

بسم الله الرحمن الرحيم

# SURAH TAGHABUN



## Taghaabun (64:1)

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

يُسَبِّحُ : Fi'l mudare

HE declares perfection

لِلَّهِ : MBF Mukaddam

Fi'l يُسَبِّحُ married to Harf ل

of Allah ( every ل HOJ does not mean for  
as in this Ayah)

مَا : Ism Mowsool Fi Mahalli Raf

ما could be R/N/J but here its Raf boz its  
an outside doer

Pronoun هو is so obvious in Ism Mowsool  
that it need not be said

Whatever

في السَّمَوَاتِ : Silatul Mowsool

لا محلّ لها من العراب (no status in grammar)

Pronoun هو

In the skies

و – is chained with Harf Atf : وَمَا فِي الْأَرْضِ

So مَا is Ism Mowsool Fi Mahalli Raf Jaar Majroor

في الْأَرْضِ : is Silatul Mowsool

In the earth

مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ : & entire thing is Faa'il

Whatever is in the skies and whatever is in the earth declares perfection ONLY of Allah

لَهُ الْمَلِكُ : (new sentence starts)

لَهُ MBK mukaddam

الْمَلِكُ Mubtada (proper) so MBK will

come after

Also 'The' won't come as kingship ( Idea)

Kingship ONLY belongs to him

وَلَهُ الْحَمْدُ : Laam in JI means ' belongs to ' / 'is to'

لَهُ MBK mukaddam

الْحَمْدُ Mubtada (proper) Masdar don't get

'The' even if there is ال

And praise & gratitude ONLY belongs to him

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

و : Harf Atf

هُوَ : Mubtada

عَلَى : Jaar Majroor

كُلِّ : Special Mudaf شَيْءٍ : Mudafiliah

قَدِيرٌ : Khabar

MBK mukaddam

- But we don't use ONLY even if its Mukaddam boz it does not make sense (context will tell)
- Mukaddam for some other reason (Balaghaa)
- Here it's Ihtemaam (bold/stress)

And HE is in complete control over everything

“Whatever is in the skies and whatever is in the earth declares perfection ONLY of Allah. Kingship ONLY belongs to him And praise & gratitude ONLY belongs to him. And HE is in complete control over everything”.

Sarf :

سَبَّحَ يُسَبِّحُ تَسْبِيحاً

حَمْدَ يَحْمَدُ حَمْدًا

مَلِكٌ يَمْلِكُ مُلْكًا/ مُلْكًا

قَدَرَ يَقْدِرُ قَدْرًا

## Surah Taghabun

Taghaabun (64:2)

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

هُوَ الَّذِي خَلَقَكُمْ

هُوَ : Muftada - He

الَّذِي : Ism Mowsool – the one who

Khabar Fi Mahalli Raf

خَلَقَكُمْ : Silatul Mowsool لا محلا لها في الاعراب

HE created you all

JI

HE is the one who created you all

فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ

فَمِنْكُمْ : Harf Atf ف MBK mukaddam منكم – among you

(but no Ikhtisaas here as it makes no sense & also Muftada is common)

كَافِرٌ : Muftada (common) Ism Faa'il – disbelievers

وَمِنْكُمْ : Harf Atf و

منكم MBK – among you

مُؤْمِنٌ : Khabar – believers

JI

Among you are disbelievers and among you are believers

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

وَاللَّهُ : Harf Atf و Muftada

بِمَا : HOJ ب Ism Mowsool ما

تَعْمَلُونَ : Silatul Mowsool - hum



huwa

(mismatch)

Especially (more stress)

MBK mukaddam

JI

Mismatch but No A'aid means there is openness

بَصِيرٌ : Khabar Muakkhar

And Allah is especially regarding whatever you are up to is in full view

HE is the one who created you all. Among you are disbelievers and among you are believers. And Allah is especially regarding whatever you are up to is in full view

How to find the past/ present tense of a word & which family it belongs to?

كَافِرٌ : is Ism Faa'il

Ejtaal.com – type كَفَرَ. It shows كَفَرَ اشْيَاءَ which means it has a Maf'ool bihi so it's a Mutaaddi

It also shows كَفَرَ which means Present tense has damma on ع letter.

So it's from نَصَرَ family : كَفَرَ يَكْفُرُ

Sarf : كَفَرَ يَكْفُرُ كُفْرًا

أَمَنَ يُؤْمِنُ إِيمَانًا

بَصُرَ يَبْصُرُ بَصَرًا



# Surah Taghabun

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At-Taghaabun (64:3)

خَلَقَ السَّمُوتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ

خَلَقَ : Fi'l maadi Faa'il هو

HE created

السَّمُوتِ وَالْأَرْضَ : Ma'ool bihi (what did HE create)

السَّمُوتِ Nasb/ Jarr ( here it's Nasb as no reason for it to be Jarr)

و Harf Atf

الأَرْضِ Ma'toof ( Nasb)

The skies and the earth

بِالْحَقِّ : Jaar Majroor – MBF

الحَقِّ - Masdar

حَقَّ – something becomes real / deserve

On purpose

و Harf Atf : وَصَوَّرَكُمْ

صَوَّرَ Fi'l maadi

هو Faa'il - He fashioned/he sculptured

كم Maf'ool bihi – all of you

HE fashioned all of you

ف then : فَأَحْسَنَ

أَحْسَنَ Fi'l maadi – He excelled/he beautified

Then He beautified

صُورَةٌ ( form/face/shape) : صَوَّرَكُمْ

Plural is صُورٌ (forms/faces/shapes)

كم you all

Your shapes/forms

و Harf Atf : وَإِلَيْهِ الْمَصِيرُ

إِلَيْهِ Jaar Majroor – MBK Mukaddam

Ikhtisaas will work here as Mubtada is proper

ONLY to him

الْمَصِيرُ Mubtada (proper) Dharf

Is the return

Jl

ONLY to him is the return

“ HE created the skies and the earth on purpose and HE fashioned all of you then He beautified your shapes/forms. ONLY to HIM is the return”.

Sarf :

حَقَّ يَجِقُّ حَقًّا حَاقٌ

صَوَّرَ يُصَوِّرُ تَصْوِيرًا مُصَوِّرٌ

أَحْسَنَ يُحْسِنُ إِحْسَانًا مُحْسِنٌ

صَارَ يَصِيرُ صَيْرُورَةً صَائِرٌ ( Ajwaf )

## At-Taghaabun (64:4)

يَعْلَمُ مَا فِي السَّمُوتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

هو : Fi'l mudare Faa'il يَعْلَمُ

HE knows

ما : Ism Mowsool Fi Mahalli Nasb Maf'ool bihi(knows what)

Whatever

في السَّمُوتِ وَالْأَرْضِ : Silatul Mowsool Laa Mahalla laha Fill I'raab

Jaar Majroor – MBF

In the skies and earth

JF

و : Harf Atf وَيَعْلَمُ

هو / Fi'l mudare / Faa'il He knows

ما : Ism Mowsool Fi Mahalli Nasb Maf'ool bihi(knows what)

هو Pronoun

Whatever

تُسِرُّونَ : Silatul Mowsool Laa Mahalla laha Fill I'raab

Pronoun أنت ( mismatch but A'aid missing so Openness)

You keep secret

وَمَا تُعْلِنُونَ : Harf Atf و

ما Ism Mowsool (pronoun هو)

Whatever

تُعْلِنُونَ Silatul Mowsool Laa Mahalla laha Fill I'raab

Pronoun أنت (mismatch – A'aid missing so Openness)

You announce

And whatever you announce

وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ : Harf Atf و – while/ as/ and

اللَّهُ Mubtada

عَلِيمٌ Khabar

Ism Sifah - knowledgeable /all knowing

JI

بِذَاتِ الصُّدُورِ

Jaar Majroor بِذَاتِ – possessor

MBK

ذَاتِ الصُّدُورِ M+MI possesses in chest

JI

الصُّدُورِ broken plural of صَدْرُ (chest)

JI here is Jumlah Haaliyah

“HE knows whatever is in the skies and earth and HE knows whatever you keep secret and whatever you announce while Allah is knowledgeable of what possesses in chests”.

