

## 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 بِأَنَّ – MBK ( no Khabar so no mukaddam)

Instead of ب as Majroor we have Ji Fi Mahalli Jarr Ji

\* 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/لِأَنَّ/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 الشَّانِ ضَمِيرُ which means 'fact of the matter is' . We normally use 'it'.

كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ

كَانَتْ : Mubtada 2 - هي

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

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

HBP is رُسُلٌ 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 Mubtada

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 Mubtada

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

فَقَالُوا أَبَشَرٌ يَهْدُونَنَا

فَقَالُوا : then ف

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

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- يَهْدُونَ

Maf'ool bihi – نا us

They guide us

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

فَكَفَرُوا وَتَوَلَّوْا وَاسْتَغْنَى اللَّهُ

فَكَفَرُوا : then ف

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

Then they disbelieved

وَتَوَلَّوْا : Harf Atf و

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

وَاسْتَغْنَى اللَّهُ : to be independent – اسْتَغْنَى Fi'l maadi/ Faa'il هو

الله - outside doer Allah was independent

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

وَاللَّهُ غَنِيٌّ حَمِيدٌ

وَاللَّهُ Muftada

غَنِيٌّ Khabar 1-Isim Sifah - independent

\* حَمِيدٌ Khabar 2-Isim Sifah - praise

Jl

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 مَأْتِيٌّ  
إِنْتِ لَا تَأْتِي

he came

بَانَ يَبِينُ بَيَانًا بَائِنٌ

it was separated

هَدَى يَهْدِي هُدًى هَادٍ

he went

تَوَلَّى يَتَوَلَّى تَوَلَّيًّا مُتَوَلِّ

he turned away

كَفَرَ يَكْفُرُ كُفْرًا كَافِرٌ

he disbelieved

اسْتَعْنَى يَسْتَعْنِي اسْتِعْنَاءً مُسْتَعْنٍ

to be independent

غَنَى يَغْنَى غِنًى غَانٍ  
Ism Sifah – غَنِيٌّ

to be rich /to be in no need of

حَمِدَ يَحْمَدُ حَمْدًا حَامِدٌ

to praise

Ism Sifah – حَمِيدٌ

قَالَ يَقُولُ قَوْلًا قَائِلٌ

he said



