

أَنْوَاعٌ غَيْرُ جَارِئَةٍ when - لِي

[20/4/18]

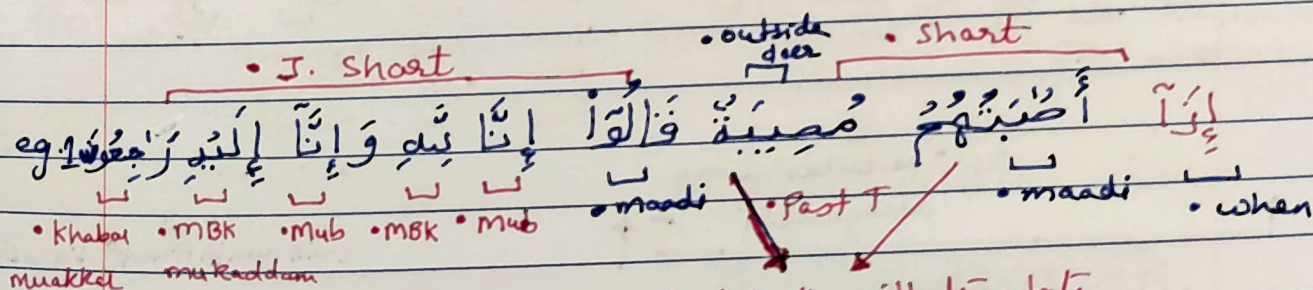
when - لِي

- لِي - does not make anything lightest.
- Something is almost likely to happen.
- لِي with mudaree is translated in Present/future & event is a repeated one.
- لِي with maadi is also translated as in present/future but indicates a single event.
- لِي shifts the meaning into present/future with both maadi & mudaree.

- J. Shaet sometimes has 'if' mit. This usually happens when Shaet & J. Shaet are different.  
eg [Shaet is Present T & J. Shaet is Past Tense]

(OK)

[Shaet is JF & J. Shaet is JI]



- but both will translate in Present b'g of لِي
- both Shaet & J. Shaet.

"When the disaster strikes, then they say, 'Indeed, we belong to Allah & certainly we are returners ONLY to HIM.'"

\*

sayf

Isn faail can be used for immediate & absolute future.

رَجَعَ يَرْجِعُ رُجُوعًا رَاجِعٌ

returner

he returned



eg.2 (JI) <sup>then m+mi</sup> سَأَلَكْ عِبَادِي عَنْيَ فَإِنِّي قَرِيبٌ (JF)

• Khabar • mub • MBF • outside • he asks • when  
 Jaail you  
 • then I am near ji Mahalli Raj.

• I. Short (JI) • Short (JF)

"When my slaves ask you about me, then certainly I am near."

\* Ji'l stunk in past. It is limited. Here the short is JF. based on Ji'l

\* JI is JI → it is timeless.

• them  
 وَإِذَا تَوَلَّىٰ عَلَيْهِ عَائِشَةُ وَلِيٌّ مُّسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا  
 • lightest • did • so • I am Jaail • made • None • MBF • present • when  
 • feminine. • not y • Haal. but • on • him • panic  
 NHBP so them (fem) • he turns away arrogantly • she was being read (will turn in Present) big of li

J. Short. • Short

\* [When I am Jaail comes in Nasb form, it occurs as Haal]  
 "When our miraculous signs are being read onto him, he turns away arrogantly as if he didn't hear them."

\* Balaghah → if Present T is used its continuous. So the signs are read to him repeatedly (short)  
 → Past Tense is used in J. Short - which means 'only once' → he just turns away



Say: - \*IMP\*

تلا يَتْلُو تِلَاوَةً تال reader to read he reads He read.

