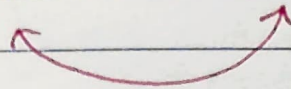


Different kinds of 'Lo'

[DAY: 16]

Ism Mawsuul + Silatul Mawsuul



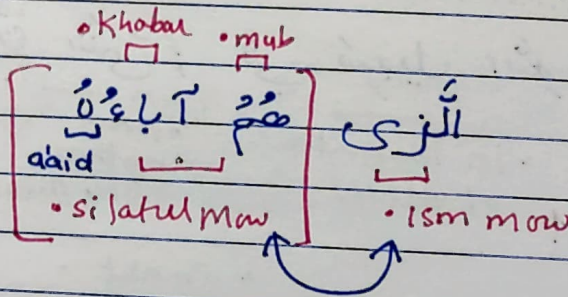
mismatch → we expect an A'id.

→ A'id serves as a Qaid.

→ 'y no A'id (mismatch)

→ then there is no Qaid.

eg:



• mismatch

"The one of whom they are his fathers"

Difference between Mawsoliya Lo & Shaatiya Lo :-

Mawsoliyah. Lo

ما قيل Lo
whatever was said

ما يقال Lo
whatever is being said

• A'id of Lo ما يقول Lo
whatever he says.

(Lo has no effect on the next word)

Shaatiyah Lo

ما قد Lo
whatever might be said...

(Mks the mudaa. lightest & in future)

'if, might' 'would' used in Shaat statements.

• when Lo comes with Past tense only context & common sense will tell us which Lo is being referred.

eg:

• NO mubtada
 • then

وَمَا تَنْفِقُوا مِنْ خَيْرٍ فَلَا يُفْسِدُكُمْ

• mtl J/m (mbk)
 • then for yourselves.

• Lighted • Maa
 Mudari Shariyah

• mubtada
 missing

• Jd
 • Jawaab
 • Shari

ف → b'g J. Shari is Jd.

"whatever you might spend of any kind of good, then it is for yourselves."

وَمَا تَنْفِقُوا مِنْ خَيْرٍ فَلَا يُفْسِدُكُمْ

• Mubtada missing for Balaghae reasons.
 • ف is understood by common sense.

5 kinds of 'lo' :-

- i Mawsooliya lo → whatever/what
- ii Shariyah lo → whatever might/may --
- iii Naafiyaah lo → not at all
- iv Za'edah lo → not translated b'g its ext'n (Za'edah)
- v Masdariyah lo → substitute for [أل] (just like Masdariyah)

we know :- Masdar = Fil + أل similarly,
 mudari

Masdar = Fil + lo
 mudari

eg ١١ :- masdar & mudari + اَنْ

مَنْ يَفْرُ اَنْ يَظْلَمَ

- masdar mudari
- MT
- Idea (ism)

"even after they wronged"

But :-

مَنْ يَفْرُ الظُّلْمَ

- Fi'l : • mudari
- So can't be M1.

- In Arabic to make Fi'l into an ism add اَنْ & make Fi'l lightest mudari to make it Masdar.

OR.

Masdar = Past Tense + اَنْ

(اَنْ is not translated)

Similarly with Masdariya Lo :-

• m1 • mudari

مَنْ يَفْرُ لَا يَظْلَمُ

- Lo masdariya won't be translated either.
- Masdar.

"after they wronged"

Conclusion :-

Masdar = Fi'l + اَنْ

* using maadi or mudari Fi'l with Masdar = + masdariya Lo
اَنْ / Lo is about tense. We want sentence in Past/Present (Substitute ja اَنْ)

eg of Zaaedah lo :- (extra lo - not translated)

Non of other lo's :- $\rightarrow$ [extra: between ج & جَاس] ^{hanging}
 it Zaaedah lo جَاسَ جَاسَ لَا فَ
↓ ↓ ↓
by so

- Zaaedah lo also not translated.
- Something more happening than normal circumstances b'g its extra (Zaaedah lo)

• Zaaeyah lo $\rightarrow$ جَاسَ جَاسَ لَا فَ
↓
 • J/Majroor so
 mukaddam.

- Allah's rehman is happening everytime. But b'g of 'Zayedah lo' there is something happening above & beyond normal circumstances. Zayedah lo is magnificent b'g of 'Zayedah lo'.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ADV. NAHW DAY 16

(إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا) [الكهف ٧]

* Sometimes هُوَ is so obvious that it is omitted.

اسم موصول ما (هو) عَلَى الْأَرْضِ

If there's a mismatch, an عائد is needed which serves as قيد.

If there's a mismatch, absent عائد is implying no قيد.

The purpose of عائد is don't lose sight of topic

الَّذِي هُمْ آبَاؤُهُ

← singular
← plural
هُوَ (عائد) (قيد)

The one of whom they are fathers / ancestors of.

(وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا) [الكهف ٨]

ما (هَوَ) عليها

DIFFERENCE BTW MAA MOWSOOLAH & SHARTIYAH

مَا يَقُولُ

Whatever he says

مَا يُقَالُ

Whatever is being said

مَا قِيلَ

Whatever was said

مَا يُقَالُ

Whatever might be said.

(hasn't happened yet)

When ما is part of شرط , we don't say مَا يُقَالُ , we say مَا يَقُولُ

تُنْفِقُوا is lightest so it is ما شرطية → "Whatever you might spend"

فَهَوَ لَا تُنْفِسُكُمْ

ما شرطية

مقدم MBK

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ (٢٧٢)

Present Passive

ما شرطية

FOUR KINDS OF MAA (ما)

ما موصولة	ما شرطية	ما نافية	ما زائدة	ما مقدرية
• What • Whatever	• Whatever might • Whatever may	"Not at all"	not translated	Substitute for 'أَنْ' (light hort) مِنْ بَعْدِ الظَّنِّ مِنْ بَعْدِ أَنْ ظَلَمُوا مِنْ بَعْدِ مَا ظَلَمُوا

this ما is not translated just like أَنْ.

EXAMPLE OF MAA ZAIDA

ما زائدة is a great way of hyperbole when introduced in jaar majroor etc. Allah made نكرة كَحَقِّكَ instead of معرفة (رَحْمَةُ اللَّهِ). نكرة by definition is unknown so it implies enormous unknown kind of رَحْمَةً.

He was lenient (لأن فعل) ^{Not ما shartiya} ^{من زائدة} ^{Not sila bcoz Jarr} ^{ما زائدة} فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ
 [نكرة] [صفة] ^{Not ما نافية bcoz it goes on Mubtada} ^{Not معبرية bcoz رجعت is not fir.}

فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ

اللَّهُ يُحِبُّ الْمُتَوَكِّلِينَ (١٥٩)