

18 Fired

19 No, but they are lazy.

20 Fresh of Small (She-goat), and the fresh milk of Cow are very Very nice.

21 Hamid and Mahmood are delight hearted boys and They are Students of Scholar Zaid

22 Fatima and Zainab are hard-working Students and daughters of Pious (Lady), Teachers.

23 The delight hearted Slaves of Zaid are Very hardworking.

24 The delight hearted Tailors of Ward are Very Pious.

25 Both bakers of Very Clean Ward are busy and those both are Very True

EXERCISE - NO - 6. (B) :

Now write (together) all the rules of Possessive compound whose are described till now and learn them by heart!

Muhammad
19-04-01 12:54

POSSESSIVE COMPOUND

PART - V

1A

In the lesson no-13 Nouns Sentences (Pronouns) we have understood not only the necessity and benefit of Pronouns But also we understood the use of Pronouns. Now we have to understand the use of the Pronouns which are different a little bit as compare to the Pronouns of lesson - No-13.

Now please look at this sentence carefully

“House of minister and Garden of minister”

In this sentence the repetition of word Minister looks awkward, That's why the better style of its Pronunciation is that

“House of minister and HIS garden”

Like wise we normally say

“Teacher [Lady] of girl and Her School”

The difference of Persons in respect of Number, Gender,

1st Person (Speaking Person) 2nd Person (Addressing Person) 3rd Person (Absent Person) is comparatively more clear in Arabic for the Pronouns used in Above examples (Sentences)

ADJOINED POSSESSIVE PRONOUNS

	SINGULAR	DUAL	Plural
III Person	<p>MAS: <u>أُو</u> - <u>هُ</u> HIS [for one man]</p> <p>FEM: <u>هِيَ</u> HER for (for one woman)</p>	<p>MAS: <u>هُمَا</u> THEIR for two men</p> <p>FEM: <u>هُمَا</u> THEIR for two women</p>	<p>MAS: <u>أُو</u> THEIR for more than two men</p> <p>FEM: <u>هُنَّ</u> THEIR for more than two women</p>
II Person	<p>MAS: <u>أَنْتَ</u> you</p> <p>FEM: <u>أَنْتِ</u> you</p>	<p>MAS: <u>أَنْتُمَا</u> you</p> <p>FEM: <u>أَنْتُمَا</u> you</p>	<p>MAS: <u>أَنْتُمْ</u> you</p> <p>FEM: <u>أَنْتُنَّ</u> you</p>
I Person	<p>MAS: <u>أَنَا</u> MY</p> <p>FEM: <u>أَنَا</u> MY</p>	<p>MAS: <u>أَنْتُمْ</u> our</p> <p>FEM: <u>أَنْتُنَّ</u> our</p>	<p>MAS: <u>أَنْتُمْ</u> our</p> <p>FEM: <u>أَنْتُنَّ</u> our</p>

18:3

For understanding those Pronouns
Please translate above Examples
The translation of first Sentence will:

أنا أدرس في المدرسة
I study in the school

and The translation of Second Sentence is

هذا هو الحديقة
This is the garden

Now once again consider These Examples

Please watch Check, See that

أنا أدرس
I study

was actually (Garden of minister)
From this we know that ~~that~~ ^{is used here for} ~~which~~ ^{minister} is used here for ^{minister} which is possessed Noun (المعلم) in this Sentence.

المعلمة (Her School) was actually (School of girl).

so that, Here the Pronoun of which is used for girl; and which is possessed Noun (المعلمة) also.

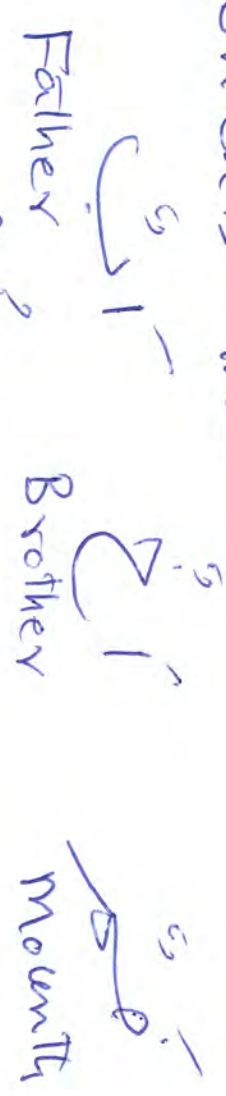
Its mean we know that those Pronouns are used mostly as possessed nouns (المعلمة) and