### Explanation :

How to go to هو version & recognise the family for Fi'l mudare تُسِرُّنَ

- تُسِرُّنَ - - - - - يُسِرُّنَ
- يُسِرُّ
- Not a small family boz not يَ as in Active mudare or يُ as in passive mudare
- So it's a give away that it's from big family يُ
- يُسِرُّ - - - - - was يُسِرُّ (kasra has to move over as its destroyed since 2 letters are same (mud'aaf) like أَحَبَّ يُحِبُّ
- يُسِرُّ ----- يُسَلِّمُ
- So it's from أُسْلَمَ يُسَلِّمُ family : أُسَرَّ ( he kept secret) يُسِرُّ ( he keeps secret)

## How to recognise a family it its an **Ism Sifah**

عَلِيمٌ Ism Sifah (adjective)

- whenever there is an Ism Sifah it's from small family
- يَعْلَمُ عَلِمًا عَالِمٌ (he knew) عَلِمَ is Ism Faa'il so it's Sifah becomes عَلِيمٌ

Sarf :

أَسَرَ يُسِرُّ إِسْرَارًا مُسِيرٌ

صَارَ يَصِيرُ صَيْرُورَةً

أَعْلَنَ يُعْلِنُ إِعْلَانًا مُعْلِنٌ

عَلِمَ يَعْلَمُ عَلِمًا عَالِمٌ

## At-Taghaabun (64:5)

أَلَمْ يَأْتِكُمْ نَبُوءُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

أَلَمْ يَأْتِكُمْ : Question word أ Lightest harf لم – has not  
يَأْتِكُمْ lightest mudare (يَأْتِي) becomes يَأْت since

Naaqis ى disappears - he comes

كم Maf'ool bihi you

Hasn't it come to you?

نَبُوءُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ

نَبُوءُ : outside doer of يَأْت – News – Mudaf

الَّذِينَ : MI – those who

M + MI

Ism Mowsool – pronoun هم

كَفَرُوا – Silatul Mowsool – pronoun in كَفَرُوا is هم (match so no A'aid)

مِنْ قَبْلُ Jaar Majroor

Disbelievers much before

“Hasn't the news of those who disbelieved much before come to you?”



ف then : فَذَاقُوا

هم Faa'il maadi – they tested / ذَاقُوا Fi'l maadi

: وَبَالَ أَمْرِهِمْ

وَبَالَ - Nasb – Catastrophe – Mudaf } M+MI

أَمْرٍ - MI – decision

هم – Maf'ool bihi – their

Then they tested the catastrophe of their decision

: وَلَهُمْ عَذَابٌ أَلِيمٌ

و Harf Atf and/then

لَهُمْ MBK mukaddam - they had ( no Ikhtisaas boz  
عذاب is common)

عَذَابٌ أَلِيمٌ Mowsoof Sifah- painful punishment

( Haal in past)

And they had (Haal is Past) painful punishment OR Then they have painful punishment

**“Hasn’t the news of those who disbelieved much before come to you? Then they tested the catastrophe of their decision and they had painful punishment”.**

## Explanation

There are two types : **آتَى** means to come/ to attack /to surrender /to come up with something /to bring /to give

It's from هَدَى يَهْدِي family like ضَرْب

Here the meaning is **to come**

Another is from أَسْلَمَ family **آتَى**

Sarf :

**he came** أَتَى يَأْتِي إِتْيَانًا أَتِ

أُتِيَ يُؤْتِي إِتْيَانًا مَأْتًى

إِنْتِ لَا تَأْتِ

أَتَى يُؤْتِي إِتْيَاءً مُؤْتٍ

أُوتِيَ يُؤْتِي إِتْيَاءً مُؤْتً

أَتِ لَا تُؤْتِ

هَزَقَ يَزُوقُ زَوْقًا زَائِقٌ he tested

(قال يَقُولُ like)

أَلِمَ يَأْلُمُ أَلَمًا to hurt (feel hurt physically)

## At-Taghaabun (64:6)

ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا وَاسْتَغْنَى اللَّهُ  
وَاللَّهُ غَنِيٌّ حَمِيدٌ

ذَلِكَ بِأَنَّهُ

ذَلِكَ : Muftada Fi Mahalli Raf – that

بِأَنَّهُ : \* Jaar Majroor بِإِنَّ – MBK ( no Khabar so no mukaddam)

Instead of ب as Majroor we have JI Fi Mahalli Jarr جI

\* ه Zameerul shaan- هو ( the fact of the matter is)

That is because the fact of the matter is

\* New concept :

بِأَنَّهُ = HOJ ب + Anna + ه

أَنَّ + Fi'l = Masdar ( Fi Mahalli Jarr)

Similarly :

أَنَّ + JI = Fi Mahalli Jarr

- So HOJ (here بِ) + أَنْ +JI = Fi Mahalli Jarr
- The entire sentence from أَنْ onwards (exclude HOJ) will be Fi Mahalli Jarr in the above Ayah.
- Therefore ذَلِكَ بِأَنَّ – **that is because**
- We know usually HON like إِنَّ/لَأَنَّ/كَأَنَّ make word after them Mubtada. But now when we look deeper  
HOJ (بِ/لِ/كَ) + Anna +JI = Fi Mahalli Jarr (excludes HOJ)

### \*Zameerul shaan – ضَمِيرُ الشَّانِ

We know that ضَمِيرُ الشَّانِ has Pronoun هو **the thing is that/fact of the matter is**. Here the attached pronoun هُ is acting as الضَمِيرُ الشَّانِ which means ‘fact of the matter is’ . We normally use ‘it’.

كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ

هي - 2 Mubtada : كَانَتْ

تَأْتِيهِمْ : Fi'l maadi تَأْتِي – She came / Faa'il هي ( look for an outside doer) Maf'ool bihi هُمْ – **they**

\* **She used to come to them**

## \*Explanation :

كان + mudare = used to /kept on.... (all Past Tense)

كان + يَدْرُسُ = he used to study /he was studying /he kept on studying

Similarly : كان يَأْتِي = he used to come /he was coming /he kept on coming

- We know Khabar of كان is always Nasb. But since here it's Fi'l mudare it can't be Nasb so we can say 'Fi Mahalli Nasb '
- In the ayah we have : (pronoun hiya) كَانَتْ تَأْتِي  
We need to look for an outside doer  
كَانَتْ تَأْتِيهِمْ – she used to come to them

'That is because she used to come to them/she kept on coming to them'

رُسُلُهُمْ بِالْبَيِّنَاتِ

رُسُلُهُمْ : M + MI – their messenger

تَأْتِي is Raf so it's an outside doer of Fi'l رُسُلُ

HBP is رُسُلُ It can be either as it is or singular feminine. In this Ayah we use it as singular feminine ( she used to come to them)

بِالْبَيِّنَاتِ : Jaar Majroor – MBF – with clear proof

‘That is because the fact is that their messengers used to come to them with clear proofs’.

كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ : we have كَانَتْ as Muftada

تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ as Khabar كان Fi Mahalli Nasb  
It is also JF

ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ : another way to look at it is

ذَلِكَ is Muftada

بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ : JI Fi Mahalli Jarr - MBK

فَقَالُوا أَبَشَرٌ يَهْدُونَنَا

فَقَالُوا : then ف

هم they said Fi'l maadi / Faa'il قَالُوا

أَبَشَرٌ : Question word أ

بَشَرٌ human beings /people (same for singular & plural)  
here plural is used

يَهْدُونَنَا : Fi'l mudare /Faa'il هم they guide-

us - نا Maf'ool bihi

They guide us

Then they said, “Are human beings /people going to guide us?”

فَكَفَرُوا وَتَوَلَّوْا وَاسْتَغْنَى اللَّهُ

ف then : فَكَفَرُوا

هم they disbelieved Fi'l maadi / Faa'il كَفَرُوا

Then they disbelieved

و Harf Atf : وَتَوَلَّوْا

هم they turned away Fi'l maadi / Faa'il تَوَلَّوْا

هو Fi'l maadi/ Faa'il اسْتَغْنَى – to be independent : وَاسْتَغْنَى اللَّهُ  
Allah was independent outside doer - اللَّهُ

'Then they disbelieved & they turned away & Allah was independent/Allah did not need them'

وَاللَّهُ غَنِيٌّ حَمِيدٌ

وَاللَّهُ Muftada

غَنِيٌّ Khabar 1-Ism Sifah - independent

\* حَمِيدٌ Khabar 2-Ism Sifah - praise

JI

And Allah is independent( & since HE is independent) free of need of any praise



“That is because the fact of the matter is their messengers used to come to them/their messengers kept on coming to them with clear proofs; then they said, ‘Human beings, they are going to guide us?’. Therefore, they disbelieved and turned away. And Allah was free of need/independent, and/as/being that Allah is independent/free of need, praised.”

