

Chapter 12: Types: مَن & لَ [QAY: 5]

There are different types of لَ & مَن :-

- It Types of لَ :-
 - 1) Maa Naafi,
 - 2) Maa Istifham (question word)
 - 3) Maa Masdariyyah. - what.?
 - 4) Maa Mawsoolah - Ism Mawsool.
- Types of مَن :-
 - 1) Man Mawsoolah - Ism Mawsool
 - 2) Man Istifham (question word - who?)

الَّذِي / الَّتِي vs

Ism Mawsool: لَ / مَن → → creates ambiguity.

Ism Mawsool: لَ / مَن → without A'id → creates openness / vastness.

- Difference between مَن / لَ & الَّذِي / الَّتِي pertaining pertaining to A'id: -

1) الَّذِي قُلْتُ ← A'id (أَ) is missing

قُلْتُ أَنَا
 mismatch

"Whatever I said" --- (there may be more than what you realize I said.)

Note: A'id can be dropped only in Classical Arabic not MSA.

2) لَ قُلْتُ ← A'id (أَ) comes back mismatch

"What ever I said" ---- (here the audience isn't clear about what you said - ambiguity)

A'id Missing ← مَنْ يَشَاءُ
match
مَنْ

Two translations possible as we don't always have A'id in classical Arabic.

1) whoever wants .



2) Whoever HE wants - - -

مَنْ يَشَاءُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ADV. NAHW DAY 5

There are different kinds of Maa. The Maa of Ism Mowsool is called Maa Mowsooliyah / Mowsoolah.

Q. Is **أَلَّذِي** without **عَالِد** more specific than **مَنْ** with **عَالِد**?

أَلَّذِي فلت → **عَالِد** (و) missing → "Whatever I said... there may be more than what you realize I said)

Note: The **عَالِد** can be dropped only in Classical Arabic, not MSA

مَا قُلْتُمْ → Whatever I said (The audience isn't clear about what you said)

وصيتي + مفعول به + ب (MBF)

(counsel with) (counsel to)

* not specific *

شَرَعَ لَكُمْ مِّنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن يُنِيبُ (١٣)

What We (SWT) inspired you What He counselled Nuh (A.S) with....carved out

* esp. on the polytheists "to be a big deal for someone" outside doer (كَبُرَ)

مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن يُنِيبُ (١٣)

What you call them to

اجْتَبَيْ يَجْتَبِي اجْتِبَاءً مُّجْتَبًى → to choose somebody based on qualification (فاعل منفصل كَبُرَ)

"What He (SWT) counselled Nuh (A.S) with...." (ما + عَالِد) → إِنْشَاءً

"That which We (SWT) inspired to you." (الَّذِي + عَالِد) → Openness

"Whatever We (SWT) counselled Ibrahim (A.S), Musa (A.S), Esa (A.S) with" (ما + عَالِد) → إِنْشَاءً

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنْ الْكَافِرِينَ دَيَّارًا (٢٦) إِنَّكَ إِن تَذَرْنَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا (٢٧) رَبِّ اغْفِرْ لِي وَلِوَلَدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا (٢٨)

Dua of Nuh (A.S) → No more of disbelievers should survive.

(وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا ءَامِنًا وَارْزُقْ أَهْلَهُ مِنْ الثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ) [البقرة ١٢٦]

Closeness of Prophetic Timelines of Prophet (SAW), Ibrahim (A.S), Musa (A.S) & Eesa (A.S)

To conclude:

Openness تَوْشِعْ comes from not having عَائِدْ

Ambiguity إِنْجَامْ comes from using مَنْ/ما vs الَّذِي



could be a match or mismatch because you don't always have to have an

عَائِدْ in CA → So both translations possible

- 1 Whoever wants....
- 2 Whoever He (SWT) wants....

مَنْ يَشَاءُ