And because Possessed noun
Alif is always in the Possessive
case ya'ala, that's why all
those Pronouns are suprafixes
in the Possessive case; that's why
their name is Alif
Possessive Pronouns

18:4
Second thing is very important
to understand that these Pronouns
are written together with
their Possessive noun (alif)

For example Alif
His Lord
Alif Your Lord, Alif our
Alif my Lord, Alif Lord
That's why their name is also
Alif (Adjoined Pronouns)

18:5 Please keep in mind another matter
which is that



When these words are
used as Possessive noun
Then the forms of Alif
their ERABI CASE Alif
are as follows (Zabr, Zer, Pesh)

اليوم هو اليوم
Today is today

156

06-03-21

Nominative objective Possessive

<u>Case</u>	<u>Case</u>	<u>Case</u>
هو	ها	هي
هو	ها	هي
هو	ها	هي

For example His father is a scholar

لا شك ان والده عالم

Book of your brother is new.
Please remember, learn two matters in this connection

(No. 1)

if these words are Possessive
نوع الجار towards the Pronoun (CS)
1st Person Singular always
them They are only in one form
in the three EARL cases
Means
my father my brother my mother

That in Arabic Grammar rules
 It is usually said by the
 emperors of Grammar, that
 Possessive noun (Ishias) هو
 (The is of 1st Person) digested its

هو and هو
 Nominative and objective

No-II word هو is not
 Possessive noun (Ishias)
 Towards Person But however it
 is Ishias Towards (الظاهر)
 (Apparent Noun)

For example
 هو مالك
 (owner of wealth)

18-6 when a ~~word~~ calling word (Ishias)
 is entered in Possessive Compound
 then it will change not only
 its meaning But also its ERRA-
 BI Condition (التبعية) to understand

those matters It is suitable
 that we shall understand some
 matters about calling word (Ishias)
 and Proclaimer (Sobias). In every
 language few words are reserved

For calling a person those are called calling words (Daw'iyah) And the person who is called is known as Proclaimer (Daw'iyah) For example: We say

O' Afzal or O' Miran

In those sentences word 'O' is calling word and Afzal and Miran are Proclaimers (Daw'iyah)

In Arabic mostly word 'is' is used as (Daw'iyah) and there are different kinds of Proclaimers (Daw'iyah), whose have their own rules.

At this time ~~the~~ our discussion is limited in only three kinds of Proclaimers (Daw'iyah)

18:7 First Form is that, Proclaimer (Daw'iyah) is an Alone word (Daw'iyah)

For example when calling word (Daw'iyah) is entered in those words, then those words are 'Daw'iyah' in the

Nominative case (Daw'iyah) But its Tanween (Daw'iyah) is finite. So that 'Daw'iyah' will be shed.

Man O' Zaid

Second Form is that Proclaimer
 18-8 is (صَوِّفْ بِاللَّيْلِ) (Profer with Lawm)
 for example:-

أَلَيْسَ جَلِيلٌ

أَلَيْسَ جَلِيلٌ

When calling word (صَوِّفْ) is entered on those then we added with masculine and feminine.

for Example

يَا أَيُّهَا الرَّجُلُ
 Man

يَا أَيُّهَا الْبَتُولَةُ
 Girl

18-9 Third Form is that Proclaimer
 (صَوِّفْ) is Possessive Compound.
 أَلَيْسَ جَلِيلٌ

For Example

أَلَيْسَ جَلِيلٌ

When the word of calling (صَوِّفْ) is entered

أَلَيْسَ جَلِيلٌ

on those, then (Possessive Noun) is objected or in objective case

(صَوِّفْ) :-
 For Example :-

أَلَيْسَ جَلِيلٌ

أَلَيْسَ جَلِيلٌ

Some time MR / ARBUR-REHMAN is called without ل or calling word like (صَوِّفْ) This Time

is also accepted as Proclaimer
(style). This style is also used
in URDU Language and also
in English Language, in URDU
we stretch the last letter
of the name WASID WASID WASID WASID
then the person who is hearing
or listening will understand that
he is called, and in English
Normally the name of a
Person is abbreviated, like if a
name of a person is
WASID then a calling person
may say 'O' WASID or he
can say WAAAAAAS, WASID
Then WASID can understand that
he is called by somebody.

