

"Nothing But"  $\frac{\text{لَيْسَ} + \text{بِ}}{\text{لَيْسَ} + \text{بِ}} / \frac{\text{لَيْسَ} + \text{بِ}}{\text{لَيْسَ} + \text{بِ}} [\text{DAY: 82}]$

[Exception to Negation] [Stronger Affirmation]

(pg 121-122)

- We know :- i) Mubtada → topic → "He is"
- ii) Khabar → information about topic → "sitting"
- iii) MBK → extra info about the Khabar "in the classroom".
- So according to the grammaritarians: Khabar is always present even if it is not mentioned.
- It is present in spirit.
- Wherever Khabar is not mentioned it's too obvious

eg. 1

$\frac{\text{لَا} + \text{كِرَاهَ} + \text{فِي} + \text{الدِّينِ}}{\text{لَا} + \text{كِرَاهَ} + \text{فِي} + \text{الدِّينِ}}$

• MBK

• mubtada

• (in the religion)

• (There is absolutely no forcing)

"There is absolutely no forcing in the religion."

• No Khabar

- But it's obvious that Khabar is possible/justified/acceptable/allowed.
- It is common sense.

• mubtada

• MBK

eg. 2

- Similarly: "There is no playing in the classroom!"
- It's understood that Khabar is possible/acceptable/allowed.

$\underbrace{\text{دال} \text{ ي } \text{ل}}_{\text{• mbrk}}$       $\underbrace{\text{دال} \text{ ل } \text{ي}}_{\text{• mubtada}}$

- Khabar missing (in existence / found / possible)
- "There is absolutely no god except Allah in existence."
- Official Khabar which was not mentioned but understood

mulada  $\leftarrow$  2118

Indonesian ← أندونيسيا

مَحْزُوف ← Invisible/Omitted ← Khabar

- Wherever the Khabar is invisible or omitted is called exception from the Khabar which is عجز (Mahzoor).
- Khabar was meant not said.

[illegible]

• exception from the Khabar (related to the missing Khabar) مَخْرُوف

Example of 'absolutely no' :-

ح اِلٰه ح اِكْرَا ح اِخْلَاق

- multistage
- Nash
- absolute no/
- categorically no!

(Strongest negation)

Example of No :-

لا بَيْعَ لا خُلَّةَ لا شَفَاعَةَ

• mubtada

• Raj'

• No. Sale.

(not absolutely)

"There is no sale, no friendship, no intercession"

↓

(By Rasool SAW)

("Ummati Ummati")

In the above example there is room for exception since it is not an absolute NO!

\* Note - the tanveen and safa which means normal ism hence no categorical negation.

# SHARED TOOLS OF NEGATION:

Ahmad is amazing - affirmation

Ahmad is NOTHING BUT amazing - stronger affirmation.

eg.1

مُحَمَّدٌ رَسُوْلٌ  
• Khabar • mubtada

"Muhammad is a messenger."

مَا مُمْقَرٌ اِلَّا رَسُوْلٌ

"Muhammad is nothing but a messenger."

Nothing part :- اِنْ / لَيْسَ / مَا → NO

It is اِنْ Nafiya → Not lightest Haaf (اِنْ Nafiya works with JI/JF)

eg 2

"It is remembrance."

هُوَ ذِكْرٌ → JI

"It is nothing but remembrance."

مَا هُوَ اِلَّا ذِكْرٌ  
لَيْسَ اِلَّا ذِكْرٌ  
اِنْ هُوَ اِلَّا ذِكْرٌ

"NOTHING BUT"

Strongest affirmation

اِنْ + مَا (Beginning part)

اِنْ + لَيْسَ ( " )

اِنْ + اِنْ ( " )

• is exception to negation  $\leftarrow \text{لَا}$

• comes before Khabar  $\leftarrow \text{لَا}$

• comes in the beginning with mubtada.  $\leftarrow \text{لَا / لَيْسَ / إِنَّ}$

Note:- Stronger affirmation.

Nothing = Khabar +  $\text{لَا}$  + mubtada +  
But

$\left[ \begin{array}{l} \text{لَا} \\ \text{لَيْسَ} \\ \text{إِنَّ} \end{array} \right]$

Even if we see لا in the beginning doesn't mean its negative sentence. If it has  $\text{لَا}$  further on then it becomes affirmative sentence. (nothing but)

$\text{إِنَّ يَقُولُونَ إِلَّا كَذِبًا} \rightarrow \text{JF}$   
 $\text{may'ool}$        $\text{Fi}$        $\text{Najiyah}$   
 $\text{Jaeil}$        $\text{Haf}$

"They utter nothing but lies."

Note:- if we remove  $\text{إِنَّ}$  &  $\text{لَا}$  we are left with  $\text{يَقُولُونَ كَذِبًا} \rightarrow \text{Tumlah Fi'liyaah.}$