الْقُرْآنُ الْمَجيدُ

## Lesson 3

# ﴿ وَإِذَا سَأَلُكَ عَبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعُوةَ الدَّاعِ إِذَا دَعَانِ، فَلْيَسْتَجِيبُوا لِجَيبُ وَكُيوْمُنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴾ لي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴾ إِنْهَرَة 186

When My servants ask you (Prophet) about Me (tell them) that I am indeed close by. I answer the call of the caller when he calls Me.

So let them answer Me, and believe in Me in the hope that they might be rightly guided.

(al-Qur'aan 2:186)

# شَرْحُ الْمُفْرَداتِ

(a-a), to ask, to enquire.

عَبُدٌ، عَبِيدٌ، أَعْبُدٌ , slave, pl. عُبُدٌ

الْعُبُو ديَّة, slavery.

أَجَابَ يُجِيبُ إِجابةً (iv), to answer.

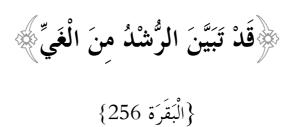
رَشُدَ رُشُداً (a-u), to be guided. The ism al-faa'il is:

This verb is also used in i-a baab:

رَشِدَ يَرْشَدُ رَشَداً ورَشَاداً

And the ism al-faa'il from this baab is رُشِيدٌ.

is the opposite of الْغَيُّ (error) as is evident from the following aayah:



# إذًا سَأَلَكَ ...

This is sharT, and its jawaab has not been mentioned.

i.e., فَــقُلْ i.e.

The jawaab takes faa' because it is فِعْلٌ طَلَبِيٌّ.

اِذَا The Zarf اِذَا is إِذَا بَاصِبٌ, and its أِنَاصِبٌ is the muqaddar verb: قُلْ.

إِذَا سَأَلَكَ عِبَادِي عَنِّي

This sentence is muDaaf ilayhi of إِذَا and so it is أَلَكَ عِبَادِي عَنِّي and so it فِي مَحَلِّ جَرِّ is.



# ...فَإِنِّي قَرِيبٌ أُجِيبُ

أَجِيبُ is a second khabar of آُجِيبُ.

It may also be regarded as a na't of قریب But. the first *i'raab* is better.

...أُجِيبُ دَعْوَةَ الدَّاعِ

. ياء without the

> This omission happens in literary language, but it is more common in وَقَفْ i.e., at the end of a sentence when the reader makes a pause.

Here are two more examples:

And he whom Allaah guides is the rightly guided.

Here الْمُهْتَدي is for الْمُهْتَد



The Knower of the unseen and the visible, the All-great, the Exalted.

الْمُتَعَالِي is for الْمُتَعَالِ.

... دَعْوَةَ الدَّاعِ إِذَا دَعَان،

دَعَانِي This is for دَعَانِ

The يَاءُ الْمُتَكَلِّمِ has been omitted, and the نُونُ deputizes for the omitted الْوِقَايَةِ

The omission of يَاءُ الْمُتَكَلِّم is very common in the Qur'aan, and also in the language of poetry.

يَاءُ الْمُتَكَلِّم Here is another aayah where the has been omitted:

I have not created the jinn and mankind but to worship Me.

Here ليَعْبُدُوني is for ليَعْبُدُون

... فَلْيَسْتَجيبُوا لِي

This is لاَمُ الأَمْرِ which originally has kasrah, e.g.:

Let the visitor wait in the library.

But the laam takes sukuun if it is preceded by ..e.g .ثُمَّ or فُ , و

(See Madinah Book, Part 3, Lesson 13).

... لَعَلَّهُمْ يَرْ شُدُون

Here the pronoun وَعَــلّ is the ism of لَعَــلّ, and therefore, it is فِي مَحَلَ نَصْب.

is its khabar, يَرْشُدُونَ And the verbal sentence يَرْشُدُونَ and therefore, it is في مَحَلِّ رَفْعِ.

(hope) التَّرَجِّي here denotes لَعَلَّ (hope).

(See Madinah Book, Part 3, Lesson 2 # 8).