Likewise in Arabic, if WASID WASID
is in Possessive case (only Possessive
Noun is in possessive case) and it
(other)

is without WASID WASID then it is
understood AS Proclaimer (is in)

That's why the meaning of

WASID WASID is

~~WASID~~ O OUR Lord.

WASID

12-04-17

EXERCISE-NO-17

Learn by heart the meaning of words and Translate the sentences under them.

سوس - Lord of Chief
سوس - Extravagant

سوس - Quarrelsome over

سوس - Always used as Possessive compound

سوس - Victorious under

سوس - Omnipotent Guidance what

Interrogative

سوس - Language

سوس - Sacrifice
سوس - Worship

سوس - Table Mother

Translate in English

سوس ما السوس
سوس السوس
سوس السوس

يا عبد الله اهلك آنت فيما طأ الخاير ③

④ ما انا فما طأ اهدى اجازى يا سيدى

ملك انا بها جوا حب
 يا استاذ اذ موسى ايتاب العبرى
 سهلة هذا

⑤ قال رسول الله [صلى الله تعالى عليه وآله واصحابه

واذوا له وعسى به و ذر سعة وسلع سلعنا سسر
 لسنينة لسنينة انى انى انى حجرة جدر
 معلوم الله تعالى

دسر القرص خاير ههه

⑥ طلع انا من ههه هو ههه سسر فونت

الله ربنا

⑦ هم ههه هو ههه خهه فونت

⑧ القران كتابا بكم و ايتا بنا

الله عالمه العيب و عهه علمه الله اعلمه

هذه هي الله هو الهادي

مهدية الله

عندنا كتاب حفظ

الكتاب هو ق الجهد

اتاني فوق ههنا

رسائل السوات والار من

ان الله ربي ورسوله

Translate in Arabic

1 Abdurehman! have you Knowledge of day of Judgement

2 No, my lord, But ALLAH (swt) has its Knowledge. and he hath Knowledge of Book.

3 O boy what is the name of this (Feminine)

4 Her name is FATIMA.

5 Is She your Teacher (Lad)

- ⑥ No. Sir, But she is my mother.
- ⑦ is your mother not Scholar (Lady)
- ⑧ Why not my Lord! She is a Scholar (Lady) and her knowledge is very beneficial
- ⑨ Are your teachers of school sit.
- ⑩ No Sir, my teachers of school are not sit, but they are busy
- ⑪ No, doubt my Prayer, ^{and} my sacrifice are two, great blessings of ALLAH
بlessings of Allah
- ⑫ Is Your Lord Forgiving?
- ⑬ No doubt our Lord is Forgiving
- ⑭ Teacher, and child of Teacher (Lady) and their daughters are sit.
- ⑮ Both hands of Zainab are clean and her both feet are dirty.
- ⑯ FATIMA has a beautiful Pen and

You (Plural feminine) have few beneficial books.

17) Your Language is Arabic and our language is Hindī + English

(Sindhi)

18) Sky is over the heads.

19) Sky is over my head.

20) My Pen is under the book.

21) Our books are under the

Table of teachers:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الْمَلَكَةِ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ

Type Slaves of Holy Prophet
مُؤَدَّبَاتُ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

on His Name

مُؤَدَّبَاتُ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
بِأَسْمَاءِ قَدْسِي فِي كُلِّ نَفْسٍ
عَلَى سَمْعِي وَبَصَرِي وَبِحَبْلِ قَلْبِي
وَبِحَبْلِ لِسَانِي وَبِحَبْلِ رِجْلِي
وَبِحَبْلِ يَدِي وَبِحَبْلِ رَأْسِي
وَبِحَبْلِ كَفِّي وَبِحَبْلِ عُنُقِي
وَبِحَبْلِ بَطْنِي وَبِحَبْلِ ظَهْرِي
وَبِحَبْلِ سَائِرِ جَسَدِي
وَبِحَبْلِ نَفْسِي وَبِحَبْلِ رُوحِي
وَبِحَبْلِ كُلِّ عَظْمٍ فِيَّ
وَبِحَبْلِ كُلِّ عَظْمَةٍ فِيَّ
وَبِحَبْلِ كُلِّ عَظْمَةٍ فِيَّ
وَبِحَبْلِ كُلِّ عَظْمَةٍ فِيَّ