تَلَى يُتْلَى تِلَاوَةً مُتْلُوً <sup>it is being read</sup> <sup>It was being read</sup>

أُتِلَ لَا تُتْلُ مُتْلَى

Say

Kaberi

(Past T)

تلا تَلَوْا تَلَوْا

تَلَدْتُمْ تَلَدْنَا تَلَوْنِ

تَلَوْتُمْ تَلَوْتُمْهَا تَلَوْتُمْ

تَلَوْتُمْ تَلَوْتُمْهَا تَلَوْتُمْ

تَلَوْتُمْ تَلَوْنَا

Say

Kaberi

(Present T)

يَتْلُو يَتْلَوَانِ يَتْلَوْنَ

تَتْلُو تَتْلَوَانِ يَتْلَوْنَ

تَتْلُو تَتْلَوَانِ تَتْلَوْنَ

تَتْلَيْنِ تَتْلَوَانِ تَتْلَوْنَ

أُتِلُ أُتْلُو



Masdar:

تِلَاوَةٌ تِلَاوَتَانِ تِلَاوَاتٌ  
تِلَاوَةٌ تِلَاوَتَيْنِ تِلَاوَاتٍ  
تِلَاوَةٌ تِلَاوَتَيْنِ تِلَاوَاتٍ

Isim

Jaa'id:

(Masc)

تَالٍ تَالِيَاتٍ تَالُونَ  
تَالِيًا تَالِيَيْنِ تَالِيَيْنِ  
تَالٍ تَالِيَيْنِ تَالِيَيْنِ

Isim Jaa'id  
(Feminine)

تَالِيَةٌ تَالِيَتَانِ تَالِيَاتٌ  
تَالِيَةٌ تَالِيَتَيْنِ تَالِيَاتٍ  
تَالِيَةٌ تَالِيَتَيْنِ تَالِيَاتٍ

Isim Majma':

مُتْلَوْ (muslim chaet) → مُتْلَوْ

Amr:

اُتْلُ اُتْلُوا اُتْلُوا  
اُتْلِي اُتْلُوا اُتْلُون

Nayhee:

لَا تُتْلُ لَا تُتْلُوا لَا تُتْلُوا  
لَا تُتْلِي لَا تُتْلُوا لَا تُتْلُون



Past  
Passive:

تُلِيَ تُلِيَا تُلُوا  
تُلِيْتُ تُلِيْتَا تُلِيْتُمْ  
تُلِيْتُ تُلِيْتُمَا تُلِيْتُمْ  
تُلِيْتُ تُلِيْتُمَا تُلِيْتُمْ  
تُلِيْتُ تُلِيْتُمَا تُلِيْتُمْ

Present  
Passive:

يُتْلَى يُتْلَيَانِ يُتْلَوْنَ  
تُتْلَى تُتْلَيَانِ يُتْلَوْنَ  
تُتْلَى تُتْلَيَانِ يُتْلَوْنَ  
تُتْلَى تُتْلَيَانِ يُتْلَوْنَ  
تُتْلَى تُتْلَيَانِ يُتْلَوْنَ

### إِذَا الْفَجْأَتِيَّةُ

- when إِذَا comes with II it is called إِذَا الْفَجْأَتِيَّةُ means إِذَا of surprise
- It cannot be used for short.
- It is translated as: suddenly / surprisingly.

eg. 1

فَأَلْقَاهَا فَإِذَا هِيَ خَيْثُ تُسَكِّي  
• running around  
• it became a snake  
II  
إِذَا + II  
إِذَا الْفَجْأَتِيَّةُ (not short or I. short)  
"then all of a sudden"

"And then he threw it then all of sudden it became a snake running around"



# الأمر و جواب الأمر ← Talab & Jawaab Talab

- Talab & Jawaab Talab or Amer & Jawaab Amer
- Command / demand.

eg.

أُذْرُسْ - Study!

أَنْصُرْ - Help!

تَنْجَحُ - You succeed

أُذْرُسْ تَنْجَحُ - Study! You'll succeed!

- J. Amer • Amer
- You will • Study!
- Succeed!

- We know Amer is always LIGHTEST.
- So J. Amer will also be LIGHTEST.
- It could be forbidding too (Mayhee) b'z that also a demand.
- Not every Amer is Talab / J. Talab
- Not every Amer will have J. Talab.
- Even if Present Tense is Amer it will not be J. Amer if its not lightest.

eg.1

فَأَتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

- Outside door
- J. Talab
- Lightest Majarud mudale bihi
- Talab
- Amer - أَتَّبِعُونَ
- Antum
- Follow

"Follow me (all of you), Allah will love all of you!"

