

Min Bayaaniyah. [clarifying Min]

eg. 1 "whatever he may have taught me" ← ما ذَرَّنِي مَنْ تَرَّسَ

"Whatever kind of lesson he may have taught me." ← ما ذَرَّنِي مَنْ تَرَّسَ

• Min
Bayaaniyah
(with Masdar)

eg. 2 "Whatever he may have said" ← ما قَالَ

"whatever he said of any kind" ← ما قَالَ مَنْ قَوْلٍ

• Min
Masdar Bayaaniyah.
of قَالَ

* Min Bayaaniyah is usually translated as:-

"kind of" / "type of" etc.

- * with Min Bayaaniyah translation changes a bit.
- * ۴۰ is HOS but it plays a different role.

eg. 3 وَمَا تُنْفِقُوا مِمَّا شَرِكْتُمْ بِهِ إِنَّمَا يُنْفِقُ اللَّهُ مَمْلُوكٌ لِّلَّهِ مَمْلُوكٌ لِّرَبِّيْهِ وَمَا يُنْفِقُوا مِنْهُ إِنَّمَا يُنْفِقُهُ اللَّهُ مَمْلُوكٌ لِّلَّهِ مَمْلُوكٌ لِّرَبِّيْهِ

* ^{is} that occurs with 'lo shartiyaa' is
probably a ^{is} Bayaaniyah (clarifying ^{is})

"whatever kind/type of thing you might spend in the path of Allah".

- * Since 'lo' in its nature is ambiguous, so Bayaniyah clarifies whatever is need of clarifications be it the Fa'il or Maj'oo'l.

eg. 4 **وَمَا أَنْجَبَكُمْ مِنْ مُصَبِّرٍ** 
Ism Faail 
with same roots. 

Translation: with ~~no~~ \rightarrow & whatever type of disaster
may have struck.

without ~~no~~ \Rightarrow "whatever may have struck."

Eg. 5

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ زَرْخَمَةٍ

- Masdar with doer modate Lightest snarlighah
- Masdar with doer modate Lightest snarlighah
- Lightest snarlighah
- Literal translation \Rightarrow "whatever Allah might open for people for mercy."
- "whatever type of mercy Allah might open for people." ✓ weird translation

[Indicator]
where - أين

wherever ← أينما

wherever - أينما [makes next word lightest]

eg. 1

أينما أخذوا وقتلوا تقليلاً
Lightest
• J. shaft.
• shaft

"Wherever they may have been found, they were grabbed & massacred terribly".

eg. 2

أينما تكونوا يدرككم الموت
• shaft.
• outside
• does
• whatever
• lightest

"Wherever you all might be, Death with will catch up with all of you".

he will be ← يكون

you all will be ← تكونون

wherever you all might be

أينما تكونون

• Tightest,
mudar

he caught up ← أدرك

أدرك يدرك إنراكاً

أَدْوَاتٌ غَيْرُ جَازِيَّةٍ [words that don't make anything (lightest)]

- There are 2 جواہتے غیر جواہتے :-
 - only short-translati in ↪ لف لف ① Past Tense.
 - "had it been the case that ---" or "Had" ---
 - to express hypothetical conditions.
 - generally 'J' on first word of J. Short.

'Had' - کو (short)

would' - 'J' (J. Smart)

Short	J. Short
1. <u>Had</u> you driven carefully,	you <u>wouldn't</u> have crashed.
2. <u>Had</u> they been nice,	I <u>wouldn't</u> have punched them
3. <u>Had</u> you paid attention,	you <u>would</u> have answered correctly

* 'J' is not used here as 'J' of emphasis but as "would".

eg. 1

- I. شافت • شافت
- لُكْ سَادَ لِتَقَنْ لُكْ
 - لُكْ • Had
 - سَادَ • would
 - لِتَقَنْ • I. شافت

"Had you asked me, I would have helped you."

eg. 2

² Had Allah wanted, he would have removed their hearing & sight."

eq.3

لَوْ نَحْلَمْ قِتَالْ وَ تَبْخَلْ مُ

"Had we known any fight, we would have followed you."

he went. ↙ ↘

he fought ← قاتل

he followed ← اتبع

MIN BAYYANIAH مِنْ بَيَانِيَّةٍ

من البَيَانِيَّةِ ما will often be accompanied by في طبيعتها in its nature is ambiguous, so clarifies whatever is need of clarification, be it the doer or the detail. Look at the following examples.

٨: one single thing that targets → Ism Faail being used as masdar.

وَمَا أَصَبَّكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُ أَيْدِيكُمْ ...

Whatever strikes you of disaster, then it is from what you have earned...

- The ayah translates in the present-tense even though the ماض is used.

- There is a فَ on the جواب.

- من البَيَانِيَّةِ is clarifying the doer.

مَا قَالَ Whatever he may have said ...
 Whatever he might say...

