

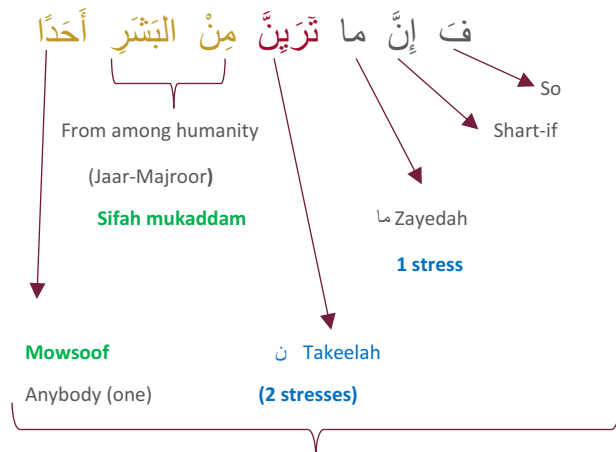
Chapter 2 : ما زائدة

We know that ما زائدة is extra (unnecessary grammatically not rhetorically – sentence survives it's meaning without it).

Role of HOJ : MBK

MBF
Sifah } 2 possibilities in ayah with مِنْ
 Zayedah

Eg :



possibility 1 : # So, If you see anybody at all from among humanity

So in Shart (conditional sentence) the 'if' part more stress is added then there is less likely it is going to happen.

Note : whenever ما Zayedah is attached to a Shart it becomes 'less likely '

Eg : If you leave, lock the door

If **at all** u leave lock the door

Less likelihood to leave

Even if you leave, lock the door (less likely – though there are more words)

Irregular Sarf for تَرِيَنَّ

يَرَى يَرِيَانِ يَرُونَ

تَرَى تَرِيَانِ تَرُونَ

تَرَى تَرِيَانِ تَرُونَ

تَرِيَنَّ تَرِيَانِ تَرِيَنَّ

أَرَى نَرَى

You see (feminine) : تَرِيَنَّ

تَرِيَنَّ lightest

تَرِيَنَّ Heaviest

Explanation مِنْ الْبَشَرِ أَحَدًا

Jaar-Majroor as Mowsoof Sifah

In the ayah Sifah (J/M) is before Mowsoof أَحَدًا

This thing happens whereby Sifah is mukaddam which is important as it qualifies that only from among human beings & not angels. More stress on 'humanity'

Eg: A man from Quraish

رَجُلٌ مِنْ قُرَيْشٍ

Jaar Majroor – Sifah

So ideally it should have been أَحَدًا مَنْ الْبَشَرِ : Anyone from humanity



Now if we look at ayah without أَحَدًا it would be :-

فَإِمَّا تَرِيَنَّ مِنْ الْبَشَرِ : here we can look at it as Zayedah without أَحَدًا

Also مِنْ بَشَرٍ comes with Nakirah

possibility 2 :

مِنْ can also represent some /fraction of

مِنْ can also have meaning of بَعْضَ

In the ayah :

فَأِمَّا تَرِينَ مِنْ الْبَشَرِ أَحَدًا

some /fraction of

أَحَدًا MBF & its Badal is

Badal /Bayaan -- even a single one

Badal /Bayaan -- even a single one

Here مِنْ is called من تَبْعِيضِيَّة (it makes a fraction)

“Even if there is any possibility at all of you seeing some people even a single one “

ما المَصْدَرِيَّة

We know :

