

(Contd) Talab & Jawaab Talaab [24:19]

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

say:

خُرُجَ بِخُرُجٍ خُرُوْجًا خارِجٍ

أُخْرَجَ لَا تُخْرَجَ مُخْرَجٌ مَخْرَجَةٌ
- Nahyee - Ame

(lightest) version ٤٥ - تقریبی

- it is used for جِنَاحَاتِي → hands (few big i.e. Arabs
sd so - ---
→ Body parts in pairs)

Say:

مُدْعَى (Mud'aay) مُخْلِّس مُخْلِّس مُخْلِّس مُخْلِّس
[like مُخْلِّس] . he joined

Masculine & Feminine versions of colours.

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

How masculine colour changes to feminine?

e.g: **أَسْوَرُ** → Masculine (black) → (p. flexi)
 • 3 letters

Take first 3 letters **سُورَاءُ** & put alif & hamza at the end to make it feminine.

• 3 letters
سُورَاءُ → feminine (black) → (p. flexi)
 • at the end

Colour	Feminine	Masculine
Black	سُورَاءُ	أَسْوَرُ
Green	خَضْرَاءُ	أَخْضَرُ
Yellow	صَفْرَاءُ	أَصْفَرُ
Red	حَمْرَاءُ	أَحْمَرُ
White	بَيْنَسِيَّاءُ	أَبْيَضُ
Blue	رُّوْقَاءُ	أَرْزَقُ

- J. Talab
- Jataab

اُذْعَ لَنَا رَبَّكَةٌ مَا هَيَ يُبَيِّنُ لَنَا مَا هَيَ

- it is
- whatever
- for us
- lightest
- major
- MBF
- your mukaddas
- for us
- Amr

Mudalé Lord

"Call on your Rabb for us HE will clarify for us whatever it is".

رَعَا يَرْعَوْهُ لَعْوَةً رَاعِي [• he called]
دُرْعَيْيٌ يُرْعَيْ لَعْوَةً مَرْعَوْهُ
أُدْعُ لَا تَرْعَ

سaying: تَبَيَّنَتْ تَبَيَّنَتْ مُبَيَّنٌ

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

eg. 2

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نَمْ نَزَّهُمْ فِي خَوَّضُهُمْ يَلْعَبُونَ

"Then leave them playing in their empty talk."

Since يالج 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 يالج is not lightest - so no J. Talab.

- They are the sentences that have only Amr & no Jawab Amr. (J. Jalab)
- 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 — يَرْجِعُ

Past T not used in Arabic ← He left ← قَرَرَ

Empty talk ← خَاطِفٌ يَخْتَفِي خَاطِفٌ خَاطِفٌ خَاطِفٌ خَاطِفٌ خَاطِفٌ

Say:-

الأمر وجواب الأمر 14.6

COLORS ↗ Masculine version → أَفْعَلُ + Partly Flexible → أَشَوَّدُ
 ↗ Feminine version → فَفْلَاءُ + Partly Flexible → سَوْدَاءُ

(F) أَحْمَرٌ — (M) أَفْسَرٌ — (F) خَفْرَاءُ

(F) أَضْفَرٌ — (M) أَبْيَقُنُ — (F) بَيْقَنَاءُ

(M) أَزْدَقُ — (F) نَزْقَاءُ

حال
وَاضْمُمْ يَدَكِ إِلَى جَنَاحِكَ تَخْرُجُ بَيْضَاءَ مِنْ عَيْنِ سُوءِ عَيْةِ أَخْرَى ۝
خَرْجٌ يَخْرُجُ

الأمر:	ضَمَّ	مَنْتَهِيٌّ	يَعْنِمُ	ضَمَّنَّا	مَنْتَهِيًّا	ضَمَّنَّا
	ضَمَّ	مَنْتَهِيٌّ	يَعْنِمُ	ضَمَّنَّا	مَنْتَهِيًّا	ضَمَّنَّا

to join

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

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

بَيْنَ | يُبَيِّنُ | تَبَيَّنَنَا | مُبَيِّنٌ
 أَذْعُ لَنَا رَبِّكَ يُبَيِّنَنَّ — مَجْزُومٌ
 جواب الطلب طلب

مقدّم MBF ↑

* 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, it will not be considered a جواب if it is not مجزوم.

Take a look at the following example.

فَذَرَ يَذَرُ → Past tense isn't really used in Arabic

empty talk ... ثُمَّ ذَرْهُمْ فِي حَوْضِهِمْ يَلْعَبُونَ ۝ خَامَنَ - يَخْوَمُنَ - خَوْمَنَا

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

There is an أمر وجواب الأمر structure with a فعل مضارع following it (يَلْعَبُونَ). This, however, is NOT an أمر وجواب الأمر structure as is يَلْعَبُونَ.

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 يَلْعَبُونَ was مجزوم and did play the role of جواب, it would mean that their play is a result of you leaving them.

QURAN TIME

مَلَكَ يَغْلِثُ مِنْكُمْ مَالِكٌ

then

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

who?

صلات المؤمنون

فَاعِلٌ

لام التسم لام توكيد certainly

Maqool-ul-Qawl M.Bini

أَخْلَقَ يَغْلِثُ "as opposed to Allah"

مِنَ الْلَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأَمْهُ وَمَنْ فِي

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

الْأَرْضِ جَمِيعًا وَلَلَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا

MBK مقدم HAAL

هُوَ
(whatever is created)

يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٧)

اصحاح ر مقدم

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

هُوَ (Allah swt)

*mismatch so 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 كُلِّ.

certainly those who said that no doubt, Allah (swt), He (swt) is infact Messiah, Son of Mary (A.S) 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 (A.S) & 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.