

أَذْوَاتٌ غَيْرُ جَازِمةٍ when - لِمَا

[x] AY: 18]

when - لِمَا

- لِمَا - does not make anything lightest.
  - Something is almost likely to happen.
  - لِمَا with mudaa is translated in Present/future & event is a repeated one.
  - لِمَا with maadi is also translated as in present/future but indicates a single event.
  - لِمَا shifts the meaning into present/future with both maadi & mudaa.
  - J. Shaat sometimes has 'i' in it. This usually happens when Shaat & J. Shaat are different.  
eg [ Shaat is Present T & J. Shaat is Past Tense ]  
(R)
- [ Shaat is JF & J. Shaat is JI ]

eg. أَصْبَحْتُمْ مُصْبِّرِيَّةً فَلَمَّا وَأَتَتْنَا بِالْكَيْدِ رَجَعْتُمْ مُرْكَدِّمًا

• J. Shaat outside  
area • Shaat لِمَا  
• Past T when  
• maadi لِمَا  
• outside area when  
• Khabar • MBK • Mub • MBK • Mub  
makkah makkah

- but both will translate in present b/c of لِمَا
- both Shaat & J. Shaat.

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

\* جم فاصل can be used for immediate & absolute future.  
say: رَجَعَتْ رَجُوعًا رَاجِعًا

returner

he returned

eg. 2

وازا سالك عبادي عن قریب (JF) (II)

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

• I. Shant (JI) • Shant (JF)

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

\* Ji'l stink in past. It is limited. Here the short is J.R. based on Ji'l

\* JI is TI  $\rightarrow$  it is timelens.

• Short  
When form Faail comes in Nasb form, it occurs as Haal  
"When our wife."

When our miraculous signs are being read onto him, he turns away arrogantly as if he didn't hear them."

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

Sayi: - \*IMP\*

تلا يُتَلَقُ تِلَاقُه تِلَاقٌ [like دعا]  
reader to read he reads He read.

تَلَقَّى يُتَلَقَّى تِلَاقُه مُتَلَقُّه  
it is being read it was read being read

أَقْلَى لَا تَنْتَلَقَ مَتَلَقٌ

تلا تَلَقَّى تِلَاقُه

تَلَقَّتْ تَلَقَّا تِلَاقُونَ

تَلَقَّوْتَ تَلَقَّوْتُمَا تَلَقَّوْتُمْ

تَلَقَّوْتُمْ تَلَقَّوْتُمَا تَلَقَّوْتُمْ

تَلَقَّوْتُمْ تَلَقَّوْنَا

يُتَلَقُّ يَتَلَقَّا يَتَلَقَّوْنَ

تَلَقُّ تَلَقَّا يَتَلَقَّوْنَ

تَلَقُّ تَلَقَّا تَلَقَّوْنَ

تَلَقَّيْنَ تَلَقَّا تَلَقَّوْنَ

أَتَلَقُّ تَلَقُّ

Sayi  
Kabani  
(Past T)

Sayi  
Kabani  
(Present T)

Masdar:

تِلَوَةٌ تِلَوَاتٍ تِلَوَاتٍ

تِلَوَةٌ تِلَوَاتٍ تِلَوَاتٍ

تِلَوَةٌ تِلَوَاتٍ تِلَوَاتٍ

Ism

Jaa'il:

(Masc)

تَالٍ تَالِيَاتٍ تَالُونَ

تَالِيَاً تَالِيَتِينَ تَالِيَتِينَ

تَالٍ تَالِيَتِينَ تَالِيَتِينَ

Ism Jaa'il

(Feminine)

تَالِيَةٌ تَالِيَاتٍ تَالِيَاتٍ

تَالِيَةٌ تَالِيَتِينَ تَالِيَاتٍ

تَالِيَةٌ تَالِيَتِينَ تَالِيَاتٍ

Ism Majnud:

مَقْلُوٌّ → (muslim cheat)

Amar:

أُتْلُوا أُتْلُوا أُتْلُوا

أُتْلِي أُتْلُوا أُتْلُوا

Nayhee:

لَا تُتْلُوا لَا تُتْلُوا لَا تُتْلُوا

لَا تُتْلِي لَا تُتْلُوا لَا تُتْلُونَ

تُلِيَ تُلِيَا تُلُوَا

تُلِيَتْ تُلِيَّتَا تُلِيَّتِنْ

تُلِيَتْ تُلِيَّتُمَا تُلِيَّتُمْ

تُلِيَتْ تُلِيَّتُمَا تُلِيَّتُنْ

تُلِيَتْ تُلِيَّنَا

يُتَلِّي يُتَلِّيَانِ يُتَلَوَّنْ

تُتَلِّي تُتَلِّيَانِ يُتَلِّيَنْ

تُتَلَوَّنْ تُتَلِّيَانِ تُتَلَلِّي

تُتَلِّيَتْ تُتَلِّيَانِ تُتَلِّيَنْ

أُتَلِّي أُتَلِّيَانِ

إِذَا الْفَجْأَةِ

• When لِإِذَا comes with II it is called إِذَا ←

وَإِذَا الْفَجْأَةِ means إِذَا surprise

• It cannot be used for short.

