

## الفعل الماضي و المضارع : Chapter 8 ( continues )

: لولا

\* means ' why not' or 'if only' or 'how come'

\* When لولا is followed by Fi'l Maadi it can translate either as past or present tense

\* لولا has the flexibility

... فَيَقُولَ رَبِّ لَوْلَا أَخْرَجْتَنِي إِلَى أَجَلٍ قَرِيبٍ ...

*Then he will say, "My Master, why don't you reproach me for a little while...?"*

The request being made is a request regarding the present. For this reason, it makes most sense to translate it as ع.

how come you delayed for me / how come don't extend got me <--- لولا أَخْرَجْتَنِي

Past Tense is used but you can translate it in present tense

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرِيبَيْنِ عَظِيمٍ .

*And they said, "Why was this Quran not sent down upon a great man from the two towns?"*

The sending down of the Quran is a past event. For this reason it makes most sense to translate it as ماض.

نُزِّلَ

----> it was sent down

هَذَا الْقُرْآنُ

----> outside doer (Ra'f)

Ismul Ishara

musharunilah

لولا ---> how come this Qur'an was not sent down

: الجملة الشرطية -

\* It is made up of Shart & Jawab Shart ( 'if' & 'then' )

\* Sometimes Shart can be past tense & sometimes present tense

\* Eg : إِنْ فَعَلَ : ----> past tense (he did it) singular occurrence

----> present tense ( he is doing it) multiple occurrences

\* But both can mean present tense.

\* The only difference is Past mean singular occurrence ( something happening only once) & Present mean multiple occurrences ( something happening over & over again.)

إِنْ تُبْدِوا الصَّدَقَاتِ فَبِعْدًا هُنَّ مُتَّقُوْهَا وَإِنْ تُخْفِوهَا الْفُقَرَاءُ فَهُوَ خَيْرٌ لَّكُمْ ... <sup>١٧١</sup>

If you disclose [your] charities, then what a beautiful thing they are. And if you conceal them and give them to the poor, then it is better for you.

Giving charity publicly and privately are actions that repeat. For this reason, the مضارع is used.

فَإِنْ طَلَقَهَا فَلَا تَحْلُّ لَهُ مِنْ بَعْدِ حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ ... <sup>١٧٠</sup>

'Then the divorces her she will not be permissible to him after that until she marries someone else'.

Past Tense طَلَقَهَا is used as divorce is not repeated. It happens only once.

منْ is also Harf of Shart

... وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرْ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِّيٌّ حَمِيدٌ «

Whoever is grateful, the he is only grateful for his own benefit. And whoever is ungrateful, then certainly Allah is free of need and worthy of praise and thanks.

Gratitude is something that must be renewed constantly. It is not a one-time event, for this reason, the مضارع is used. Ingratitude or disbelief, on the other hand, is something that a person falls in. It does not have to be renewed or refreshed. For this reason, the ماضي is used.

منْ يَشْكُرْ ---> lightest mudare --- 'whoever shows gratitude' ----> It's mudare boz Allah (SWT) is saying we must show gratitude over & over again

منْ كَفَرَ ---> Fi'l maadi --- 'whoever shows ingratitude' ----> It's in past boz even if ingratitude happens once it's too much.

Non-standard usage of Fi'l mudare :-

We know the standard usage of mudare. It is used for present and future tense.

There are three non standard usages of Fi'l mudare '

## 1) Painting a picture :-

Mostly found in Surah Al Bakarah whereby Allah SWT tells us a story from the past using the present tense. Reason of doing so is we imagine it as if its happening right in front of us.

وَإِذْ نَجَّيْنَاكُم مِّنْ ءَالِ فِرْعَوْنَ يَسْمُونَكُمْ سُوءَ الْعَذَابِ يُدَمِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيِيْنَ نِسَاءَكُمْ ... <sup>١٩</sup>

*And remember when we saved you from the people of Firaun. They would inflict on you the worst type of punishment and slaughter your children and let your women live...*

Allah is reminding the children of Israel of the trials that they went through. He uses the مضارع to make them recall or picture the events more vividly.

One Past Tense & three Present tense are used

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَةً إِنَّ اللَّهَ لَطِيفٌ جَوَّابٌ <sup>٢٠</sup>

*Have you not seen that Allah sent water down from the sky then the earth becomes green?  
Certainly, Allah is subtle and informed.*

There is a switch to مضارع part-way through the ayah. The مضارع is used to talk about the earth becoming green to allow listeners to visualize and appreciate this miracle of nature.

One present tense is used.

## 2) Emphatic Command :- ( stronger than Forbidding )

Eg : Don't touch that ----> Forbidding  
You are not touching that ----> Forbidding + threat

Eg: لا تَعْبُدُ الشَّيْطَانَ ----> Don't worship the devil ( Forbidding)  
لا تَعْبُدُ الشَّيْطَانَ ---> You shall not worship the devil ( Forbidding + threat)  
It's stronger.

\* Regular mudare can be used to send across a stronger message even though it is not in command form.

وَإِذْ أَخَذْنَا مِيقَاتَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنفُسَكُمْ مِّنْ دِيْرَكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشَهِّدُونَ <sup>٢١</sup>

*And remember when we took a pledge from you, "You will not spill your own blood and will not expel yourselves from your own homes!" Then you acknowledged while witnessing.*

وَإِذْ أَخَذْنَا مِيقَاتَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهُ ... <sup>٢٢</sup>

*And remember when we took a pledge from the children of Israel, "You will not worship anyone except for Allah!"*

وَالْمُظْلَقَاتُ يَرَبَّصْنَ بِأَنفُسِهِنَّ ثَالِثَةُ قُرُونٍ ... <sup>٢٣</sup>

*Divorced women should wait by themselves for three periods...*

### 3) إِذْ :-

Fill mudare followed by **إِذْ** can be translated as past or future depending on the context

وَإِذْ تَقُولُ لِلَّبَيِّنِ أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَنْتَ عَلَيْنِي أَمْسِكْ عَلَيْكَ رَوْجَكَ وَأَتَقِ اللَّهَ ...

When you said to the one who Allah blessed and who you blessed, "Keep your wife and be conscious of Allah"...

In this ayah, Allah is reminding the Prophet ﷺ of the advice he gave Zayd (R) regarding his marriage. This is a past event. For this reason, the فعل مضارع translates in the past tense.

وَإِذْ يَتَحَاجِجُونَ فِي النَّارِ فَيَقُولُ الْمُصْعَقُوا لِلَّذِينَ أُسْتَكْبِرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُعْنَوْنَ عَنَّا نَصِيبًا مِنَ النَّارِ

When they will argue with one another in the fire then the weak ones will say to those who were arrogant, "Certainly, we were your followers, so will you believe us a share of the fire?"

This ayah talks about a scene that will happen in the afterlife. This is a future event, which is why the فعل مضارع after إِذ translates as a مضارع.

fi  
mudare is  
used as this  
debate will  
continue

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