

## At-Taghaabun (64:7)

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ  
وَذَلِكَ عَلَىٰ 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 Faa'il هُم

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 **بَلِّ** means rather & **بَلَى** means why not/off course /Yes! (not part of a sentence) Just like Harf Nida (Hey you!) & Munada يا (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 **قُلْ** begins with **أَتُبْعُثَنَّ**

Let's figure out the heaviest mudare **\*تُبْعُثَنَّ**

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

### Sarf Kabeer :

Normal mudare : **يَبْعُثُ يَبْعَثَانِ يَبْعَثُونَ**

**تَبْعُثُ تَبْعَثَانِ يَبْعَثَنَّ**

Heavy mudare : **يَبْعُثَنَّ × يَبْعَثَنَّ**

**× × تَبْعَثَنَّ**

Heaviest mudare: **يَبْعَثَنَّ يَبْعَثَانِ يَبْعَثُونَ**

**تَبْعَثَنَّ تَبْعَثَانِ يَبْعَثَانَنَّ**

**تَبْعَثُونَ** - (Active mudare) all of you reserrect.

**تُبْعَثُونَ** (passive – heaviest) all of you will be resurrected

### **ثُمَّ لَتُنَبِّؤَنَّ**

**ثُمَّ** : Harf Atf – **so/than**

**لَتُنَبِّؤَنَّ** : Stresser **ل** + two **ن**'s

**لَتُنَبِّؤَنَّ** Passive mudare heaviest / Naaeebul Faa'il – **انتم**

**So all of you will be thoroughly informed**

بِمَا عَمِلْتُمْ

بِمَا : about بِ Jarr

\* 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

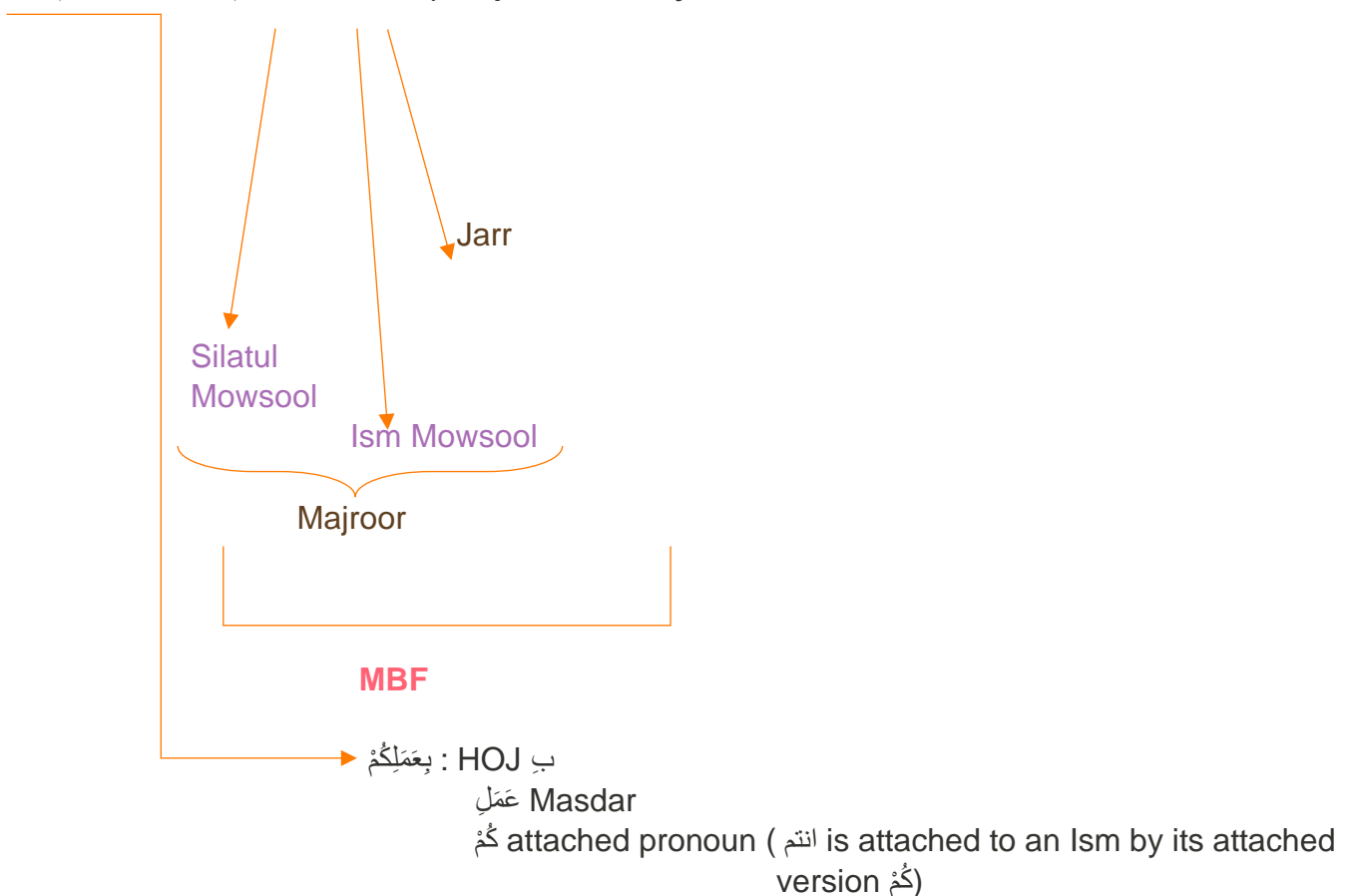
Similarly : ما Masdariyah + Fi'l maadi = Masdar

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

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

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

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



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

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

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

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

وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ

وَذَلِكَ : Harf Atf و

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 يَرَعُمُ رُعْمًا رَاعِمٌ he assumed

بَعَثَ يَبْعَثُ بَعَثًا بَاعِثٌ he resurrected

بُعِثَ يُبْعَثُ بَعَثًا مَبْعُوثٌ (the one that was resurrected)

إِبْعَثْ لَا تَبْعَثْ

نَبَأَ يُنَبِّئُ تَنْبِيًّا مُنَبِّئٌ he informed someone in great detail