### \*Explanation:

- Ism Sifah sounds like : كَرِيمٌ/حَمِيدٌ/عَزِيزٌ
- Difference between : حَمِيدٌ (Ism Sifah) & حَامِدٌ (Ism Faa'il)
- Both have same meaning : **one who praises**
- But Ism Sifah can contain opposite meaning : **praising one/the one praised/**(sometimes close to Ism Faa'il)
- Eg: رَحِيمٌ – **the loving & caring one** which is similar to رَاحِمٌ – Ism Faa'il. It has doer quality
- But sometimes it is closer to Ism Maf'ool – done to quality like قَتِيلٌ is close to مَقْتُولٌ – Ism Maf'ool
- Here حَمِيدٌ is close to مَحْمُودٌ

- Passive line has Naaeebul Faa'il. There is alwaea done to & the doer is there but unknown. The entire passive line has the same issue حُمِدَ يَحْمَدُ حَمْدًا مَحْمُودٌ
- حَمِيدٌ is an Ism Sifah. It does not have an unknown doer. But مَحْمُودٌ is an Ism Maf'ool. We don't know the Faa'il (doer) in Ism Maf'ool therefore it is Majhool(passive line) where doer is a mystery. Yet both مَحْمُودٌ & حَمِيدٌ are close in meaning – **the praised one**
- Which means Allah is praised even if there is no one to praise. Allah is not in need of praise.
- HE is حَمِيدٌ. HE does not need a حَامِدٌ
- We can never be حَمِيدٌ

Sarf :

أَتَى يَأْتِي إِتْيَانًا آتٍ  
أُتِيَ يُؤْتِي إِتْيَانًا مَأْتِيًّ  
إِنْتَ لَا تَأْتِ

he came

بَانَ يَبِينُ بَيَانًا بَائِنٌ

it was separated

هَدَى يَهْدِي هُدًى هَادٍ

he went

تَوَلَّى يَتَوَلَّى تَوَلَّيًّا مُتَوَلٍّ

he turned away

كَفَرَ يَكْفُرُ كُفْرًا كَافِرٌ

he disbelieved

إِسْتَعْنَى يَسْتَعْنِي إِسْتِعْنَاءً مُسْتَعْنٍ

to be independent

غَنَى يَغْنَى غِنًى غَانٍ  
Ism Sifah – غَنِيٌّ

to be rich /to be in no need of

حَمَدَ يَحْمَدُ حَمْدًا حَامِدٌ

to praise

Ism Sifah – حَمِيدٌ

قَالَ يَقُولُ قَوْلًا قَائِلٌ

he said



At-Taghaabun (64:7)

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ  
وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ

زَعَمَ الَّذِينَ كَفَرُوا

زَعَمَ : Fi'l maadi

He assumed

الَّذِينَ : Ism Mowsool

Those who

كَفَرُوا : Silatul Mowsool Laa Mahalla laha Fill l'raab

Fi'l maadi هُم Faa'il

Faa'il of زَعَمَ Fi Mahalli Ra'f

Faa'il of

زَعَمَ Fi

Mahalli

Ra'f

Those who disbelieved assumed

أَنْ لَنْ يُبْعَثُوا

أَنْ : that

لَنْ : Lightest Harf

Will not

يُبْعَثُوا : Passive (oo aa) light mudare'

Maf'ool bihi of زَعَمَ

That they will not be resurrected

“Those who disbelieved assumed that they will not be resurrected”

قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ

قُلْ : Amr

Maqool Al Qawl

Say!

بَلَىٰ : why not ( no l'raab ) \* Laa Mahalla laha Fill l'raab

وَرَبِّي : Here و Al Kasr ( makes word Jarr ) I swear \*

Laa Mahalla laha Fill l'raab

So رَبِّ – Jaar Majroor -

رَبِّي is M + MI – my Master

I swear by my Master

لَتُبْعَثُنَّ : Harf of Kasam ل – I swear ( oaths are not part of l'raab)

Laa Mahalla laha Fill l'raab

\* تُبْعَثُنَّ Passive mudare'(oo aa) heaviest mudare'(shaddha on ن)

ل + two ن ' s (3 stresses / emphasis)

I swear beyond that again that you will be resurrected

He said, “I swear by my Master & I swear beyond that again that you will be resurrected”

## Explanation \*

We do grammar of words but they are not part of a sentence. So بَلْ means rather & بَلَى means why not/off course /Yes! (not part of a sentence) Just like Harf Nida (Hey you!) & Munada يَا (calling & one being called) are not part of a sentence either. Similarly : وَرَبِّي means I swear by my Master is not part of a sentence

Sentence after اَنْتُبَعُثَنَّ begins with قُلْ

Let's figure out the heaviest mudare \*تُبَعُثَنَّ

Fi'لْ بَعَثَ – He resurrected /he raised from the death

### Sarf Kabeer :

Normal mudare : يَبْعَثُ يَبْعَثَانِ يَبْعَثُونَ

تَبْعَثُ تَبْعَثَانِ يَبْعَثَنَّ

Heavy mudare : يَبْعَثُ × يَبْعَثَنَّ

تَبْعَثُ × تَبْعَثَانِ

Heaviest mudare: يَبْعَثَنَّ يَبْعَثَانِ يَبْعَثُونَ

تَبْعَثَنَّ تَبْعَثَانِ يَبْعَثَانَنَّ

تَبْعَثُونَ - (Active mudare) all of you reserrect.

تُبَعُثُونَ (passive – heaviest) all of you will be resurrected

ثُمَّ لَتُنَبَّوْنَ

ثُمَّ : Harf Atf – so/than

لَتُنَبَّوْنَ : Stresser ل + two ن's

انتُمْ – Naaeebul Faa'il / Passive mudare heaviest لَتُنَبَّوْنَ

So all of you will be thoroughly informed

بِمَا عَمِلْتُمْ

Jarr بِ about : بِمَا

\* ما Ism Mowsool Fi Mahalli Jarr – whatever

Pronoun هو

عَمِلْتُمْ : Silatul Mowsool – you did

Pronoun انتم ( mismatch but A'aid is missing so Openness)

About whatever you did

Explanation of ما Masdariyah below



## \* Explanation :

New concept – there are different types of ما

We know : أَنْ + mudare = Masdar

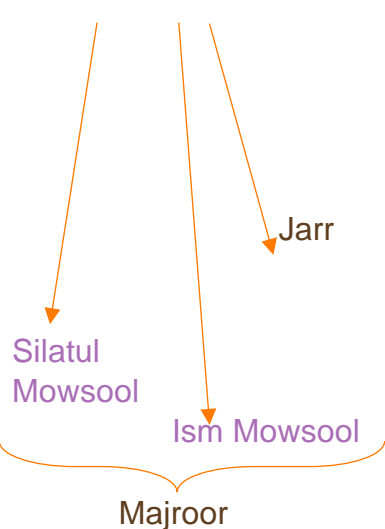
Similarly : ما Masdariyah + Fi'l maadi = Masdar

Eg. If we have ما مَصْدَرِيَّة + عَمِلَ + أَنْتُمْ then ما becomes the Masdar of عَمَل → in family of عَمَل its Masdar is عَمَلًا

Which means ما + عَمِلَ = Masdar عَمَلًا ( but انتم is still missing)

ما Raf انتم Nasb / Jarr (attached version) so if we look at Masdariyah then :-

بِمَا عَمِلْتُمْ = بِعَمَلِكُمْ ( replaced by Masdar ما + عَمِلَ which is an Ism)



MBF

بِ : HOJ : بِعَمَلِكُمْ

عَمِلَ Masdar

كُم attached pronoun ( انتم is attached to an Ism by its attached version كُمْ)

So if ما Masdariyah : 'about **what** you were doing'

ما is more stressed ' about **your actions** '

بِمَا عَمِلْتُمْ = Jarr & Ism Mowsool Fi Mahalli Jarr + **Fil** ( casting more blame on you)

بِعَمَلِكُمْ is an Ism ( it is timeless) عَمَل is already done. Its in the past.

وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ

و : Harf Atf : وَذَلِكَ

ذَلِكَ pointing word: **that** (proper)

Mubtada

عَلَى اللَّهِ : MBK mukaddam

Upon Allah /for Allah

يَسِيرٌ : (common Ism) Khabar Muakkhar

Sifah – **easy**

And that is easy only upon Allah /

And that is only easy upon Allah /

And for Allah that is **easy** (better translation)

**Sarf :**

رَعِمَ يَزْعُمُ زُعْمًا رَاعِمٌ he assumed

بَعَثَ يَبْعَثُ بَعْثًا بَاعِثٌ he resurrected

بُعِثَ يُبْعَثُ بَعْثًا مَبْعُوثٌ (the one that was resurrected)

إِبعثْ لا تَبْعَثْ

نَبَأَ يُنَبِّئُ تَنْبِيًّا مُنَبِّئٌ he informed someone in great detail

## At-Taghaabun (64:8)

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

فَآمِنُوا بِاللَّهِ

فَآمِنُوا : Faa Sababiyyah ف – therefore

انتم فِ'ل Amr Faa'il آمِنُوا

Believe all of you!

بِاللَّهِ : MBF

In Allah

وَرَسُولِهِ وَالنُّورِ

وَرَسُولِهِ : Harf Atf و

رَسُولِهِ M + MI

HIS Messenger

وَالنُّورِ : Harf Atf و

النُّورِ Proper / Mowsoof

And the light (Qur'an is being called the light)

الَّذِي أَنْزَلْنَا

الَّذِي : Ism Mowsool

Proper / Sifah

Pronoun هو

Which

mismatch (A'aid is missing) so Openness

أَنْزَلْنَا : Silatul Mowsool

Pronoun نحن

We sent down Here openness is on expanding nature of light. Which means that Qur'an has been sent down but its light has a continuous effect on more & more things.

