدٌ حَسَنُ الْوَجْهِ وَسَرِيعُ الْفَهْمِ
٣. بِنْتُ مُحَمَّدٍ سَرِيعَةُ الْفَهْمِ فَفَهِمَتِ الْكَلَامَ
٤. فِي الْكِتَابِ كَلِمَةً حَقًّا
٥. الْإِضَافَةُ مُضَافٌ وَمُضَافٌ إِلَيْهِ
٦. لَمْ ذَهَبِ الطُّلَّابُ إِلَى مَكَّةَ وَدِمَشْقَ إِضَافَةً إِلَى بِلَادِ الْعِرَاقِ ؟
٧. أَنْهَرُ مِصْرَ طَوِيلٌ وَوَاسِعٌ ؟ نَعَمْ
٨. أَيْنَ بَيْتٌ قَرِيبٌ حَسَنٌ ؟ هُوَ قَرِيبٌ مِنَ الْبَحْرِ
٩. أَحَقًّا سَتَذْهَبُونَ إِلَى وَسْطِ الصَّحْرَاءِ فِي يَوْمِ الْجُمُعَةِ ؟ وَلِمَذَا ؟
١٠. كَانَ مُحَمَّدٌ ابْنَ عَبْدِ اللَّهِ
١١. يَذْهَبُ الطُّلَّابُ إِلَى بُيُوتِ كِبَارِ الْعُلَمَاءِ فِي دِمَشْقَ
١٢. لِلْعَالِمِ فَهْمٌ وَاسِعٌ وَلِلْجَاهِلِ عَقْلٌ ضَيِّقٌ
١٣. قَرَأَتِ الطَّالِبَاتُ الْكِتَابَةَ عَلَى بَابٍ مِنْ أَبْوَابِ بَيْتِ الْخُلَفَاءِ الْقُدَمَاءِ فِي دِمَشْقَ

Exercise 6.2
Express in Arabic

1. Muhammad is the servant of Allah.
2. Muhammad is a servant of Allah.
3. Are you the daughter of a rich man ? (do not use the word غَنِيٌّ)
4. No I am the daughter of a poor man (use قَلِيلٌ) from a distant desert.
5. Is it an old method ? Yes, an old method in a new book.
6. Why are they going to the middle of the desert ?
7. Hasan's mother is a scholar so she is a professor.
8. Muhammad's face is beautiful.
9. Muhammad has a beautiful face.
10. The road to Damascus is long and wide.
11. Does Hasan truly sit in the councils of kings ?
12. The students of law read about human rights in the country of Iraq.
13. How does the rich man go to the town centre ?
14. What did the caliph write in the letter (كِتَابٌ) to the eminent scholars of Damascus / in Damascus.