• It is translated as: suddenly / surprisingly.

eg. 1

فَالْفَاجِهَةَ قَعَدَا حَيْثِهِ تَسْقَى

• running  
around

• it became  
a snake

II

إِذَا الْفَجْأَةِ ← لِإِذَا + II

(not short or T. short)

"then all of a sudden"

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

## الأمر و جوابه | أمر و جواب | Amr & Jawab

- Jalab & Jawab Jalab or Amr & Jawab Amr
- Command / demand.

eg.

Study! - اُرْسِلْ

Help! - اُنْدُرْ

You succeed - تُنْجِحُ

Study! You'll succeed! - اُرْسِلْ تُنْجِحُ

- J-Amr
- Amr
- You will
- study!
- succeed!

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

eg. 1

فَاتَّبِعُنِي يُحِبِّبُكُمُ اللَّهُ

• outside  
does

• J-Jalab

• Jalab

• Lightest Majad  
Mudall bihi

• اُتَّبِعُونَ - Amr

• Antum

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

Sayf:

أَتَّبِعَ يُتَّبِعُ إِتْبَاعًا مُتَتَّبِعٍ

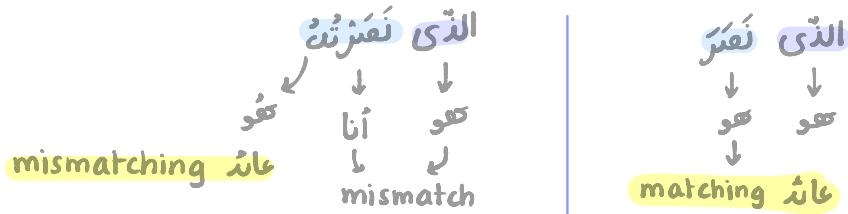
(he followed)

أَتَّبِعَ يُتَّبِعُ إِتْبَاعًا مُتَتَّبِعٍ

لَا تَتَّبِعَ مُتَتَّبِعٍ

**ADV. NAHW DAY 18**

**عَادَه**: Match or mismatch, it's still the repeat of the pronoun so it's always called عَادَه. In **الَّذِي نَعْرَضَ** (case of match), grammarians would call **هُوَ** inside **نَعْرَضَ** as عَادَه. In **الَّذِي نَعْرَضْتُ**, pronoun inside is **هُوَ** whereas pronoun inside **نَعْرَضْتُ** is **أَنَا** so it is mismatch. So, you have to bring back the pronoun in **الَّذِي نَعْرَضْتُ** → صَلَتُ الْمُؤْمِنُونَ to **الَّذِي نَعْرَضْتُ**. So, we won't say that عَادَه is when there's a mismatch. It's actually always عَادَه even if match or mismatch.



**الَّذِي نَعْرَضْتُ** & **الَّذِي نَعْرَضْتُ** **Balaghah Difference btw**

Both essentially translate as: "the one who I helped". But **الَّذِي نَعْرَضْتُ**, due to **عَادَه** being mentioned means there's no possibility that I helped anybody else i.e. I only helped one person. But in **الَّذِي نَعْرَضْتُ**, 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 **عَادَه** قيد is serving the purpose of قيد.

## إِذَا – WHEN

- إذا translates as “when” and describes conditions that are highly likely to happen.
- When it comes with a فُل مضارع, it is translated in the present/future tense and indicates a repeated event.
- When it comes with a فُل ماض, it is translated in the present/future tense and indicates a single event.
- The جواب can sometimes have a فُل 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 جواب فعلية is شرط and the جواب is اسمية)

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)**

فَتَرَى

returners **أَلَّذِينَ إِذَا أَصَبْتُهُمْ مُّصِيْبَةً قَالُوا إِنَّا لِلَّهِ 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.”

فَاد: جواب الشرط رفع by common sense

وَإِذَا سَأَلَكَ عَبْدِي عَنِّي قَرِيبٌ ...

Jumla Ismiya : Jawab

Jumla Filiya

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

ماض فُل is translated in the present/future tense even though the ماض is فُل.

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

ذُكْرُ يَرْتَكِي ← وَقْتُ يُوكِنُ تُوكِنَ ← لازم + معتدى  
He himself turned/ turned turned Someone

وَإِذَا ثُشَّلَ عَلَيْهِ ءاِيَتُنَا وَلَى مُسْتَكِبِرًا كَانَ لَمْ يَسْمَعْهَا ...

Use of Mudaari indicates continual action

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

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

A. Non Human Plurals - The مضارع indicates that the action is occurring repeatedly.

are either Broken Plurals - The فُل مضارع is unaffected by إذا as it is غير جازمة.

or Feminine Plurals.

آيات, سعادات. We can treat Non Human Plurals with هن for special reasons.