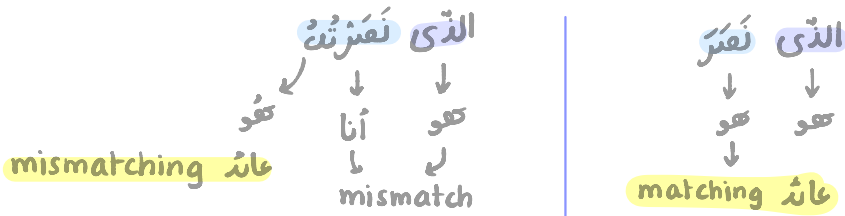
Saef:

أَتَّبَعَ يُتَّبَعُ إِتِّبَاعًا مُتَّبِعٌ  
 أَتَّبَعْتُ يُتَّبَعُ إِتِّبَاعًا مُتَّبِعٌ  
 أَتَّبَعْتُ لَا تُتَّبَعُ مُتَّبِعٌ  
 (he followed)



## ADV. NAHW DAY 18

**عائد**: Match or mismatch, it's still the repeat of the pronoun so it's always called **عائد**. In **الذي** (case of match), grammarians would call **هو** inside **نَعَرْتُ** as **عائد**. In **الذي**, pronoun inside **هو** whereas pronoun inside **نَعَرْتُ** is **أنا** so it is mismatch. So, you have to bring back the pronoun in **الذي** to **صلته المتوصل** → **الذي نَعَرْتُ** → **صلته المتوصل** to **الذي**. So, we won't say that **عائد** is when there's a mismatch. It's actually always **عائد** even if match or mismatch.



## Balaghah Difference btw **الذي نَعَرْتُ** & **الذي نَعَرْتُ**

Both essentially translate as: "the one who I helped". But **الذي نَعَرْتُ**, due to **عائد** being mentioned means there's no possibility that I helped anybody else i.e I only helped one person. But in **الذي نَعَرْتُ**, I definitely helped one person but I am not limiting or restricting it to that one person. In the first one, repetition of pronoun is kind of قيد. **عائد** is serving the purpose of قيد.



## إِذَا – WHEN

- إِذَا translates as “when” and describes conditions that are highly likely to happen.
- When it comes with a فعل مضارع, it is translated in the present/future tense and indicates a repeated event.
- When it comes with a فعل ماضٍ, it is translated in the present/future tense and indicates a single event.
- The جواب can sometimes have a ف on it. This usually happens when the شرط and the جواب are different (e.g. شرط is present tense and جواب is past-tense OR فعلية is شرط and اسمية is جواب)

Take a look at the following examples. The أداة الشرط is highlighted, the شرط is underlined once, and the جواب is underlined twice.

**\* Ism Faail can be used for immediate or absolute future (almost like a fir)**

مَتَدْرِكُ

returners إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ١٥٦ رَجَعَ يَرْجِعُ

Those who, when disaster strikes them, they say “No doubt, we belong to Allah, and no doubt only to Him will we return.”

فَاء: جواب الشرط      رفع by common sense

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ... ١٨٦

Jumla Ismiya : Jawab

Jumla Filiya

When My slaves ask you about Me, then I am near.

The sentence is translated in the present/future tense even though the ماضٍ is فعل.

- There is a ف on the جواب. Notice that the جواب is a جملة اسمية.

He himself turned / turned Someone لَدُنْ يَرْجِعُ ← لَدُنْ + مَتَدْرِكُ

وَإِذَا تَوَلَّىٰ عَلَيْهِ عَائِشَتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا ... ٧

Shart

Use of Madaari indicates continual action

When our miraculous signs are recited to him (repeatedly), he turns away arrogantly as

Q. إِذَا is feminine so why though he did not hear them. is هَا used?

- The مضارع indicates that the action is occurring repeatedly.

A. Non Human Plurals

are either Broken Plurals - or Feminine Plurals.

