

انواعُ "ما"



اسم	حرف
ما الاستفهامية Interrogative ma	ما النافية Negative ma
ما الموصولة Relative ma	ما الحجازية Negative ma
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١ - ما الاستفهامية

Interrogative **ma** meaning **what**, e.g.:

ما هَذَا؟

what is this?

When a interrogative **ma** is preceded by a preposition, the **alif** of **ma** is dropped, e.g.:

with what? **بِ+ما = بِمَ**

from what? **مِنْ+ما = مِمَّ**

about what? **عَنْ+ما = عَمَّ**

for what?/ why? **لِ+ما = لِمَا**

لِمَاذَا may also be replaced by **لِمَ**

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا **مَا** لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النََّاظِرِينَ ﴿البقرة: ٦٩﴾

They said, "Call upon your Lord to show us **what** is her color." He said, He says, It is a yellow cow, bright in color pleasing to the observers.



٢- ما الموصولة

It is a relative pronoun which precedes a sentence and extract the noun meaning from it. This is translated as **what**.

ما الموصولة is used for things (*non-human*)

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿المسد: ٢﴾

His wealth will not avail him or **what** he gained.

قَرَأْتُ مَا كَتَبْتَ

I read **what** you wrote.

٣- ما التعجبية

The verb of **wonder** is formed by using the **ma** followed by a verb in the **أَفْعَلَ** pattern, or occasionally, the **أَفْعِلْ** pattern.

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿البقرة: ١٧٥﴾

Those are the ones who have exchanged guidance for error and forgiveness for punishment

How patient they are in pursuit of the Fire!



٤- ما الشرطية الجازمة

The conditional **ma** meaning **whatever**, it govern two **فعل مضارع** giving both a **جزم**. It appear before two sentences, the first is called **شرط** and the second is **جواب شرط**.

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿البقرة: ١٩٧﴾

Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And **whatever** good you do Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding.

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تَحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿آل عمران: ٩٢﴾

Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And **whatever** you spend - indeed, Allah is Knowing of it.

مَا تَشْرَبُ أَشْرَبُ

whatever you drink, I will drink.



٥- ما النكرة التامة المبهمة

The completely **indefinite** and **vague** *ma*.

This **ma** is an adjective meaning, “some ”or “certain” **لأمرٍ ما** means “for some reason”.

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا **مَا** بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿البقرة: ٢٦﴾

Indeed, Allah is not timid to present **an example that of a mosquito** or what is smaller than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allah intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient.

أَعْطِنِي كِتَابًا **مَا**

give me some book



٦- ما النافية

The **negative ma**.

To render a verb in the *madi* negative, the particle **ma** is used.

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ **فَمَا** رَبِحَتْ تَجَارَتُهُمْ **وَمَا** كَانُوا مُهْتَدِينَ ﴿البقرة: ١٦﴾

Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought **no** profit, **nor** were they guided.

٧- ما الحجازية

The **negative ma** (*the Hijazi ma*) as acts like **ليس**. It is used in a nominal sentence, and render its khabar **منصوب**. The khabar may also take a *ba-zaidah* which renders its **مجرور**.

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَن آمَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَاءُ
وَمَا اللَّهُ **بِغَافِلٍ** عَمَّا تَعْمَلُونَ ﴿آل عمران: ٩٩﴾

Say, "O People of the Scripture, why do you avert from the way of Allah those who believe, seeking to make it [seem] deviant, while you are witnesses to the truth? And Allah is **not** unaware of what you do.



٨- ما الكافّة

The **preventive ma**, because it prevents **إِنَّ** from rendering the following noun منصوب

We say **إِنَّمَا** الأَعْمَالُ بِالنِّيَّاتِ

Actions are judged only by the intentions.

Here الأَعْمَالُ is **marfu** and not **mansub**. Unlike the word **إِنَّمَا** is used in a verbal sentence as well, e.g.:

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا **أَنَّمَا** عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿المائدة: ٩٢﴾

And obey Allah and obey the Messenger and beware. And if you turn away **then know that** upon Our Messenger is only [the responsibility for] clear notification.

٩- ما الزائدة

An additional element, known as an **ما الزائدة** enhances the beauty and emphasizes the meaning without being translated.

إِذَا، متى، أَيُّ، آيَنَ، إِنَّ appears after the following: **ما الزائدة**

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا **فَإِمَّا** يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿البقرة: ٣٨﴾

We said, "Go down from it, all of you. And when guidance comes to you from Me, **whoever** follows My guidance there will be no fear concerning them, nor will they grieve.



١٠ - ما المصدرية

This **ma** can function as a **حرف مصدرية** meaning.

It can be used to form a **masdar mu'awwal** an interpreted or implied verbal noun.

This **masdar mu'awwal** functions grammatically like a regular **masdar** (verbal noun).

The verb that follows the infinitive **ma** may be **madi** or **mudari**.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ
مِّنْ بَعْدِ **مَا** تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿البقرة: ١٠٩﴾

Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth **has become** clear to them. So pardon and overlook until Allah delivers His command. Indeed, Allah is over all things competent.

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ
إِيمَانِكُمْ فذُوقُوا الْعَذَابَ **بِمَا** كُنْتُمْ تَكْفُرُونَ ﴿آل عمران: ١٠٦﴾

On the Day some faces will turn white and some faces will turn black. As for those whose faces turn black, to them it will be said, "Did you disbelieve after your belief? Then taste the punishment for **what** you used to reject.