

Talab

Talab

eg.
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وَأَضْمَمَ يَدَكَ إِلَى جَنَاحَيْكَ تَخْرُجُ بَيْضَاءً

• may'ool • She comes out
• white (colorful)
• Nasb.

• you • to • you
armpit hand

• May'ool

→ Lightest

"And join your hand to your armpit (if you do that) it will come out white."

say:

خَرَجَ يَخْرُجُ خُرُوجًا خَارِجًا

أَخْرَجَ لَا تَخْرُجُ مَخْرُجًا مَخْرَجَةً

• Amr

• Nahyee

(lightest) version هِيَ تَخْرُجُ

• it is used for يَد → hands (few b'g in Arabs sd so - ...)

→ Body parts in pairs

say:

(Mud'af) ضَمَّ ضَمًّا ضَامًّا

• he joined

[like ضَمَّ]

ضَمَّ ضَمًّا ضَامًّا

[3 Amr]

Masculine & Feminine versions of colours.

- Colour rhyme with the word **الْكَبِيرُ** - Masculine
- Colours are partly flexible.
- Feminine colour rhyme with **بَيْضَاءُ** - (white)

How masculine colour changes to feminine?

eg: أَسْوَدُ ⇒ Masculine (black) → (P. flexi)
 • 3 letters

Take first 3 letters **س و د** & put **aliy & hama** at the end to make it feminine.

• 3 letters
سَوَاءُ ⇒ feminine (black) → (P. flexi)
 • at the end

Colour	Feminine	Masculine
Black	سَوَاءُ	أَسْوَدُ
Green	خَضْرَاءُ	أَخْضَرُ
Yellow	صَفْرَاءُ	أَصْفَرُ
Red	حُمْرَاءُ	أَحْمَرُ
White	بَيْضَاءُ	أَبْيَضُ
Blue	زُرْقَاءُ	أَزْرَقُ

• J. Talab

• Talab

أَدْعُ لَنَا رَبَّنَا يُبَيِّنْ لَنَا مَا هِيَ
 • it is • whatever • for us • lightest • You • mukaddam • Amr
 Mudali Kord • for us

"Call on You Rabb for us HE will clarify for us whatever it is?"

Say!

دَعَا يَرْعُو زَعُو دَاعٍ
 [• he called]

دُعِيَ يُرْعَى زَعُو مَرْعُو

أَدْعُ لَا تَدْعُ

Say!

يُبَيِّنْ تَبْيِيْنًا مُبَيِّنْ

[• he clarified]

NOT EVERY AMR WILL HAVE J. AMR. :-
 as in example below:-

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ثُمَّ تَرَهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ
 • not lightest • rightest
 • Amr • Then
 • leave them!
 • lightest
 • in their empty talk
 • mudali
 • acting as
 Haal
 • to play

"Then leave them | playing in their empty talk?"

Since يَلْعَبُونَ is not lightest it can't be J. Talab.
 which means the 2nd part [they are playing is not a
 result of (you leaving them) since يَلْعَبُونَ is not lightest - so no J. Talab

- Therefore the sentence has only Amr & no Jawab Amr. (J. Talab)
- Not every sentence with Amr is a conditional sentence.
- The example is with Amr only so it is not a conditional sentence.

Present T ← He leaves — يَزِدُّ

Say:-

Past T not used in Arabic ← He left ← وَزَدَ

Empty talk ← خَاضَ يَخُوضُ خَوْضًا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ADV. NAHW DAY 19

الأمر وجواب الأمر 14.6

COLORS → Masculine version → أَفْعَلُ + Partly Flexible → **أَسْوَدُ**
 → Feminine version → فَعْلَاءُ + Partly Flexible → **سَوْدَاءُ**

(M) أَخْضَرُ — خَضِرَاءُ (F)
 (M) أَفْقَرُ — فَقْرَاءُ (F)

(M) أَضْفَرُ — صَفْرَاءُ (F)
 (M) أَبْيَضُ — بَيْضَاءُ (F)

(M) أَزْهَقُ — زَهْقَاءُ (F)

ضَمَّ	يَضُمُّ	ضَمَّتَا	ضَمَّتْ
الامر:	ضَمَّ	ضَمَّتْ	أَضْمَمُ

وَأَضْمَمُ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ عَائِيَةً أُخْرَى
 كَرَجَ يَفْرُجُ

to join

And tuck your hand into your armpit, it will come out white without harm as another sign.

The امر is واضم يدك... The جواب tells what will happen as a result of the امر. What will happen if you put your hand in your armpit? It will come out white. Notice that the جواب is مجزوم.

بَيِّنَ | يُبَيِّنُ | تَبَيَّنَا | مَبَيَّنَ

مَجْزُومٌ — يُبَيِّنُ

جواب الطلب

مقدم MBF
↑

أَدْعُ لَنَا دَبَّكَ

طلب

* Jawab-ul-Amr can be Jumlah Ismiya theoretically.

Remember that not every أمر will have a جواب. Also remember that even if there is a فعل مضارع following a فعل أمر, it will not be considered a جواب if it is not مجزوم.

Take a look at the following example.

وَدَدَ يَدُرُ → Past tense isn't really used in Arabic

... ثُمَّ ذَرَهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ « خَاسَ - يَخْوُضُونَ - خَوْضًا empty talk

...then leave them in their empty discourse amusing themselves.

There is an أمر (ذرهم) with a فعل مضارع following it (يلعبون). This, however, is NOT an أمر وجواب structure as يلعبون is not مجزوم. Practically, this makes a difference in how the ayah is understood. It means that the fact that they are playing is NOT a result of you leaving them. If يلعبون was مجزوم and did play the role of جواب, it would mean that their play is a result of you leaving them.

QURAN TIME

مَلَكٌ يُخَلِّثُ مِنْكَ مَالِكٌ

then

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ

who?

صَلَتُ الْمُرْسَلِينَ

فَاعِلٌ

لام القسم
لام توكيد
↑

أَهْلَكَ يُخَلِّثُ (to Kill violently) "as opposed to Allah"

مِنْ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي

* The اِنْ here is part of "If He intends" anything
a question hence no Jawab us short.

الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا

مقدم MBK

HAAL

هو
(whatever is created)

مقدم MBK

إِعْتِقَادٌ

يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٧)

جار + مجرور مضاف + مضاف اليه

هو (Allah SWT)

"over all things, Allah (SWT) is fully capable"

* mismatch so عَالَمٌ is expected * (Openness)

He (SWT) creates whatever He (SWT) wants & whatever He (SWT) wants is so vast that it wasn't limited by using the عَالَمٌ.

Certainly those who said that no doubt, Allah (SWT), He (SWT) is infact Messiah, Son of Mary (AS) truly disbelieved.

Say! Who then will have authority as opposed to Allah (SWT) in any way, shape or form if He (SWT) intended to destroy the Messiah, son of Mary (AS) & whoever is on the Earth altogether. And to Allah (SWT) alone belongs the Kingdom of the skies & the earth & everything between them. He (SWT) creates whatever He (SWT) wants & Allah (SWT) is in complete control over all things.