PREPOSITIONAL COMPOUNDS

سركب جارى

19:- There are some words in Arabic

when they are entered in any

Noun then those words change

this Noun in Possessive case

(حالاته) (حالاته)

For Example :- A word " (اسم) "

is Among them, when it will entered in the word

من المسجد

then we say

من المسجد (From Mosque)

Those words are called

"PREPOSITIONAL WORD"

سركب جارى

And (with) by their entrance

on any Noun. A New compound

is existed, this New compound

is called PREPOSITIONAL COMPOUND

That's why in the Above Example
word "فِي" is (PREPOSITION)

and "فِي" is a
"فِي" is a
PREPOSITIONAL COMPOUND"

19.1 You have Studied that Adject-
ive (صِيغ) and Qualified (صِيغ) both made Qualified Compound (صِيغ)

AND Noun (نَوْ) OR Pronoun in Possessive Case (صِيغ) and Possessed Noun (صِيغ) both made

POSSESSIVE COMPOUND (صِيغ)

Likewise in Prepositional compound Prepositional word is called "Preposition" and the word on which Preposition is entered is called PREPOSITIONIVE word (صِيغ)

So that "Preposition" (صِيغ) and Prepositive (صِيغ) both made "THE PREPOSITIONAL COMPOUND"

In this lesson we shall not study new rules for Prepositional compounds (سبب-یہ) However we shall learn the meaning of PREPOSITIONAL words (سبب-یہ) And use them in Exercise.

At the time of Exercise please must keep in mind that when a Prepositional word is entered on a Noun then change this noun in the Possessive case.

Except the above matter you should must fresh, Revise all the rules which you have studied in the last lessons, Because at the time of Exercise of Prepositional compound you may need to apply the rules of last chapters.

19:4 Now Learn the meaning of following Prepositional compounds

WORDS

MEANINGS

EXAMPLES

IN-FROM-FOR,
AT-ON-TO,
About.

سبب-یہ

(with a man)

سبب-یہ

With a Pen

WORDS

MEANING

EXAMPLE

فِي

IN

فِي بَيْتٍ

(IN ANY HOUSE)

فِي الْبَيْتِ
(IN 'GARDEN)

عَلَى

ON

عَلَى جَبَلٍ
(ON AN MOUNTAIN)
عَلَى الْأَخْضَرِ
(ON GRASS)

إِلَى

TOWARDS
TILL
UNTILL
UNTIL
AS FAR AS
NEAR TO
TO THE EXTENT OF
إِلَى بَلَدٍ
TOWARDS A CITY

إِلَى الْمَدِينَةِ

(upto School)

عِندَ

FROM WITH BY, AT SINCE
OUT OF THEN TO THROUGH THAN
عِندَ الْمَسْجِدِ
(FROM Zaid)
عِندَ الْمَسْجِدِ
(FROM MOSQUE)

WORDS MEANING EXAMPLE

To - At - For -
 About - ON
 of - for the sake
 of - on behalf
 of - on Account
 of - because of -
 in order To -

For Paid
 "فِي"

- In the manner -
 which - AS -
 Such AS -
 According AS
 Like, Resemblance

(Like a Man)
 "كَمَا"

(Like a Lion)
 "كَأَنَّ"

From
 "مِنْ"

19:5 A matter About
 the Prepositional
 word () is must be rememb-
 erd () (Keep in mind always)

that when () is entered on
 a () (Proper with Lam)

That () (HAMZA-TUL-wasal)
 will be cut off also ~~when~~ in
 written sentence (WORDS)

For Example

when د is entered on اَلرَّسُوْلُوْنَ

(Pious People)

then writing as اَلرَّسُوْلُوْنَ

is Totally wrong

(Jogiziv)

However it will be written as اَلرَّسُوْلُوْنَ

(For Pious People)

Like wise from

To

اَللّٰهُمَّ

اَللّٰهُمَّ

and From

اَللّٰهُمَّ

اَللّٰهُمَّ

mean as

10-50-1

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ وَسُبْحَانَ اللَّهِ الْعَظِيمِ
صَلَّى اللَّهُ تَعَالَى عَلَى طَيْبَتِهَا كَمَا
وَعَلَى آلِهَا وَآزْوَاجِهَا
وَعَلَى رَحْمَتِهِ وَسِعَتْ كُلَّ شَيْءٍ
لَسْتُمْ إِلَّا لَسْتُمْ لَسْتُمْ لَسْتُمْ لَسْتُمْ

EXERCISE - No 18

Learn the meaning of following words.

