

The ي of Attribution : ياء النسبة [Ya al Nisbah]

ياء التمسك is used (ي) to convert a noun into an adjective

eg - America → American.

- The ي always gets a shadda & the letter before ي gets a Kassa.
- Feminine version get ö → Jamaaboota.
- ياء التمسك makes the word fully flexible.

Drill 3 pg: 24 Add ياء التمسك to the end of the appropriate word & translate:-

1. He is from Pakistan هُوَ مِنْ بَاكِسْتَانِ

He is Pakistani / هِيَ بَاكِسْتَانِيَّةٌ
She is Pakistani

2. Ibrahim is from Sudaan. إِبْرَاهِيمُ مِنَ السُّودَانِ

Ibrahim is Sudaanian. إِبْرَاهِيمُ سُودَانِيٌّ

3. Junaid & Naasir are from Canada. جُنَيْدٌ وَنَاسِرٌ مِنَ كَنْدَا

Junaid & Naasir are Canadian جُنَيْدٌ وَنَاسِرٌ كَنْدِيَانِ

Abdul Rehman is from
Palestine

عَبْدُ الرَّحْمَنِ مِنَ الْفَلَسْطِينِ ④

Abdul Rehman is Palestinian. عَبْدُ الرَّحْمَنِ فِلَسْطِينِي

Abdullah is from Sumaali عَبْدُ اللَّهِ مِنَ الصُّومَالِ ⑤

Abdullah is Sumaalian. عَبْدُ اللَّهِ صُومَالِي

Them ladies are from Egypt. هُنَّ مِنَ مِصْرَ ⑥

Them ladies are Egyptians. هُنَّ مِصْرِيَّاتٌ

Both of you are from China. أَنْتُمَا مِنَ الصِّينِ ⑦

Both of you are Chinese. أَنْتُمَا صِينِيَّانِ

Both of them are from Syria. هُمَا مِنَ سُورِيَا ⑧

Both of them are Syrian. هُمَا سُورِيَّانِ

We are from Iraq. نَحْنُ مِنَ الْعِرَاقِ ⑨

We are Iraqis. نَحْنُ عِرَاقِيُونَ

Fatima is from America. فَاطِمَةُ مِنَ امْرِيكَا ⑩

Fatima is an American. فَاطِمَةُ امْرِيكِيَّةٌ

Drill 4:
pg: 25

Ask questions & answer.

① ما اسمك؟ What is your name?

Ans: أنا / اسمي / I am --- / My name is ---

② مِنْ أَيْنَ أَنْتَ؟ Where are you from?

Ans: أنا مِنْ --- I am from ---

③ مَا أَصْلَاءُ؟ What is your origin?

Ans: أَصْلِي هِنْدِيّ

④ هَلْ أَنْتَ مِنْ بَاكِسْتَانِ؟ Are you from Pakistan?

Ans: لا، أَنَا مِنَ الْهِنْدِ / نَعَمْ، أَنَا مِنَ بَاكِسْتَانِ

Yes, I am from Pakistan. / No, I am from India

⑤ هَلْ أَنْتَ كَنْدِيّ؟ Are you Canadian?

Ans: لا، أَنَا هِنْدِيّ No, I am an Indian.

نَعَمْ، أَنَا كَنْدِيّ Yes, I am Canadian.

⑥ هَلْ أَنْتَ طَالِبٌ جَدِيدٌ؟ Are you a new student?

Ans: لا، لَسْتُ طَالِبٌ جَدِيدًا. أَنَا طَالِبٌ قَرِيْمٌ

← I am an old student. ← No, I am not a new student.
- Khabar of daisa-Nash
لَسْتُ

Different acts of :- Mudaf + Mudafiliyah.

- We know that Mudaf & MI always have "y" in between them.
- We also know that sometimes $m + m_1$ can act as Mawsoof + Sifah. It can sound as Mawsoof + Sifah in translation.

eg. صَبَاحُ الْغَيْْرِ - morning filled with good
 $m + m_1$ (sounds like mawsoof + Sifah)

- Sometimes $m + mI$ can act as Fi' & Major Biki.

Mudaf can be used ~~or~~ in the meaning of Fil

Mudafiliyah can be used in the meaning of Maj'ool Bihi.