**“Therefore believe you all! In Allah & HIS Messenger & the light which we sent down.”**

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

وَاللَّهُ : Mubtada (proper)

And Allah

بِ : HOJ بِمَا تَعْمَلُونَ



ما Majroor & Ism Mowsool (pronoun هو) MBK

تَعْمَلُونَ Silatul Mowsool (pronoun هم) mukaddam

Pronouns mismatch but A'aid is missing so Openness

That thing you do are not on your mind yet

خَيْرٌ : (common) Khabar Muakkhar

Sifah – knowledgeable

“And Allah only is knowledgeable of things that you all do.”

Here we can look at ما as Masdariyah that would mean :

ما + Masdar of عَمَلَ + inside pronoun أَنْتُمْ - - -> amiltum عَمِلْتُمْ

But ما Mowsooliya is better here

عَلِيمٌ means to have a general knowledge

خَبِيرٌ means knowledge with experience (خَبْرًا)

Both have same meaning - - knowledgeable

“Therefore all of you believe in Allah and his messenger and the light which we sent down. And Allah only is knowledgeable of whatever all of you are doing.”

Sarf :

آَمَنَ يُؤْمِنُ إِيمَانًا مُؤْمِنٌ      he believed

أَنْزَلَ يُنْزِلُ إِنْزَالًا مُنْزَلٌ      it was sent down

عَمِلَ يَعْمَلُ عَمَلًا عَامِلٌ      he worked

# At-Taghaabun (64:9)

يَوْمَ يَجْمَعُكُمُ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِنْ  
بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ  
الْعَظِيمُ

يَوْمَ يَجْمَعُكُمُ

يَوْمَ : Mudaf (Dharf) which can have JF after it

يَجْمَعُكُمُ : JF Fi Mahalli Jarr MI

يَجْمَعُ Fi'l mudare كم Maf'ool bihi Fi Mahalli Nasb

(since it's an Idafah it's a fragment even though it is a JF)

The Day on which HE gathers you ( fragment)

- So when we have يَوْمَ as Mudaf followed by JF which is MI then we don't have 'of' as we have normally in Idafah but we have 'on which'

لِيَوْمِ الْجَمْعِ

لِيَوْمِ : Jaar Majroor - for the day يَوْمَ Mudaf

الْجَمْعِ : MI - the gathering

For the day of gathering

MBF

ذَلِكَ يَوْمُ التَّعَابِ

ذَلِكَ : Mubtada / Ismul Ishara - that

يَوْمُ : Mudaf – the day

التَّعَابِ : MI – (masdar) Khabar

Winning & losing

That Day of winning & losing

وَمَنْ يُؤْمِنُ بِاللَّهِ وَيَعْمَلْ صَالِحًا - **Shart**

وَمَنْ : and whoever - من Shartiyah \* (pronoun هم)

يُؤْمِنُ : Fi'l mudare (lightest) - he believes

من has all pronouns in it so this phrase can mean singular which is obvious but it can mean plural too. If we take it as plural then we can say that خالدين is referring back to it

بِاللَّهِ : MBF – in Allah

And whoever were to believe in Allah

وَيَعْمَلْ \* : Atf – lightest mudare – and act

صَالِحًا \* : Ism Faa'il \*(common) well

And whoever were to believe in Allah & act well

Identification of مَنْ

1) Shartiyah if it makes the other word lightest (here it's making يُؤْمِنُ lightest)

2) Ism Mowsool



\* Ism Faa'il (common) 2 things

Maf'ool bihi (a good thing) - - - > what you do?

Haal (Righteously /Well)-> How you do?

\* يَعْمَلُ - - - > he does

يَعْمَلُ عَمَلًا - - - > he does an act/ he really does what he does (stress)

- Maf'ool Mutlaq - - > you take a Masdar from the same word & add it in the end
- Here عَمَلًا is not said but صَالِحًا is representing it.
- It is called نَاعِلٌ
- صَالِحًا is taking its place. It's a Sifah (adjective) of the Masdar
- نَائِبٌ عَمَلًا صَالِحًا

'And whoever may believe in Allah & act well/do good deeds'

يُكَفِّرُ عَنْهُ سَيِّئَاتِهِ Jawaab Shart begins

يُكَفِّرُ : Lightest mudare - then he will bury

عَنْ : Fi'l married to a Harf

عَنْهُ : away from him

سَيِّئَاتِهِ : Maf'ool bihi of ( يُكَفِّرُ ) nasb – his sins

وَيُدْخِلُهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

وَيُدْخِلُهُ : Harf Atf / Lightest mudare /attached pronoun - - > and would make him enter

جَنَّاتٍ : Broken plural so feminine – can be هِيَ / هُنَّ here it's هِيَ

Mowsoof

(gardens) it's a common Ism - - - Mowsoof (common) Maf'ool bihi / fih

تَجْرِي : Fi'l (feminine) if common Ism followed by a Fi'l it's a Sifah - - she flows(هي) look for an outside doer #

يُدْخِلُ\*

دَخَلَ he entered (نَصَرَ family) Laazim

أَدْخَلَ he made somebody enter (أَسْلَمَ family) Muta'addi

Opposite of enter is exit

خَرَجَ he exited (نَصَرَ family)

أَخْرَجَ he expelled (أَسْلَمَ family)

مِنْ تَحْتِهَا : Jaar Majroor - - MBF Mukaddam - - - > from under her

Sifah

(By putting it mukaddam to say how amazing it is. Like you are at the top of Waterfall not at the bottom of it)

ها is A'aid of جَنَّتْ ( A'aid comes when there is Ism Mowsool & Silatul Mowsool. It also comes with common Mowsoof & Sifah)

الْأَنْهَارُ : Broken plural (feminine) outside doer of تَجْرِي # - - - - > river

Rivers flow from under her/gardens beneath which rivers flow

Then He would bury away from him, his sins/evil deeds and would make him enter gardens beneath which rivers flow

خُلِدِينَ فِيهَا أَبَدًا **Jawab Shart ends**

خُلِدِينَ : Haal (referring to broken plural implying the plural in مَنْ Shartiyah ) they will remain forever

Ism Faa'il / common /Nasb (plural for Balaghah reasons)

فِيهَا : Ma'ool bihi - - - - in it

أَبَدًا : forever that is (reinforced) it occurs a lot in Qur'an

خُلِدِينَ is muta'allik to فِيهَا أَبَدًا

Living forever in it **forever that is** (stressed)

ذَلِكَ الْفَوْزُ الْعَظِيمُ

ذَلِكَ : Muftada that

الْفَوْزُ الْعَظِيمُ : Khabar (proper so unusual

Is the greatest success

Also الْعَظِيمُ is Ism Sifah from كَرَّمَ family

كَرَّمَ يَكْرُمُ كَرَامَةً كَرِيمٌ does not have Ism Faa'il but Ism Sifah

That is **the ultimate of** great success (stressor ل)

“The day (on which) He gathers you for the day of gathering, that infact is the day of winning and losing. And whoever might/were to believe in Allah and act righteously/well, He would bury away his sins/evil deeds and would make him enter gardens, beneath which rivers flow, remaining forever in it. That is the ultimate greatest success.”

## Sarf :

تَغَابَنَ تَغَابُنًا مُتَغَابِنٌ	to win & lose
كَفَرَ يُكْفِرُ تَكْفِيرًا مُكْفِرٌ	he considered him kaafir/he was buried
كَفَرَ يُكْفِرُ كُفْرًا كَافِرٌ	he blasphemed
فَازَ يَفُوزُ فَوْزًا فَائِزٌ	he succeeded
جَمَعَ يَجْمَعُ جَمْعًا جَامِعٌ	he gathered
آمَنَ يُؤْمِنُ إِيمَانًا مُؤْمِنٌ	he believed
دَخَلَ يَدْخُلُ دُخُولًا دَاخِلٌ	he entered
أَدْخَلَ يُدْخِلُ إِدْخَالًا مُدْخِلٌ	he made somebody enter
خَرَجَ يَخْرُجُ خُرُوجًا خَارِجٌ	he exited
أَخْرَجَ يُخْرِجُ إِخْرَاجًا مُخْرِجٌ	he expelled
جَرَى يَجْرِي جَرِيَانًا	he flowed
خَلَدَ يَخْلُدُ خُلُودًا خَالِدٌ	be immortal / everlasting
عَمِلَ يَعْمَلُ عَمَلًا عَامِلٌ	he acted
عَظُمَ يَعْظُمُ عَظْمَةً عَظِيمٌ	to be great/powerful

# At-Taghaabun (64:10)

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ  
خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ

وَالَّذِينَ كَفَرُوا

وَالَّذِينَ : Harf Atf - Ism Mowsool

كَفَرُوا : Fi'l maadi –they disbelieved

And those who disbelieved

\* وَكَذَّبُوا : Harf Atf - Fi'l maadi –they lied

Silatul Mowsool

بِآيَاتِنَا : Jaar Majroor

أَيُّنَا M+ MI

Our miraculous signs

it's a fragment so Mubtada  
1

'And those who disbelieved & considered Our miraculous signs a lie'

كَذَّبَ is hyperbole of كَذَبَ\*

كَذَّبَ يُكَذِّبُ تَكْذِيبًا مُّكَذِّبٌ - - عَظُمَ

كَذَّبَ يُكَذِّبُ كَذِبًا كَاذِبٌ - - ضَرَبَ he lied

كَذَّبَ is hyperbole of he lied (he lied is stressed more)

Other meaning of كَذَّبَ - - - to call someone a liar/to call something a lie

كَذَّبَ الرُّسُلَ - - - he called the Messengers liars

كَذَّبَ بِالرُّسُلِ - - - he called the Messengers liars ( translation remains same)

ب is more stressful. Like adding an exclamation

**“And those who disbelieved & they called our miraculous signs a lie,”**

أُولَئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا

أُولَئِكَ : Pointer so can't be Khabar therefore it's Muftada 2

Those are the people

أَصْحَابُ النَّارِ : M+MI - - - companions of fire

Those are the companions of fire

Khabar

خَالِدِينَ is Haal of أُولَئِكَ : remaining

خَالِدِينَ is an Ism which means permanent (Balaghah point of view)

فِيهَا in it/in which

In which they will remain /remaining therein

Other ways of saying خَالِدِينَ فِيهَا :

- 1) يَخْلُدُونَ فِيهَا
- 2) هُمْ جَالِدُونَ فِيهَا
- 3) وَ هُمْ يَخْلُدُونَ فِيهَا

وَيُنْسِنَ الْمَصِيرُ

وَيُنْسِنَ Harf Atf و

is يُنْسِنُ - - أفعال التَّعَجُّبِ \* Expressions of Amazement

How horrible / What a terrible.... :

الْمَصِيرُ : Dharf of time & place - - - a place to be

What a terrible place to be

“And those who disbelieved & they called our miraculous signs a lie, those people are the companions of fire in which they will remain /remaining therein. What a terrible place to be!”

New concept :

أفعال التَّعَجُّبِ - - \* Expressions of Amazement ( boz Arabs sd so)

Feminine	Masculine
نِعْمَ الْمَرْأَةُ How amazing the woman is! Ra'f	نِعْمَ الرَّجُلُ How amazing the man is! Ra'f
يُنْسِنَ الْمَرْأَةُ How horrible woman is!	يُنْسِنَ الرَّجُلُ What a terrible man he is!
حَسَنَتِ الْمَرْأَةُ طَالِبَةً How amazing woman is as a student!	حَسَنَ الرَّجُلُ طَالِبًا What a wonderful man he is as a student! Specifier - - Tamyeez
مَا أَحْسَنَ الْمَرْأَةَ How great the woman is!	مَا أَحْسَنَ الرَّجُلَ How great the man is! Nasb
أَحْسِنُ بِالْمَرْأَةِ How great the woman is!	أَحْسِنُ بِرَجُلٍ How great the man is!

opposite

**Sarf :**

كَذَّبَ يُكَذِّبُ تَكْذِيبًا مُكَذِّبٌ      he denied / refuted

كَذَبَ يَكْذِبُ كَذِبًا كَاذِبٌ      he lied

صَارَ يَصِيرُ صَيْرُورَةً صَائِرٌ      he was ( صار & كان same)

صِرَ لَا تَصِرُ مَصَارٌ مَصِيرٌ مَصَارَةٌ

**أفعال التَّعَجُّبِ There are 6 kinds of**



# التَّعَجُّبُ : Expression of amazement

أَفْعِلْ بِهِ	ما أَفْعَلَهُ	سَاءَ ↔ حَسُنَ	بِئْسَ ↔ نَعْمَ		
<p><u>Format</u></p> <p>أَفْعِلْ + بِهِ</p> <p>Who possesses this shocking trait (Jarr Majroor)</p> <p>بِ Is attached with a majroor so Jarr</p>	<p><u>Format</u></p> <p>ما + أَفْعَلَ + هُ</p> <p>Who possesses this shocking trait (Nasb- Ma'ool Bihi)</p> <p>What is shocking/ amazing trait</p> <p>Word of amazement</p>	<p>Sisters</p> <p>Sisters</p> <p>•These 4 expressions of amazement have no conjugation chart (no changes in them)</p> <p>•Always in هُوَ form</p>			
<p>-ve and +ve expressions</p>		<p>+ve expression of amazement</p>	<p>-ve expression of amazement</p>	<p>-ve expression of amazement</p>	<p>+ve expression of amazement</p>
<p>Appears only twice in the Qur'an</p>		<p>•Many a times they have Faa'il which is Ra'f.</p> <p>•But they in many cases take Tamyeez as well which is Nasb/Singular/Common</p>		<p>• Whatever comes after it is Ra'f</p> <p>• They are Laazim so they are never Ma'ool. Therefore, always followed by an Ism which is Ra'f. (at times, they do take Tamyeez)</p>	
<p>أَبْصَرَ بِهِ وَ أَسْمِعَ</p> <p>"How amazingly he sees &amp; how amazingly he hears!"</p> <p>أَسْمِعَ بِهِمْ وَ أَبْصَرَ</p> <p>" How amazingly well they hear &amp; how amazingly well they see! "</p> <p>أَبْصَرَ &amp; أَسْمِعَ are not Amrs but because Arabs said so)</p>	<p>ما أَكْفَرَهُ</p> <p>"How disbelieving he is!"</p> <p>فَمَا أَصْبَرَهُمْ عَلَى النَّارِ</p> <p>"So how patient they are with fire!"</p>	<p>وَحَسُنَ أُولَئِكَ رَفِيقًا</p> <p>Tamyeez (Nasb/Singular /Common)</p> <p>"How amazing/ wonderful those people are!"</p>	<p>وَسَاءَتْ مَصِيرًا</p> <p>Tamyeez (Nasb/Singular /Common)</p> <p>"What a horrible place to be!"</p>	<p>* ما often appears as Faail for بِئْسَ entire Silah is Faail.</p> <p>بِئْسَ لِلظَّالِمِينَ بَدَلًا</p> <p>Tamyeez (Nasb/Singular /Common)</p> <p>"How terrible it is an exchange for wrongdoers!"</p>	<p>وَنِعْمَ الْوَكِيلُ</p> <p>Ra'f</p> <p>"What an amazing caretaker!"</p>

## At-Taghaabun (64:11)

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

مَا أَصَابَ

مَا : Maa Naafiyah

أَصَابَ : Fi'l maadi he struck

He did not struck at all

مِنْ مُصِيبَةٍ

مِنْ \* : commonly occurs with negative sentence ( مِنْ Zaa'edha)

مُصِيبَةٍ : not a single calamity

It is Jaar Majroor Fi Mahalli Raf. Since its not changing its state it is Faa'il Fi Mahalli Raf.

**Note:** ة ( marrah) single event. ة is there mostly at the end of Masdar /Ism Faa'il means it has happened single time. So since مُصِيبَةٌ is Ism Faa'il it's a single event 'that strikes' & not feminine

Not a single calamity has ever struck

مُصِيبَةٍ acts as a Faa'il to أَصَابَ boz من Zaa'edha can come on مُصِيبَةٍ & make it مُصِيبَةٍ (Jaar)

But it does not change its original state so its Fi Mahalli Raf. Also it is not أَصَابَتْ but أَصَابَ boz its allowed for من Zaa'edha

من Zaa'edha can come on مُصِيبَةٍ & make it Jaar

Eg of من Zaa'edha with a negative sentence :-

ما أَصَابَتْ مُصِيبَةٌ - - - > a striker didn't strike

ما أَصَابَتْ مِنْ مُصِيبَةٍ - - - - > not **any** calamity struck at all



Jarr Majroor Fi Mahalli Raf boz its actually مُصِيبَةٍ with من Zaa'edha

Another example of من Zaa'edha :-

ما جَاءَ أَحَدٌ - - - > not a single person came

↓  
Is Faa'il of جَاءَ

ما جَاءَ مِنْ أَحَدٍ - - - > not any single /not one/like nobody at all came

(J/M Fi Mahalli Raf) still a Faa'il of جَاءَ

Another example :

لَهُمْ عِلْمٌ - - - > they have knowledge

  
Mubtada

مَا لَهُمْ عِلْمٌ - - - > they don't have knowledge at all

مَا لَهُمْ مِنْ عِلْمٍ - - - > they don't have knowledge at all

إِلَّا بِإِذْنِ اللَّهِ

إِلَّا : (Harf that takes you in different direction)