In CA, when you start off something vague like this then you furnish it further with فَ من masdar of fil.
مَا قَالَ مِنْ قَوْلٍ "Whatever he said of any kind"

→ مَا دَرَسَنِي مِنْ دَرْسٍ → Whatever Kind of lesson/teaching he may have taught me

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا ...

Whatever Allah opens for mankind of mercy, then there is absolutely no holding it back.

- The جواب has a شرط because it is a مجزوم. جملة اسمية

Whatever Kind of mercy / type of mercy / manifestation of Love & Care.

- Note that this ما is different from the اسم مُوصوَّة that can play any role in a sentence. It is a tool used to create a conditional statement.

...وَمَا تَنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنَّمَا لَا تُظْلَمُونَ ٦٠

And whatever you spend in the path of Allah, it will be returned to you in full, and YOU will not be wronged.

Whatever type/Kind of thing

- Both the شرط and the جواب are مجزوم.

من that occurs with ما شرطيت is probably a (clarifying min). This kind of من gets translated as "Kind of / type of".

مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي

Whatever type of disaster may have struck / might strike (ما could be translated in past or present/ future)

كَتَبَ مِنْ قَبْلٍ أَنْ تَبَرَّأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

* Fundamental grammar is of Jaar Majroor but translation of من is not 'from' in 'clarifying min' statements.

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا ...
جزء

Whatever Allah opens for mankind of mercy, then there is absolutely no holding it back.

- The شرط has a فَ because it is a جملة اسمية مجزوم.

Whatever type of Rahmah Allah(swt) might open for people....

أَيْنَما – WHEREVER → Ism → It makes next word majzoom.

أَينَ: where
أَيْنَما: short version

أَيْنَما تُقْعِدُوا أَخْذُوا وَقُتِلُوا تَقْتَلُوا ...
... مفعول مطلق
جواب الشرط
شرط

Wherever they are found, they are taken and massacred completely.

- The ayah translates in the present-tense even though the ماض is used.

يَكُونُ: he will be

Wherever they might have been found,
أَذْرَكَ يَزِدُونُ

أَيْنَما تَكُونُوا يُذْرِكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ...
٧٨

Wherever you may be, death will find you, even if you are in towers of lofty construction...
you all had been

- Both the شرط and the جواب are مجزوم.

→ أَيْنَ تَكُونُونَ → Wherever you all will be . . .

→ أَيْنَمَا تَكُونُوا → Wherever you'll might be . . .

When masdar has Al in Arabic, we don't put 'a' or 'the'

الموت → Death → الإسلام → Islam → القيامت → Resurrection
قيامت → A Resurrection

لو

: not harf ataf. It is about past. It's kind of word of lament. "O man! Had I been more careful, I still would have had my left tooth"

1 لَوْلَا 2 لَوْمًا

أدوات غير جازمة 14.3

There are two أدوات غير جازمة. They each have their own meaning and rules.

لَوْ

- لَوْ is used to express conditions that are highly unlikely or hypothetical. It generally translates as "Had it been the case that..." or "Had....".
- This is the only شرط that translates in the past tense.
- In a conditional sentence that uses لَوْ، you will generally find a لَ on the first word in the جواب. This لَ can sometimes be omitted.

Take a look at the following examples. The أداء الشرط is highlighted, the شرط is underlined once, and the جواب is underlined twice.

لَوْ coupled with جَ

Had you paid attention, you would have answered correctly.

Had you driven carefully, you wouldn't have crashed.

Had they been nice, I wouldn't have punched them.

↓
Had لَوْ

↓
would جَ

لَوْ سَأَلْتَنِي لِنَفَرْتُنَّكَ

Had you asked me, I would have helped you.

وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
ذَهَبَ + بِ = to remove

“Had Allah wanted, He (swt) would have removed their hearing & sight.

وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقُوا لَمْثُوبَةً مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّهُ كَانُوا يَعْلَمُونَ

“Had they believed & protected themselves, a great reward from Allah (swt) would have been better.”

لَوْ can be translated as “if only”

فَإِنْ يَعْلَمْ
يَا شَهْ يَلْتَهُ
قَالُوا لَوْ نَعْلَمْ قِتَالًا لَّا تَبْعَذْنَكُمْ

Had we known any fighting (real fight), we would have followed you.

لَوْ كَانَ فِيهِمَا إِلَّا اللَّهُ لَفَسَدَتَا ...

Had there been gods in them (the skies and the earth) other than Allah, they would have been ruined.

- The condition described is a hypothetical one.

- There is a جَ on the جواب.

جواب on لام لَوْ without لَام

لَوْ كَانَ هُوَ لَاءُ إِلَهَةَ مَا وَرَدُوهَا وَكُلُّ فِيهَا خَلِيلُونَ

Had these (false gods) been (actual) gods, they would not have come to it. And they will all remain in it eternally.

- The condition described is a hypothetical one.

- The جَ on the جواب is omitted.