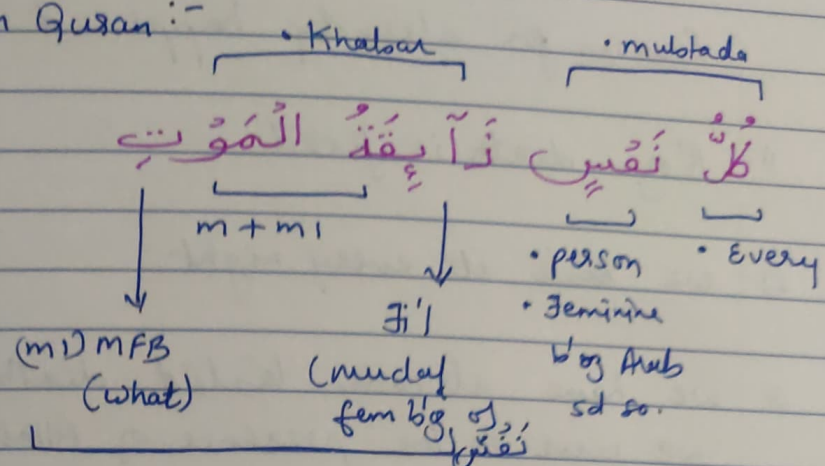
eg: He tasted death $\rightarrow$ The taster of death.

eg2 He killed an animal $\rightarrow$ He is a killer of an animal

Note: There is a special reason to use $m + mI$ as the above ~~for~~ (Balaguer reasons.)

Drill 5
pg 25

Ayahs from Qusan:-



1) Every person is taster of death. • Taster of death / tasting death.

Say 2) Every person is tasting death. Ism Faa'il

Sagheer ذاق يزوق زوقا زائق ← ذائق
taster to taste he tastes he tasted

قال يكول كولا كاي

Tasting vs Taster. [Both are Ism Faa'il's]

↓ 'er'
Not only an act of doing but it's a part of your identity.

eg teacher, preacher etc.

• mudaf + m1 instead of a Ji' :-

3) I am killing a goat. Ism Faa'il (Present) [about to happen]

I am the killer of a goat. Ism Faa'il (Past - act has been done)

Similarly in the above ayah ذَائِقَةُ الْمَوْتِ is mudaf - m1 which means something has already happened (Past)

Reasons for already happened :-

- 1) B'ez death is fixed.
- 2) We taste it every night
- 3) We have already tasted death once before when we were in the presence of Allah (SWT) & Allah (SWT) took a promise from us & then he brought us back to life in this world.

"A place can be turned into a description of a person or thing"

DRILL 3: TRANSFORMATION DRILLS

التمرين الثالث: التحويل

The ي of Attribution – ياء النسبة

(Arabic citizenship: fully flexible)

- ياء النسبة can be used to convert a noun to an adjective (e.g. America → American).
car, place etc.
- It is added to the end of the word. The ي always gets a *shadda*, and the letter before the ي always gets a *kasra*.
- The feminine version gets a تاء مربوطة e.g. بِنْتُ عِرَاقِيَّةٍ
- It is commonly used either as a صفة, e.g. رَجُلٌ عِرَاقِيٌّ or as a خبر, eg. هذا الرَّجُلُ عِرَاقِيٌّ.
- It makes all words fully-flexible → هو مِنْ مَكَّةَ → هو مَكِّيٌّ
- When a word has a تاء مربوطة you drop it before adding the ياء النسبة
eg. هو مِنْ مَكَّةَ → هو مَكِّي

أَنَا نِيُوزِكِيّ

أَنَا نِيُوزِكِيَّةٌ

Add ياء النسبة to the end of the appropriate word and translate.

I am from America, I am American

أَنَا أَمْرِيكِيّ

They are from India, They are Indian

3M Khab, 3M: Mub

هَمْ هِنْدِيَّونَ

هُوَ بَالَسْتَانِيّ

Ibrahim is from Sudan. Ibrahim is Sudanese. اِبْرَاهِيمُ سُودَانِيّ

جَنِيْدٌ دِيَّاسِرٌ كَنْدَانِيّ

عَبْدُ الرَّحْمَنِ فِلَسْطِينِيّ

عَبْدُ اللَّهِ صُومَالِيّ

هَنْ مِصْرِيَّاتٌ

أَنْتُمَا الصِّينِيَّانِ

هَمَا سُورِيَّانِ

نَحْنُ عِرَاقِيَّوْنَ

فَاطِمَةُ أَمْرِيكِيَّةٌ

مَبْتَدَأٌ مُتَعَلِّقٌ بِالْخَبَرِ

1. أَنَا مِنْ أَمْرِيكَا:

2. هَمْ مِنَ الْهِنْدِ:

3. هُوَ مِنَ بَالِيسْتَانِ:

4. إِبْرَاهِيمُ مِنَ السُّودَانِ:

5. جَنِيْدٌ وَيَّاسِرٌ مِنَ كَنْدَا:

6. عَبْدُ الرَّحْمَنِ مِنَ فِلَسْطِينِ:

7. عَبْدُ اللَّهِ مِنَ الصُّومَالِ:

8. هَنْ مِنَ مِصْرَ:

9. أَنْتُمَا مِنَ الصِّينِ:

10. هَمَا مِنَ سُورِيَا:

11. نَحْنُ مِنَ الْعِرَاقِ:

12. فَاطِمَةُ مِنَ أَمْرِيكَا:

مُحَادِلٌ	مُحَادِلَةٌ	يُحَادِلُ	→ حَادِلٌ to try
مُتَرْجِمٌ	تَرْجِمَةٌ	يُتَرْجِمُ	→ تَرْجِمٌ to translate

DRILL 4: CONVERSATION

التمرين الرابع: حوار

In groups, ask each other the following. Answer in complete sentences.

سَنُحَادِلُ قَدْرَ الْإِمْكَانِ أَنْ نُتَرْجِمَ هَذِهِ الْأَيَاتِ

Soon, we will try as much as possible to translate

ما اسمك؟ إسمي أحمد

مَنْ أَيْنَ أَنْتَ؟ أَنَا مِنْ أَفْغَانِسْتَانِ

مَنْ عِلَاقَتُ بَيْنَ كُلِّ وَنَفْسٍ

What's the relationship between

مَا أَصْلُكَ؟ أَصْلِي أَفْغَانِسْتَانِي / أَفْغَانِي أَيْغَا

هَلْ أَنْتَ مِنْ بَاكِسْتَان؟ (لا، أنا من أَفْغَانِسْتَانِ / نعم، أنا من باكستان.)

هَلْ أَنْتَ كَنْدِي؟ (لا، أنا أَفْغَانِي / نعم، أنا كندي.)

هَلْ أَنْتَ طَالِبٌ جَدِيدٌ؟ لَا لَسْتُ طَالِبًا جَدِيدًا. أَنَا طَالِبٌ قَدِيمٌ
لَا لَسْتُ بِطَالِبٍ جَدِيدٍ / مَا أَنَا طَالِبًا جَدِيدًا / مَا أَنَا بِطَالِبٍ جَدِيدٍ

DRILL 5: QURAN التمرين الخامس: آيات بينات

سورة الحج كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾

سورة النور اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ... ﴿٣٥﴾

سورة إبراهيم ... أَصْلُهَا ثَابِتٌ وَفَرَعُهَا فِي السَّمَاءِ ﴿٢٤﴾

سورة آل عمران إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾

سورة الفاتحة إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

هَبْر

مبتدأ

أصانعة

إصانعة

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۚ وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾

taster / tasting

• taster of death
• tasting death
• about to taste

Every
single soul

ذَائِقٌ	يَذُوقُ	ذَوْقًا	ذَائِقٌ
قال	يقول	قولاً	قائلٌ

'er' 'ing'

كُلُّ 'كُلُّ' اِسْمٌ اُذِ فِعْلٌ ۚ كَلِمَتُ كُلِّ اِسْمٍ

وَكَيْفَ عَرَفْتَ ؟ How did you know?

اَلْمُعْنَفُ غَيْرُ مُنَوَّنٍ ؟ The mudaf doesn't have tanween on it

وَلَا يَحْذُ لَامُ التَّعْرِيفِ عَلَى الْكَلِمَةِ

لماذا ؟ Why?

وَالْمُعْنَفُ الْيَتِيمُ لَمْ يَكُنْ الْكُسْرُ فَعُوْ مجرور

وَمَاذَا تَعَلَّمْنَا فِي اِسْمِ الْفَاعِلِ ؟

Another purpose of Idafah

Sometimes the mudaf can act like a fir and mudaf ilayh like mafool bihi.

* it is done for special reasons (balaghah)

كُلُّ نَفْسٍ تَذُوقُ اَلْمَوْتِ (already happened, fixed)
مَلَاثُوْر رَجِعْمْ (we taste it every night)

(we already experienced it before)

Taster → (part of your identity)

I am about to kill a goat.

Isim Faail → I am the killer of a goat. (Past → done deal) → Idafah
→ I am killing a goat. → (Future; not yet done)