WORDS MEANING

حَدِيقَةٌ Garden طِينٌ Clay

لِسَانٌ Language ظِلٌّ Darkness

بِرٍّ Virtue بِلَدٍ Land

يَمِينٌ Right side شِمَالٌ Left hand

اطِيعَةٌ Obedience سُبْحَانٌ Insult

مَعَ (Always comes AS Possessive-Noun)
with

ظِلٌّ Shadow

Translate in

ENGLISH:-

① فِي حَدِيقَةٍ

② فِي السَّبْحَانِ

- 3 من فرائد
5 من بيت
7 يسائل
9 على صراط
11 الى الصبح
13 لغزوس
15 لشجرة
17 منك
19 ليك
21 آلك
22 لك
23 بك
24 على
25 على
27 علينا
- 11 من الشرايع
8 من البيت
10 يا ابا جيت
12 على الله
14 الى صبح
14 للغزوس
14 كفايت
14 لك
20 مي
22 الى
24 على
26 على

TRANSLATE IN

ENGLISH :-

1) لَبَّحْهُ اللهُ 2) أَحْمَدُ اللهُ

3) مَنِ ذَلَّكَ إِلَى سِرَاطِ مُسْتَقِيمٍ

4) عَلَى الْقَوْمِ الْكَافِرِينَ

5) خَضَّ عَلَى عَفْصٍ

6) عَلَى الْبُرِّ 7) مِنَ الْبَيْتِ الْخَرَابِ

8) أَلَمْ يَجْعَلْ لَكُمْ مِنْ الْخَيْسِ وَالْجِبْرِ وَبَيْنَ الشَّجَرِ

9) طَلَبَ الْعِلْمَ عَرَفَ حَقَّ عَلَى كُلِّ مَسْأَلَةٍ وَصَلَّاهُ

10) إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

عَلَى كُلِّ رَجِيمٍ ذَلِكُمْ وَذَلِكَ سَعْيُهُمْ عَلَى الْأَعْيَادِ ۝

لَعْنَةُ فِي الْأَرْضِ طَرِيحِي وَسَرِيحِي وَالطَّرِيقَةُ عَذَابِي ۝

عَنْطِيشِي ۝

عَسَى أَن نَّأْتِيَهُمْ مِّنَّا آيَاتٌ مُّسَوِّمَاتٌ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَسُوا اللَّهَ نَاسِيًّا ۝

إِنَّمَا اللَّهُ

وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۝

TRANSLATE IN ARABIC

- ① Until the day of Judgment.
- ② From Darkneses To Light.
- ③ A Light over a Light.
- ④ From Right hand side and From left hand side
- ⑤ Paradise is for Pious People.
- ⑥ No doubt but the blessing of your Lord is near to believers and Far from disbelievers.
- ⑦ No doubt but Just King is Shadow of ALCAH (be Praised) on the Earth.
- ⑧ No doubt but ALCAH (be Praised) is mighty over every thing.
- ⑨ FOR ALCAH (be Praised) and for Rasool-LA-LLAH. (Al-Amin) (Al-Amin)

- ⑩ Obedience of ALLAH (سَمَاعُ وَعَقَابُ اللَّهِ) is in obedience of Rasool-ALLAH (عَلَى اللَّهِ تَعَالَى عِبَادَةُ الرَّسُولِ وَالْعَمَلُ بِسُنَنِ رَسُولِهِ صَلَّى)
- ⑪ No doubt but ALLAH (سَمَاءُ وَتَعَالَى) is Enemy for disbelievers, is CURSE of ALLAH (سَمَاءُ وَتَعَالَى) on disbelievers
- ⑫ There is life in retaliation for you (o People)
- ⑬ Certainly ALLAH (be Praised) is with Patient People.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
 الْمَلِكِ الْقَدِيمِ وَالْقَادِمِ عَلَى رُحْمَةِ الرَّحْمَنِ
 صَلَّى اللَّهُ تَعَالَى عَلَيَّ وَآلِيَّ وَجِبْرِيلَ وَكُلِّ مُبْتَغِيهَا
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

~~بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
 وَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ~~

INDICATIVE DEMONSTRATIVE COMPOUNDS :-

[PART-I]

Point In every language there are

some words ~~are~~ used for indication to any ^{which} thing.