Except

بِإِذْنِ : Jaar Majroor by permission

إِذْنِ اللَّهِ : M+ MI permission of Allah

Except by the permission of Allah

**'Not a single calamity has ever struck except by the Allah's permission'.**

وَمَنْ يُؤْمِنُ بِاللَّهِ يَهْدِ قَلْبَهُ

Shart : وَمَنْ يُؤْمِنُ بِاللَّهِ

و Harf Atf

مَنْ Man Shartiyah whoever

( since يُؤْمِنُ is lightest مَنْ is Shartiyah not Ism Mowsool)

يُؤْمِنُ Fi'l mudare he believes

بِاللَّهِ MBF in Allah

And whoever might /would believe in Allah

يَهْدِ قَلْبَهُ : Jawab Shart

يَهْدِ : lightest of يَهْدِي He will guide

قَلْبَهُ : Maf'ool bihi his heart

He will guide his heart

**“And whoever would believe in Allah, He will guide his heart”.**

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ - - - - > **Jumlah Haaliyaah**

وَاللَّهُ : Muftada & Allah

بِكُلِّ : Jaar Majroor

كُلِّ شَيْءٍ : M+MI

MBK mukaddam **every** possible thing

عَلِيمٌ : Khabar knowledgeable

‘And while Allah is knowledgeable of **every** possible thing’

“Not a single calamity has ever struck except by the Allah’s permission and whoever would believe in Allah, He will guide his heart and while Allah is knowledgeable of every possible thing”.

**Sarf :**

أَصَابَ يُصِيبُ إِصَابَةً مُصِيبٌ like (أَقَامَ) he struck

أُصِيبَ يُصَابُ إِصَابَةً مُصَابٌ

أَصَبْتُ لَا تُصِيبُ مُصَابٌ

## At-Taghaabun (64:12)

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلْغُ الْمُبِينُ

---

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

وَأَطِيعُوا : Harf Atf و

أَطِيعُوا Fi'l Amr – Faa'il انتم Obey all of you!

الله Maf'ool bihi (who?)

And obey Allah all of you!

وَأَطِيعُوا : Harf Atf و

أَطِيعُوا Fi'l Amr – Faa'il انتم Obey all of you!

الرَّسُولَ Maf'ool bihi (who?)

And obey His Messenger all of you!

**‘And obey Allah all of you! And obey His Messenger all of you!’**

فَإِنْ تَوَلَّيْتُمْ **Shart**

فَإِنْ : then ف if (lightest harf)

تَوَلَّيْتُمْ : Fi'l maadi هو version is تَوَلَّى you turn your back

Then if you were to turn your back

فَإِنَّمَا **Jawab Shart begins**

فَإِنَّمَا : then ف Harf of Hasab/ Harf of exclusivity is إِنَّمَا \* (1)

\*solve the sentence first & then see where will 'only' fit in the entire sentence

عَلَى رَسُولِنَا الْبَلْغُ الْمُبِينُ ----- > **Jawab Shart ends**

عَلَى رَسُولٍ : Jaar Majroor upon/responsibility Messenger only (2)

رَسُولِنَا : M + MI our Messenger MBK

Then only, only responsibility on our messenger mukaddam

الْبَلْغُ : message / communication Muftada Muakkhar

الْمُبِينُ : clear Mowsoof Sifah

Then only, only responsibility on our messenger is clear communication



“And all of you obey Allah and obey the messenger. Then if all of you were to turn your back then the **only (إِنَّمَا) ONLY** (ikhtisas) responsibility on our messenger is clear communication.”

**Sarf :**

أَطَاعَ يُطِيعُ إِطَاعَةً مُطِيعٌ (أَسْلَمَ family) he obeyed

أُطِيعَ يُطَاعُ إِطَاعَةً مُطَاعٌ

أُطِعَ لَا تُطِيعُ مُطَاعٌ

تَوَلَّى يَتَوَلَّى تَوَلَّى (تَعَلَّمَ family) he took charge

نَصَرَ يَنْصُرُ نَصْرًا (نَصَرَ family) he reached

أَبَانَ يُبَيِّنُ إِبَانَةً مُبَيِّنٌ (أَسْلَمَ family) he explained

إِسْتَطَاعَ يَسْتَطِيعُ إِسْتِطَاعَةً (إِسْتَعْفَرَ family) he was capable

## At-Taghaabun (64:13)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

---

الله لا اله الا هو > - - -

الله : Mubtada

الله : Mubtada absolutely no one

Laa Naafiyah Lil Jinns ( Absolute Negation) \*

الله : Khabar except HE

Allah, there is absolutely no one to be worshipped, loved or obeyed whatsoever except HE

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

و Harf Atf وَعَلَى اللَّهِ

على الله : MBF Mukaddam on Allah

فليتكمل : Faa Sababiyyah therefore & ل : should

يتوكل : Fi'l mudare هو version so he should rely

المؤمنون : outside doer believers

And therefore believers should rely **only** on Allah

“Allah, there is absolutely no one to be worshipped, loved or obeyed whatsoever except HE. Therefore the believers should then rely only/exclusively on Allah”.

\*Absolute Negation – لَا نَافِيَةٌ لِلْجِنْسِ

Template : [Absolute no..... whatsoever]

لا followed by Nasb/singular /light/common (I, N, L, C) then its called **Laa Naafiyah Lil Jinns**

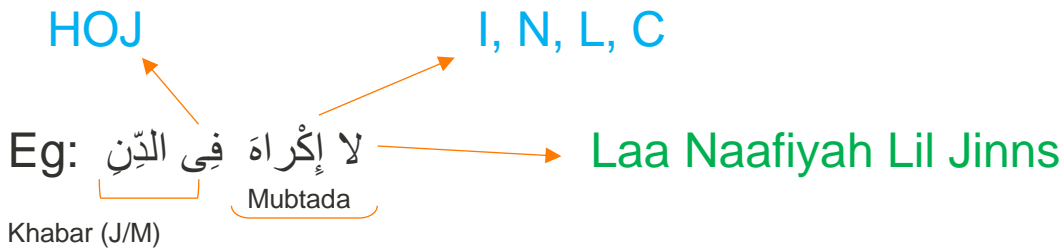
لا + I, N, L, C = لَا نَافِيَةٌ لِلْجِنْسِ

Eg : اللَّهُ لَا إِلَهَ إِلَّا :

لا نَافِيَةٌ لِلْجِنْسِ

I, N, L, C

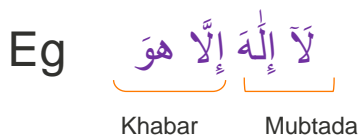
- Also **Laa Naafiyah Lil Jinns** + it's Ism =Mubtada
- Such sentences don't have straight Khabar
- They either have Harf like إِلَّا /HOJ / Dharf (usually MBK in normal sentences)
- اللَّهُ لَا إِلَهَ  
Mubtada
- But what use to be MBK in normal sentence is **Khabar** in **Laa Naafiyah Lil Jinns**
- لَا نَافِيَةٌ لِلْجِنْسِ is translated as “Absolute no..... whatsoever”
- Categorically ‘NO’ in Arabic language
- It's a strongest form on negating an Ism



‘There is absolute no forcing/compulsion whatsoever in the religion’.

- In normal sentence في الدين would have been MBK
- All in normal sentence there is an ‘is’ between Mubtada & Khabar

But in **Laa Naafiyah Lil Jinns** there won’t be ‘is’ between Mubtada & Khabar as ‘is’ already after La Naafiyah Lil Jinns



‘There **is** absolute no one worth of worship, love & obedience whatsoever except HE’.

- When Lafdul Jalaala is Mubtada sometimes it carries on to different Khabar in the different sentences with the same pronoun
- Eg Aayatal kursi has Lafdul Jalaala as Mubtada & Khabar to 9 sentences with same pronoun هُوَ / هُ. It’s one gaint sentence.
- When Lafdul Jalaala comes back in the sentence means a new sentence has started

**Sarf :**

تَوَكَّلَ يَتَوَكَّلُ تَوَكُّلاً مُتَوَكِّلٌ      he relied/ depended

آمَنَ يُؤْمِنُ إِيمَاناً مُؤْمِنٌ      he believed

## At-Tashaun (64:14)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

يَا - - - > Ra'f

يا : Harf Nida حرف نداء Harf to call

أداة التَّمْيِيز : to make it more specific أي

ها : sound to get extra attention. It's a tool to draw attention like 'hey' أداة التَّنْبِيْه It is not a pronoun here

الَّذِينَ - - - - > Fi Mahalli Ra'f / **Ism Mowsool**

\* It is also Munada المُنَادَى the one being called. Munada should have ال on it only with أَيُّهَا Munada is always Raf unless Mudaf

ءَامَنُوا - - - - > **Silatul Mowsool** Laa Mahalla laha Fill l'raab (not a part of a sentence)

**Ism Mowsool** + **Silatul Mowsool** = **Complex Munada**

'Those of you who believed'

يَا أَيُّهَا الَّذِينَ

Munada + Harf Nida

(not a part of sentence) لا محل لهما في الإعراب

Eg: Hey You! Get here!

