

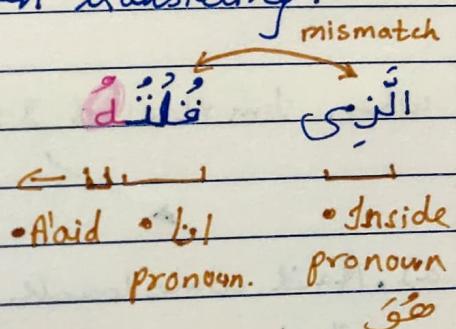
Concept of A'aid.

[DAY: 4]

- We don't have A'aid in English.
- A'aid is a pronoun within the silah which refers back to the Sib'atul root. i.e. Mawsool.
- It matches in number & person with jem Mawsool.
- A'aid is disregarded when translating.

eg:

A'aid of فِي



"That which I said it" \rightarrow (not translated)

"That what I said" "I said it" \rightarrow فَلَمْ يَرَهُ \rightarrow on its own. is translated

eg:

A'aid of الَّذِينَ

"Those who I taught" \rightarrow them \rightarrow not needed in English Translation

A'aid

• In English, it is not translated most of the time

Adding A'aid with Jis' is married to Half:-

• Some Jis' are married to the Half.

eg. جاء \rightarrow He came

جَاءَ \rightarrow He brought \rightarrow جَاءَ بِإِلَيْهِ \rightarrow He brought you

A'aid usually comes as Maj'ool or MBF

Maj'ool

Match & Mismatch of A'aid.

1) When Ism Mawsoof & Silatal Mawsoof match :- **No A'aid.**

- a) when it comes with **الذى / الذى**
 - It is more **SPECIFIC**
 - eg: I don't know the one who did this
- b) when it comes with: **whenever - مَنْ** **whatever - مَمَّا**
 - It is more **AMBIGUOUS (unclear)**
 - eg: I don't know who did this

2) When Ism Mawsoof & Silatal Mawsoof don't match:-

- a) A'aid come back
 - it is more restricted
- b) No A'aid
 - it has openness/ vastness.

eg: **إِنَّمَا يَنْهَا مَنْ أَخْيَرَ** mismatch
yet No A'aid (due to Balaghah reasons)

3) Sometimes they match yet it has 2 versions:-

They are co-related.

eg:

مَنْ يَشَاءُ

a) whoever wants.

b) whoever HE wants.

4) Sometimes they match but common sensewise its a mismatch : 2 different things are spoken about so we need to attach an A'aid.

eg: I heard what he spoke about

(man) $\xleftarrow{2}$ (Speech)

diff. thgs.

A'aid

سَمِعْتُ الَّذِي تَعَلَّمَ

جِئَ **match**

ADV. NAHW DAY 4

فُلْ إِنَّ الْمَوْتَ الَّذِي تَفْرُونَ مِنْهُ

Masc. Proper Proper
Plural Masculine Masculine
Singular Singular
Nasb Nasb

"Certainly, the death which all of you run from"

الَّذِي تَخْتَلِفُونَ فِيهِ

الَّذِي هُوَ	الَّذَانِ هُمْ	الَّذِينَ هُمْ
أَنَّهِ هُوَ	أَنَّهُمْ هُمْ	أَنَّهُمْ هُمْ
مَنْ	مَا	مَنْ

Ism Mowsool & Sila usually matches in the
Number + Gender + Person = Pronoun

عَانِدٌ: When there's mismatch between pronoun of an
Ism Mowsool & Sila-tul- Mowsool, عَانِدٌ is expected.

الَّذِي قُلْتُ

الَّذِي قُلْتُ

عَانِدٌ: "Thing that comes back"

That which I said it

Those who I taught → **الَّذِينَ عَلَّمْتُمْ**

In English, they don't really care about عَاهَدَ.

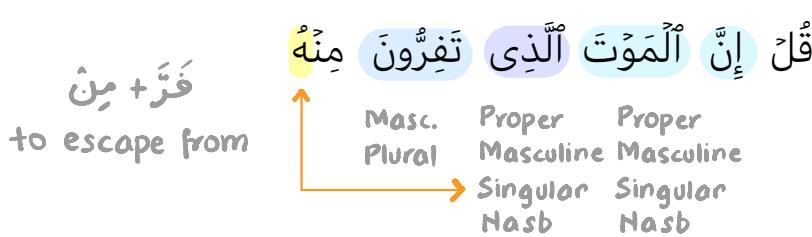
It's "the untranslated pronoun" most of time.

Adding عَاهَدَ with fil's married to Harf

Those who I brought → **الَّذِينَ حَشَّبْتُ لَهُمْ**

عَاهَدَ comes usually as Mafool or MBF

The one who I worship → **الَّذِي أَغْبَدْتُهُ**



"Certainly the death which you're escaping from (it)!"

مَنْ Whoever, Who

I don't know **who** did this. (من) (open-ended)

I don't know **the one who** did this. (الَّذِي) (more specific)

من & الَّذِي are close to each other

I don't know **what** you said. (ما) (open ended :)

I don't know **that which** you said. (الَّذِي) (specific)

ما & الَّذِي are close to each other

I don't know what you said لا أعلمُ الذى (ص) قلْتَ
 لا أعلمُ ما (ص) قلْتَ ← can be expected عائد
 with ما من as well

Sometimes, عائد goes missing even if there is
 a mismatch between Ism Mousool & Sila

إِنَّكَ لَا تَهْدِي مَنْ أَحَبَّتْ . وَلَكِنَّ اللَّهَ عائد: missing

When the عائد is mentioned, you are restricting
 the action to the عائد

هُنَّ , هُمَا , هُمِي , هُمِي , هُمْ , هُمْ ; مَنْ

وَمَا أُوتِيْتُمْ مِنْ شَيْءٍ

“all of you
 were given”

Expected: أُوتِيْتُمْ

عائد is missing so there is
 vastness (توسّع) implying the
 broadness of what we have
 been given.

أَنِّي	يُؤْتِنِي	إِنِّي تَأْتِي	مُؤْتَيٌ
أُوتِيْتَ	يُؤْتَنِي	إِنِّي تَأْتِي	مُؤْتَنِي
أَتِّي	لَا تُؤْتِنِي	مُؤْتَنِي	