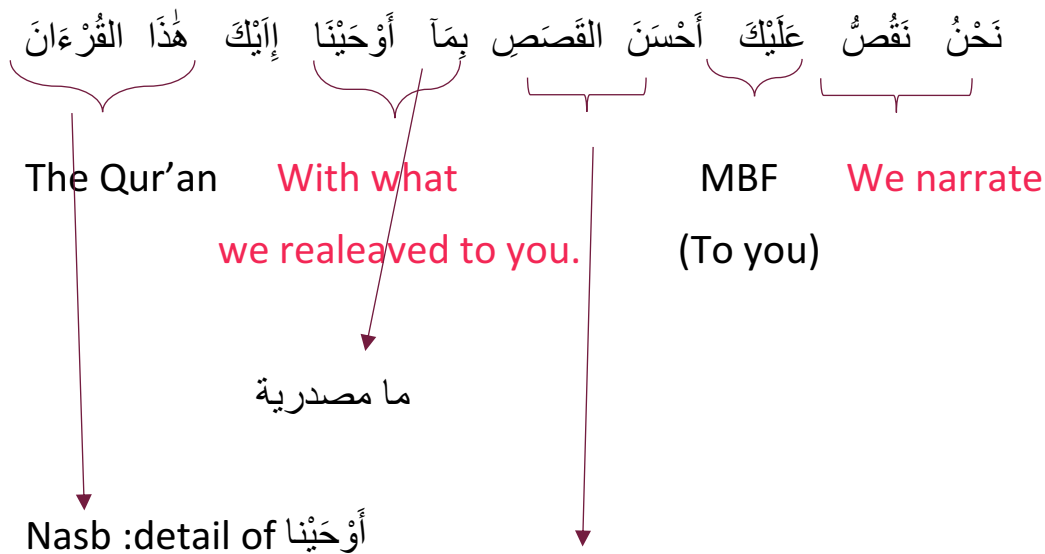
يُنْصُرُ ----- > he helps

أَنْ يَنْصُرَ he wants to help

Masdar (Ism)

It's called أَنْ مَصْدَرِيَّة boz it transform the meaning to a Masdar. It makes Fi'l mansoob.

Similarly there is also ما مصدرية which has same function as أَنْ but more stressed. It has no impact on Fi'l.



Maf'ool bihi : the best of all stories

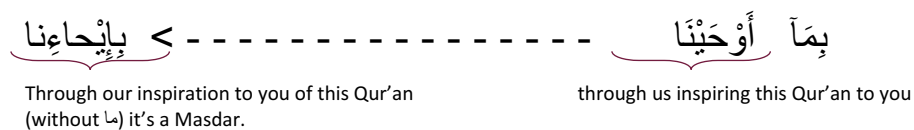
Maf'ool mutlaq : the stories in best possible way

“We narrate the best of stories to you with what we reaveled this Qur’an to you”.

Here :

- It's not ما Nafiyah boz of بِ
- It's not ما Zayedah boz without ما it makes no sense. Also HOJ does not come with Fi'l.
- ما Mowsolah - - > whatever – harder grammar to understand
- So this is ما مصدرية serves as Masdar

Explanation of بِمَا أَوْحَيْنَا replaced as Masdar :-



Note : **إِنْ** ما مصدرية has more stress (Tawkeed) than **أنا**

It's richer in language

The meaning of **فِي** comes out as, well as that of an ism

Retains the Doer. We get to talk about as Masdar & Fi'l at a same time

Another example for the same concept:

أَنَا بَرِيءٌ مِمَّا تُجْرِمُونَ

Not guilty /nothing to do with it(I am disconnected from /innocent)

From whatever crimes you commit

So if its ما Mowsolah - - - > from whatever crimes you commit

If ما Masdariyah - - - - > it makes ما + تُجْرِمُونَ = Masdar (from your crime)

مِنْ ما تُجْرِمُونَ becomes - - - > مِنْ إِجْرَامِكُمْ (replaced by Masdar)

M+MI مِنْ أَتَمَّ disappears & it becomes Idafah

Advantages of using ما Masdariyah instead of Masdar :-

1. You get to keep Fi'l as well as Ism so there is a meaning of Fi'l as well as Ism
2. There is more openness
3. Not associated with Harf but Fi'l
4. Also as times apart from ما مصدرية we can look at it as ما مصدرية
5. Tense can be maintained while using an ism (Masdar can be used if free of tense)

Eg 1 < - - - سَاءَ الْعَمَلُ - - - > what a horrible deed (more openness – no tense)

Eg 2 : سَاءَ مَا عَمِلْتُ What a horrible deed of hers (in the past)

ما مصدرية

- It depends on the speaker if he wants openness or add who is it said to along with tense.

hinaaraiss@gmail.com