Harf Nida + Munada

## \*Munada

Sarf: Naaqis (جاهد)

نادى يُنادي نداءً ومُنَاداةً مُنادٍ he called

نُودي يُنادى نداءً ومُنَاداةً مُنادٍ (The one being called)

نادٍ تُنادي مُنادٍ

- When adding ال to مُنادٍ we get alif Maqsoora ( ' ) at the end  
- - - > المُنَادِي
- مُنادٍ - - - > light
- المُنَادِي - - - > lightest
- If we see يَا أَيُّهَا then Munada has to have ال on it
- If we just see يا then we don't put ال on it
- Eg: No ال - - - > to call someone without ال we just add يا

(ال no) يا زكريّا

- Eg : with ال - - - > to call someone with ال we add يَا أَيُّهَا

(ال with) يَأْتِيهَا الْمُرْمَلُ

More eggs:

يا أَحْمَدُ - - - > boz it does not have ال on it

أَيُّهَا الْوَلَدُ - - - > boz it has ال on it

ال comes back. 'The boy' with extra stress

More eggs of Munada:

يا بِنْتُ - - - > Hey girl!

يا بِنْتُ كَرِيمٍ - - - > Daughter of Kareem

M+MI

Mudaf has to be Nasb

يا رَسُولُ - - - > The Messenger

يا رَسُولَ اللَّهِ

M+MI

(Mudaf becomes Nasb)

يا رَحْمَنُ يا رَحِيمُ

يا رَبَّ الْعَالَمِينَ

M+MI

(Mudaf becomes Nasb)

إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ

إِنَّ : HON

مِنْ أَزْوَاجِ \* : Jaar Majroor

أَزْوَاجِكُمْ : M+MI

وَأَوْلَادِكُمْ : Ma'toof of أَزْوَاجِ (Jarr) also M+MI

MBK 1

Mukaddam

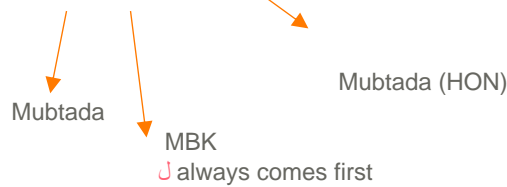


عَدُوًّا : Ismu إِنَّ - - Muftada (Nakirah) so nothing special going

لَكُمْ : Jaar Majroor - - MBK 2

NOTE: ل always takes priority. So it should be :

إِنَّ لَكُمْ عَدُوًّا مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ - - - > typical sentence ( prioritise sentences)

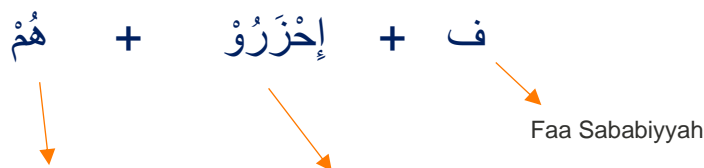


‘Especially from among your spouses & children is an enemy for all of you’.

مِنْ \* - - - - > can be qualitative & quantitative

- Quantity - - - > among 100’s of you maybe there are dozens of spouses & children who are enemies
- Quality - - - - > everyone of your spouses & children have a potential of becoming an enemy

فَأَحْذَرُوهُمْ : Faa Sababiyyah / M+MI



Amr ح زر ( Mujarrad)

‘Be cautious all of you of them’.

Shart > - - - - وَإِنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا

Synonyms : مُتَرَادِفَات \*

‘And if all of you are forgiving’

وَإِنْ تَعْفُوا : And if you forgive

- يَعْفُو light mudare > - - - يَعْفُوا mudare > - - - انتم (version) : \* تَعْفُوا  
- - - - يَعْفُ lightest mudare

You (version)

تَعْفُونَ	تَعْفُوَانِ	تَعْفُوا
All of you forgive	both of you forgive	you forgive

تَعْفُوا ( Lightest version)      تَعْفُوا      تَعْفُ

Synonyms : مُتَرَادِفَات (same meaning) تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا

عَفَا يَعْفُو عَفْوَ عَافٍ  
صَفَحَ يَصْفَحُ صَفْحًا صَافِحٌ  
غَفَرَ يَغْفِرُ مَغْفِرَةً غَافِرٌ

} to forgive

Phrase to be memorised :

إِذَا اجْتَمَعَا تَفَرَّقَا - - - > when apart, they are combined

إِذَا تَفَرَّقَا اجْتَمَعَا - - - > when they are combined, they are apart

combined      apart

----- > **Jawab Shart** فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

ف then : فَإِنَّ اللَّهَ

إِنَّ اللَّهَ : HON +ISM (Nasb) =Muftada  
غَفُورٌ رَحِيمٌ : Khabar

‘Then certainly Allah is forgiving & merciful’.

( by using إِنَّ Allah is guaranteeing us that HE will forgive us. There is a promise in إِنَّ )

This Jawab Shart has Kinayaa (Balaghah) means some meaning behind the sentence

Eg of Kinayaa :

Room is getting cold. (Also means put on the heater)

**“Those of you who believed! Especially among/from your spouses and your children is an enemy for all of you. So be cautious of them. And if you lovingly pardon, then certainly/indeed Allah is incredibly forgiving, loving and caring”.**

## Sarf :

حَذَرَ يَحْذَرُ حَذْراً حَازِراً

he was cautioned/beware

آمَنَ يُؤْمِنُ إِيمَاناً مُؤْمِناً

he believed

عَفَا يَعْفُوا عَفْواً عَافٍ  
صَفَحَ يَصْفَحُ صَفْحاً صَافِحٌ  
عَفَرَ يَغْفِرُ مَغْفِرةً غَافِرٌ

he forgave

## At-Taghaabun (64:15)

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ

إِنَّمَا \* : only/nothing but/just

أَمْوَالُكُمْ : M+MI – proper ( Mudaf is Ra'f) your money /assests

وَأَوْلَادُكُمْ : Harf Atf و

M+MI – proper ( Mudaf is Ra'f) your children

Mubtada

Your money /assests & your children

فِتْنَةٌ : Khabar ( common) a difficult test

‘Your money /assests & your children are only a difficult test’

Explanation :

إِنَّمَا \* : also means ‘only’

إِنَّ is a stopper (كَافَّة) & stopped is (مَكْفُوفَةٌ) that's

- كَفَّ يَكْفُ - - - - - > he stopped
- We know that إِنَّ is HON (makes Ism Nasb) but it was stopped from doing so
- We need to keep إِنَّمَا aside till we figure out rest of the sentence & see if 'only' fits.

Singular - - مَالٌ plural - - - - - أَمْوَالٌ - - - - - > money /wealth /assets

Singular - - وَلَدٌ plural - - - - - أَوْلَادٌ - - - - - > children

وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ - - - - - > **Jumlah Haaliyah**

وَاللَّهُ : Muftada

عِنْدَهُ : M+ MI - - - - - > MBK

هُ is A'aid

Jl is Khabar \*

أَجْرٌ عَظِيمٌ : Mowsoof Sifah. It's Muftada (common) so no Ikhtisaas even though MBK is first

'And Allah! HE has great reward'.

\* Sometimes a Khabar is entire Jl otherwise Lafdul Jalaala as Muftada & أَجْرٌ عَظِيمٌ as Khabar does not make sense

Usually when the entire Jl act as a Khabar there is an A'aid just like in Aayatal Kursi

**“Your money /assests & your children are only a difficult test.  
Allah! HE has great reward”.**

## **Sarf**

فَتَنَ يَفْتِنُ فِتْنَةً فَاتِنٌ (ضَرَبَ family) he tested

اسْتَأْجَرَ يَسْتَأْجِرُ اسْتِئْجَارًا مُسْتَأْجِرٌ he hired someone

عَظُمَ يَعْظُمُ عَظَمَةً عَظِيمٌ he was great

# At-Taghaabun (64:16)

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ ۚ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

فَاتَّقُوا

ف Sababiyyah : اتَّقُوا : Fi'l Amr Be mindful!

الله Maf'ool bihi

So be mindful of Allah

مَا : \* Maa Masdariyah as much as

اسْتَطَعْتُمْ : Fi'l maadi / Faa'il انتم all of you are able

As much as you all are able

“So be mindful of Allah as much as you are able”.



## \*Ma Masdariyah :-

One way : ما + Fil = Masdar

Another way : ما Masdariyah means - - - - > as much as /as long as/so long as

Here it's 'as much as' & we know its ما Masdariyah as none other ما's work since it doesn't make common sense (Ism version) So in this ayah another way to express the same thing would be:

فَاتَّقُوا اللَّهَ قَدْرَ أَسْتَطَعْتُمْ : Be mindful of Allah as much as your ability can allow. ما Masdariyah is used in place of قَدْرَ

وَأَسْمَعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ

وَأَسْمَعُوا : Fi'l Amr /Faa'il انتم Listen all of you!

