

فعلٌ مُتَعَدِّدٌ إِلَى مَفْعُولَيْنَ --- Transitive verbs that have 2 objects

Sometimes we have transitive verb with 2 ma'fools whereby one is Nasb & the other is MBF(Jaar-Majroor)

Eg 1 : عَلِمَنِي النَّحْرُ --- > He taught me Nahw

Who did he teach --- > me (object 1)

What did he teach --- > Nahw (object 2)

2 Maf'ool bihis

af

Eg 2 : أَتَانِي بِهِ --- > He brought me it

Eg 3 : بِكَذِبِ الْمُنَافِقُونَ جَاءَكَ --- > The hypocrites bring you a lie

Jaar-Majroor Faa'il Fi'l maadi
MBF fi mahalli Nasb Maf'ool bihi

Who comes directly & what comes with a بِ

Who did they bring to --- > you

What did they bring --- > a lie

Eg 4 : أَتَاهُمُ اللَّهُ بِرِزْقٍ --- > Allah brought them rizq (أَتَا has same meaning as جَاءَ)

Jaar-Majroor Faa'il Fi'l maadi
MBF fi mahalli Nasb Maf'ool bihi

Passive : أُتُوا بِرِزْقٍ --- > They were brought rizq

- So 'them' which is Maf'ool bihi in Active becomes 'they' Nayebul Faa'il in Passive.
- There has to be a Maf'ool bihi to make it passive. It remains as done to.
- Lafdul Jalala will disappear in Passive boz doer disappears
- MBF stay as it is

Note : if we need to change from active to passive our focus should be on Maf'ool bihi boz it's the Maf'ool bihi that's going to be Nayebul Faa'il in Passive.

نَصَرَهُمْ (active) - - - > He helped them

نُصِرُوا (passive) - - - > They were helped

Note: meanings in both essentially the same. But the 1st sentence has a doer & in 2nd doer is unknown (done to)

Eg 5 : غَضِبَ عَلَيْهِمْ - - - > He directed anger at them

Note : here there is no Maf'ool bihi. Only MBF

Passive : غَضِبَ عَلَيْهِمْ - - - > Anger was directed at them

Note : since no Maf'ool bihi so MBF acts as a Nayebul Faa'il

Eg 6 : نَامَ فِي السَّرْرِيرِ - - - > He slept in the bed

Passive : نِيَمٌ فِي السَّرْرِيرِ - - - > The bed was slept on

Eg 7 : (one with Maf'ool bihi & the other without)

جَاءَ بِلُكْتَابٍ - - - > He brought the book

Passive : جِئْتَ بِلُكْتَابٍ - - - > The book was brought

Eg 8 : جَاءَهُمْ بِلُكْتَابٍ - - - > He brought them the book

Passive : جِئُوا بِلُكْتَابٍ - - - > They were brought the book

Different kinds of م

1. ما مَوْصُولَةً --- > I know **what** you did.
2. ما اسْتِفْهَامِيَّةً --- > **What** did you do?
3. ما نَافِيَّةً --- > You **are not** going to do it.
4. ما شَرْطِيَّةً --- > **Whatever** you did, you shall pay. (conditional ما)
5. ما التَّعْجُبُ --- > **What** an amazing thing you did!
6. ما زَانَةً --- > ما would be added but not translated.
Eg 1 : boz of (ما) Allah's mercy, you are kind
Eg 2 : whichever restaurant (ما - - whichever one / whomsoever) you want to go to.
7. ما مَصْدَرِيَّةً --- > means the same as أَنْ
8. ما الزَّمَانِيَّةً --- > as long as as much as, as far as etc.

Chapter 2 : مَا زائدة Maa Zaa'edah

- ما الزنَّة means extra/emphasis
- At fragment level ما الزنَّة interrupts fragments that usually does not have any long distance relationship
Eg : Jaar-Majroor or mowsoof sifah.
- It's called 'Gairu Kaafah' boz it allows the transfer of status. It makes mubalagah like 'remarkable' etc.
- ما adds 'anyness' / 'not at all'
- We know its ما الزنَّة when the sentence is complete even without translating it
- Some places where lightest is used Majzoom is used, the heaviest can be used
- Eg : أَسْجُدْ - - - - > do sajdah
أَسْجُدَنَّ - - - - > doooo sajdaahhhh!
- Eg : إِنْ يَنْصُرُ : - - - - > if he helps
إِنْ يَنْصُرَنَّ - - - - > if he helps at all
إِمَّا يَنْصُرَنَّ - - - - > ifff heeee helpppss!! (it gets serious)

Eg : **عَنْكَ الْكَبَرُ** **أَوْ كِلاهُمَا** **أَوْ كَلَاهُمَا** **أَوْ يَبْلُغُ أَحَدُهُمَا** **إِنْ يَبْلُغُ أَحَدُهُمَا** ----- > **lightest used**

In your company

Old age

Both of them

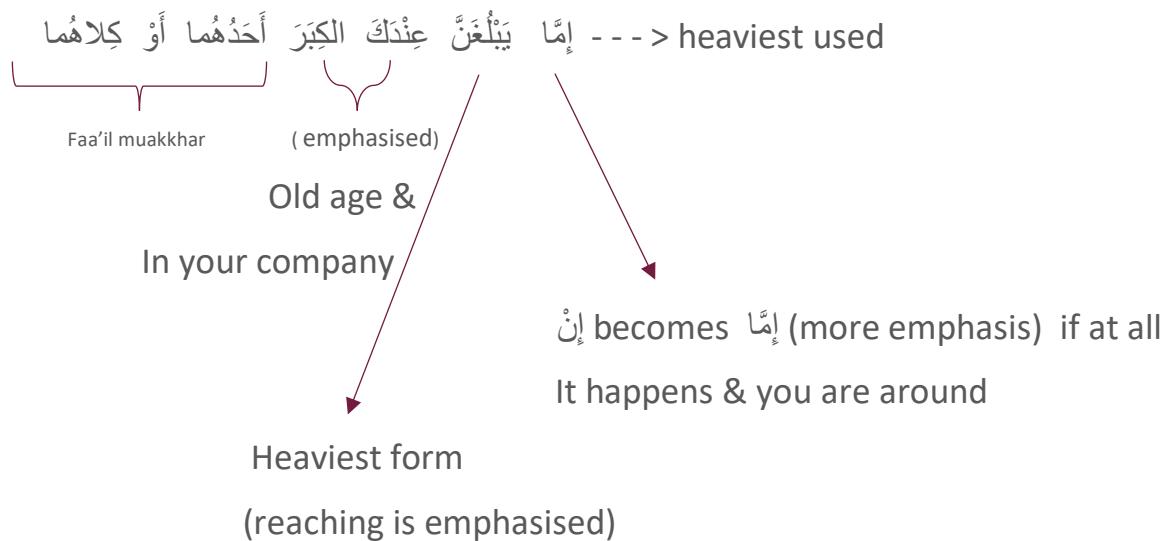
Or

if he reaches

(Doer) one of them

If one of them reaches or both of them reaches old age in your company

Allah says :



'If one of them reaches or both of them reach, if at all it happens & you are around '

*Here old age, you are being around & reaching is being emphasised

There are more stresses in Qur'an boz we don't do what is being told. Its for us to rewind.