For Example, in English, This, These, Those, That, etc in Arabic Those are called

”اَللّٰهَ اَللّٰهَ“
(INDICATIVE NOUN)
(DEMONSTRATIVE OR NOUNS)

There are two types of demonstrative Nouns.

i) NEAR DEMONSTRATIVE NOUNS
(اَللّٰهَ اَللّٰهَ)

ii) FAR DEMONSTRATIVE NOUNS
(اَللّٰهَ اَللّٰهَ)

For Example :- Near demonstrative Nouns are This, It, These.

and Example for Far demonstrative Nouns are That, Those

Page

Some Near demonstrative Nouns and Far demonstrative Nouns of ARABIC are given as follows. First you have to learn them. Then we shall study some rules about them and then we have some exercise.

:- NEAR DEMONSTRATIVE NOUNS :-
(أولئك الذين هم قريبون)

	MASCULINE		FEMININE	
	جمع	فرد	جمع	فرد
SINGULAR	هَؤُلَاءِ This one man	هَؤُلَاءِ "	هَؤُلَاءِ This one woman	هَؤُلَاءِ "
DUAL	هَؤُولَا These Two men	هَؤُولَا "	هَؤُولَاتِ These Two women	هَؤُولَاتِ "
PLURAL	أُولَئِكَ Those	أُولَئِكَ "	أُولَئِكَ "	أُولَئِكَ "
	These more than Two men	"	These more than Two women	"

:- FAR DEMONSTRATIVE NOUNS :-

(أولئك الذين لا يشعرون)

	MASCULINE		FEMININE	
SING أبداً	ذَلِكَ That one man	ذَلِكَ That one-man	ذَلِكَ That one woman	ذَلِكَ That one woman
DUAL أبداً	ذَلِكَ Those Two men	ذَلِكَ Those Two men	ذَلِكَ Those Two women	ذَلِكَ Those Two women
PLURAL أبداً	أُولَئِكَ Those more Two women	أُولَئِكَ " " "	أُولَئِكَ " " " women	أُولَئِكَ " " " women

For We hope that, you have noted that in above demonstrated nouns except the persons (gender) of dual all demonstrative nouns of singular and plural all nouns are MARI NOUNS (give slowly) (that the noun who is same in **أُولَئِكَ**, **ذَلِكَ** and **ذَلِكَ** Now as same you need to remind the lesson of PARAGRAPH 4:111) that ALL demonstrative nouns are Proper nouns (أبداً و لا يشعرون)

Ro: r

The thing which is indicated by Demonstrative noun is called **[ABOVE MENTIONED]** (RELATED ABOVE) **أَمَّا فِي كِتَابِهِ**

For example, when we say

"THIS BOOK"

In the above sentence Book is indicated, then Book is (أَمَّا فِي كِتَابِهِ) (RELATED ABOVE) and "this" is a Demonstrative Noun, (عَلَيْهِ فِي كِتَابِهِ)

So that Demonstrative Noun and RELATED ABOVE (أَمَّا فِي كِتَابِهِ) Both made the

DEMONSTRATIVE COMPOUND (عَلَيْهِ فِي كِتَابِهِ)

Ro: d

Normally in Arabic **أَمَّا فِي كِتَابِهِ** is **فِي كِتَابِهِ** (PROPER WITH LAAM)

For Example Here please keep in mind that **أَمَّا فِي كِتَابِهِ** is (THIS BOOK) Proper and **فِي كِتَابِهِ** is (RELATED ABOVE) and **أَمَّا فِي كِتَابِهِ** is accepted that why **فِي كِتَابِهِ** is accepted as Demonstrative compound and translated as "THIS BOOK"