تَلَ دَ دَعَا يَذْعُونَ

تَالٍ	تَلَادَةٌ	يَتَلَوُ	تَلَا
مَتَلُّوٌ	تَلَادَةً	يَتَلَلَّى	تَلَى
مَتَلَّى		لَا تَلَشْ	أَنْلَ

تَلَادَاتٌ	تَلَادَاتِنِ	تَلَادَةٌ	تَلَادَاتِنِ
تَلَادَاتِ	تَلَادَتِنِ	تَلَادَةً	تَلَادَتِنِ
تَلَادَةٌ	تَلَادَتِنِ	تَلَادَةً	تَلَادَاتِنِ
تَلَادَاتِ	تَلَادَتِنِ	تَلَادَاتِ	تَلَادَاتِنِ
مَتَلُّوٌ	مَتَلَّوَانِ	مَتَلُّوٌ	مَتَلُّوٌ
مَتَلُّوٌ	مَتَلُّوٌ	مَتَلُّوٌ	مَتَلُّوٌ
مَتَلُّوٌ	مَتَلُّوٌ	مَتَلُّوٌ	مَتَلُّوٌ

أَنْلَ	أَنْلُوا	أَنْلُوا
أَنْلِي	أَنْلُوا	أَنْلُونَ

لَا تَلَشْ	لَا تَلَوْ	لَا تَلَوْ
لَا تَلَيْ	لَا تَلَوْ	لَا تَلَوْنَ

يَتَلَوُ	يَتَلَوْانِ	يَتَلَوْنَ
يَتَلَلَّى	يَتَلَلَّوْانِ	يَتَلَلَّوْنَ
يَتَلَلَّوْنَ	يَتَلَلَّوْانِ	يَتَلَلَّوْنَ
يَتَلَلَّوْنَ	يَتَلَلَّوْانِ	يَتَلَلَّوْنَ
يَتَلَلَّوْنَ		يَتَلَلَّوْنَ

تَالِيَةٌ	تَالِيَانِ	تَالِيَاتٌ
تَالِيَّةٌ	تَالِيَّانِ	تَالِيَّاتٌ
تَالِيَّةٌ	تَالِيَّانِ	تَالِيَّاتٌ

تَلَوَا	تَلَوَانِ	تَلَا
تَلَثَا	تَلَثَانِ	تَلَث
تَلَوَتَ	تَلَوْمَانِ	تَلَوَتَ
تَلَوَتَ	تَلَوْمَانِ	تَلَوَتَ
تَلَوَنَا		تَلَوَنَا

تَالِيَانِ	تَالِيَنَ	تَالِيٌ
تَالِيَّانِ	تَالِيَّنَ	تَالِيٌّ
تَالِيَّانِ	تَالِيَّنَ	تَالِيٌّ

يَتَلَلَّى	يَتَلَلَّانِ	يَتَلَلَّوْنَ
يَتَلَلَّوْنَ		يَتَلَلَّوْنَ

تُلُوا	تُلِيَا	تَلِيَ
تُلِيَّانِ	تُلِيَّانِ	تُلِيَّاتٌ
تُلِيَّانِ	تُلِيَّانِ	تُلِيَّاتٌ
تُلِيَّانِ	تُلِيَّانِ	تُلِيَّاتٌ
تُلِيَّانِ		تُلِيَّانِ

When it comes with a noun, it is called **إذا فجائية** the of surprise, and will often translate as "suddenly" or "surprisingly".

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَ

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

## 14.6 الأمر و جواب الأمر / طلب و جواب الطلب

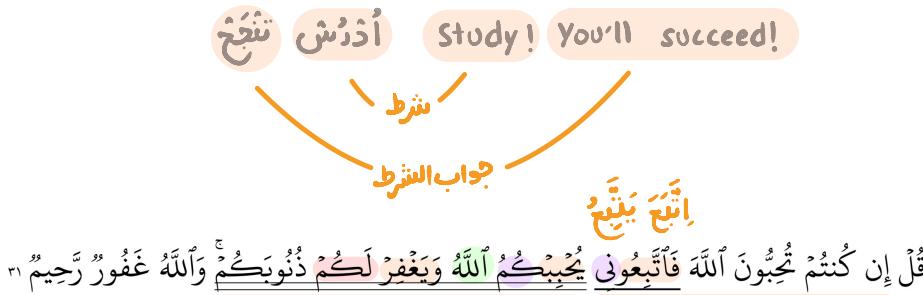
جواب الأمر is a two-part structure. The first part, the **أمر**, is a command. The second part, the **جواب الأمر**, explains what will happen if the command is followed.

For example, in the sentence "Study, you'll pass," the first part "study" is the **أمر**. The second part "you'll pass" is the **جواب الأمر**. It explains what will happen as a result of the **أمر** being followed.

In terms of grammatical rules, the **جواب** is always **مجزوم**.

Take a look at the following examples.

Command is also a demand.



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

The **جواب** tells what will happen as a result of the **أمر**. What will happen if you follow me? Allah will love you and forgive your sins. Notice that the **جواب** is **مجزوم**.

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