وَأَطِيعُوا : Fi'l Amr /Faa'il انتم Obey all of you!

وَأَنْفِقُوا : Fi'l Amr /Faa'il انتم Spend all of you!

خَيْرًا : Maf'ool bihi of أَنْفَقُوا good things

لِّأَنْفُسِكُمْ : Jaar Majroor / M+ MI - - - - - > MBF of أَنْفَقُوا on yourself

'Listen all of you! & Obey all of you! & Spend good things on yourself'.

خَيْرًا لِّأَنفُسِكُمْ : two ways to look at it

- 1) **As Jumlah Amr with Amrs** : أَنْفَقُوا as Maf'ool bihi of خَيْرًا  
لِّأَنفُسِكُمْ as MBF of أَنْفَقُوا

In this Ayah we have bunch of Amrs ( 4 commands) to which خَيْرًا لِّأَنفُسِكُمْ is **Jumlah Amr**

Eg : Study! You will succeed

Amr/Talab

Jawab Amr/Jawab Talab

- 2) **As Jumlah Amr without Amrs** : خَيْرًا can also be Khabar of كان that is hidden  
لِّأَنفُسِكُمْ would be MBK

- Sometimes in Arabic if something is Nasb its understood there is كان behind it
- Like يَكُنْ خَيْرًا

Khabar of كان  
(NASB)

this is not said in the ayah

**Sarf of 4 Amrs :**

اِقْتَرَبَ (family) اتَّقَى يَتَّقَى اتَّقَاءً وَتَقْوَى مُتَّقٍ  
اِتَّقِ لَا تَتَّقِ he was mindful of Allah

اتَّقُوا (6 Amrs)

اتَّقِ اتَّقِ اتَّقِ اتَّقِ اتَّقِ اتَّقِ

( Be mindful of Allah you all)

Be mindful of Allah!

سَمِعَ يَسْمَعُ سَمِعَ سَمِعَ  
إِسْمَعُ لا تَسْمَعُ

he heard/he listened

إِسْمَعُوا (6 Amrs) Listen!

إِسْمَعِي إِسْمَعِ إِسْمَعِ إِسْمَعِ

(listen you all)

أَطَاعَ يُطِيعُ إِطَاعَةً مُطِيعٌ  
أَطِعْ لا تُطِعْ

he obeyed

أَطِيعُوا (Amrs)

Obey!

(obey you all)

أَنْفَقَ يُنْفِقُ انْفِقَ انْفِقَ  
أَنْفِقْ لا تُنْفِقْ

he spent

أَنْفِقُوا (Amrs)

Spend!

(spend you all)

Shart > - - - - وَمَنْ يُوقِ شُحَّ نَفْسِهِ

وَمَنْ Man Shartiyah (makes the word lightest) & whoever

\* يُوقِ lightest Passive therefore it's مَنْ Shartiyah here may be protected ( future boz of Shart)

greed شُحَّ  
from their own self نَفْسِهِ } M+ MI

from the greed of their innerself

“And whoever may be protected from the greed of their innerself”.

\*Sarf of يُوقِ :-

وَقِيَ يَقِي وَقَايَةً واقِ (Naaqis & Mithaal) he protected  
وُقِيَ يُوقِي وَقَايَةً مَوْقِي  
ق لا تق

وَلَدَ يَلِدُ (و disappears in Mithaal) like  
Since there are 2 irregularities apart from each other its  
called لَفِيفٌ مَفْرُوقٌ  
( ل letter is apart from ف letter)  
Lafeef has 2 vowels : first & last letter

(lightest Passive) يُوقِ > - - - (light) يُوقِي > - - (Passive) يُوقِي  
(He is being protected)

فَأُولَئِكَ هُمُ الْمُفْلِحُونَ - - - - > **Jawab Shart**

فَأُولَئِكَ Faa Sababiyyah then  
أُولَئِكَ Mubtada 1 those people

هُمْ Mubtada 2 they

الْمُفْلِحُونَ Khabar (proper) successful  
ال (proper) Khabar should be common but since its proper we use ultimately

‘Then those people, they are the ultimately successful’

“So/therefore be mindful of Allah as much as you are able and listen and obey and spend good things for yourselves. And whoever might be protected from the greed of their ownelves, then those people, they are the ultimately successful”.

## Sarf :

اِتَّقَى يَتَّقِي اِتَّقَاءً وَتَقْوَى مُتَّقٍ (اِفْتَرَبَ family) he was mindful of Allah

سَمِعَ يَسْمَعُ سَمْعاً سَامِعٌ he heard/he listened

أَطَاعَ يُطِيعُ إِطَاعَةً مُطِيعٌ he obeyed

أَنْفَقَ يُنْفِقُ انْفَاقاً مُنْفِقٌ he spent

وَقَى يَقِي وَقَايَةً وَاقٍ (Naaqis & Mithaal) he protected

وُقِيَ يُوقَى وَقَايَةً مَوْقِيٌّ  
ق لا تق

أَفْلَحَ يُفْلِحُ إِفْلَاحاً مُفْلِحٌ he succeeded /he was successful

## At-Taghaabun (64:17)

إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُّضْعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ

----- > **Shart** إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا

إِنْ : Lightest Harf if

\* تُقْرِضُوا : Lightest mudare you all lend

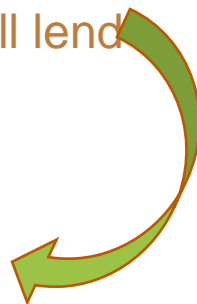
اللَّهُ : if you all lend to Allah

قَرْضًا : Maf'ool Mutlaq loan

OR

Maf'ool bihi (Nasb)

حَسَنًا : Maf'ool bihi (Nasb) good



Mowsoof Sifah

2 ways to translate :-

'If you all lend to Allah a good loan' ( Maf'ool bihi)

'If you all lend to Allah beautifully' ( Maf'ool Mutlaq)

\* process of تُقْرِضُوا to maadi:-

أَقْرَضَ (Aslama) - - > يُقْرِضُ (mudare) - - > يُقْرِضُوا - - > تُقْرِضُوا

Sarf :- أَفْرَضَ يُفْرِضُ إِقْرَاضاً مُقْرِضٌ he lent

يُضَعِّفُهُ لَكُمْ وَيَغْفِرُ لَكُمْ - - - - > **Jawab Shart**

يُضَعِّفُهُ : lightest so Jawab Shart begins here **HE multiplies it**

لَكُمْ : Maf'ool bihi **for you**

وَيَغْفِرُ : Harf Atf / lightest mudare **and forgives**

لَكُمْ : Maf'ool bihi **for you**

'HE multiplies for you & forgives you'

وَاللَّهُ شَكُورٌ حَلِيمٌ - - - - - > **JI / Jumlah Haaliyah**

وَاللَّهُ : Muftada / و Haaliyah **and Allah**

شَكُورٌ : Khabar 1 **extremely grateful (appreciates)**

حَلِيمٌ : Khabar 2 **forbearing**

Mowsoof Sifah

'And Allah is extremely grateful & forbearing'

# ( Khabar continues in Ayah 18)



“If you lend to Allah a good loan, then He will multiply it for you and He will forgive all of you. While Allah is extremely appreciative and forbearing”.

**Sarf :**

أَقْرَضَ يُقْرِضُ إِقْرَاضاً مُقْرِضٌ                      he lent

ضَاعَفَ يُضَاعِفُ ضِعَافاً وَ مُضَاعَفَةً مُضَاعِفٌ                      he multiplied

شَكَرَ يَشْكُرُ شُكْرًا شَاكِرٌ                      he thanked

حَلِمَ يَحْلُمُ حِلْماً حَلِيمٌ (كَرُمَ عَائِلَةً)                      he was forbearing

## At-Taghaabun (64:18)

عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ

عِلْمُ الْغَيْبِ : M+MI # Khabar 3 (continues from Ayah 17)

عِلْمٌ : the knower

الْغَيْبِ : the unseen

The knower of the unseen

وَالشَّهَادَةِ : Khabar 4 the witness /the seen

Ma'toof on الْغَيْبِ

الْعَزِيزُ : Khabar 5 the authority /the mighty

الْحَكِيمُ : Khabar 6 the wise

Jawab Shart

Khabar continues

from previous

ayah

“Knower of the unseen & the witnessed, the authority the wise”/

“Knower of the unseen & the unseen, the mighty, the wise”.

## Sarf:

عَلِمَ يَعْلَمُ عِلْمًا عَالِمٌ      he knew

غَابَ يَغِيبُ غَيْبًا غَائِبٌ      he was absent

شَهِدَ يَشْهَدُ شَهَادَةً شَهِيدٌ      he witnessed / he testified