غير جازمة is unaffected by إِذَا as it is

We can treat Non Human Plurals with هُنَّ for special reasons. آيَاتٍ، سَعَادَاتٍ



ت ل و د ع ا ي ز ح

تَلَا	يَتْلُو	تِلَادَةٌ	تَالٍ
تَلِي	يَتْلِي	تِلَادَةٌ	مَتْلُو
أَتْلُ	لَا تَتْلُ		مَتْلَى

تَلَا	تَلَوْا	تَلَوْا
تَلَتْ	تَلَتَا	تَلَوْنَ
تَلَوْتَ	تَلَوْنَا	تَلَوْكُمْ
تَلَوْتُ	تَلَوْنَا	تَلَوْكُمْ
تَلَوْتُ	تَلَوْنَا	

يَتْلُو	يَتْلَوَانِ	يَتْلُونَ
تَتْلُو	تَتْلَوَانِ	تَتْلُونَ
تَتْلُو	تَتْلَوَانِ	تَتْلُونَ
تَتْلِينَ	تَتْلَوَانِ	تَتْلُونَ
أَتْلُو		تَتْلُو

تِلَادَةٌ	تِلَادَتَانِ	تِلَادَاتٌ
تِلَادَةٌ	تِلَادَتَيْنِ	تِلَادَاتٍ
تِلَادَةٌ	تِلَادَتَيْنِ	تِلَادَاتٍ
مَتْلُو	مَتْلَوَانِ	
مَتْلُو	مَتْلَوَيْنِ	
مَتْلُو	مَتْلَوَيْنِ	

تَالٍ	تَالِيَانِ	تَالُونَ
تَالِيًا	تَالِيَيْنِ	تَالِينَ
تَالٍ	تَالِيَيْنِ	تَالِينَ

تَالِيَةٌ	تَالِيَتَانِ	تَالِيَاتٌ
تَالِيَةٌ	تَالِيَتَيْنِ	تَالِيَاتٍ
تَالِيَةٌ	تَالِيَتَيْنِ	تَالِيَاتٍ

أَتْلُ	أَتْلُوا	أَتْلُوا
أَتْلِي	أَتْلُوا	أَتْلُونَ

تَلِي	تَلِيَا	تَلُوا
تَلَيْتُ	تَلَيْتَا	تَلَيْتُمْ
تَلَيْتُ	تَلَيْتُمَا	تَلَيْتُمْ
تَلَيْتُ	تَلَيْتُمَا	تَلَيْتُمْ
تَلَيْتُ	تَلَيْتُمَا	

يَتْلِي	يَتْلِيَانِ	يَتْلُونَ
تَتْلِي	تَتْلِيَانِ	تَتْلِينَ
تَتْلِي	تَتْلِيَانِ	تَتْلُونَ
تَتْلِينَ	تَتْلِيَانِ	تَتْلِينَ
أَتْلِي		تَتْلِي

لَا تَتْلُو	لَا تَتْلُوا	لَا تَتْلُونَ
لَا تَتْلِي	لَا تَتْلُوا	لَا تَتْلُونَ



## إذا WHEN IT COMES WITH A جَمْلَةٌ اسْمِيَّة

When it comes with a جَمْلَةٌ اسْمِيَّة, it is called إِذَا الْفَجَائِيَّة, the إِذَا of surprise, and will often translate as “suddenly” or “surprisingly”.

فَالْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى

*Then he threw it down, and suddenly, it was a fast-moving snake.*

## 14.6 الأَمْرُ وَجَوَابُ الأَمْرِ / طَلَبٌ وَجَوَابُ الطَّلَبِ

The أَمْرُ وَجَوَابُ الأَمْرِ is a two-part structure. The first part, the أَمْرُ, is a فعل أَمْر. The second part, the جَوَابُ الأَمْرِ, explains what will happen if the command is followed.

For example, in the sentence “Study, you’ll pass,” the first part “study” is the أَمْر. The second part “you’ll pass” is the جَوَابُ الأَمْرِ. It explains what will happen as a result of the أَمْر being followed.

In terms of grammatical rules, the جَوَابُ is always محْزُوم.

Take a look at the following examples.

Command is also a demand.

تَنْجَحْ أَذْهَبْ Study! You'll succeed!

شَرْطٌ

جَوَابُ الشَّرْطِ

إِشْتَبَاحٌ يَتَّبَعُ

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ٣١

Say, “If you love Allah then follow me, Allah will love you and forgive you your sins. And Allah is forgiving and merciful.” **ذُنُوبٌ: embarrassing sins**

The أَمْرُ is فاتَّبِعُونِي. The جَوَابُ tells what will happen as a result of the أَمْر. What will happen if you follow me? Allah will love you and forgive your sins. Notice that the جَوَابُ is محْزُوم.

Allah SWT loves His creation but here in this Ayah, Allah (SWT) is talking about some special kind of love.