

## Lesson 3

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ﴿١٨٦﴾  
 أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ، فَلْيَسْتَجِيبُوا  
 لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٧﴾

{البقرة 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 الْمُفْرَدَاتِ

سَأَلَ عَنِ الشَّيْءِ سُؤَالًا (a-a), to ask, to enquire.

عَبَادٌ، عِبِيدٌ، أَعْبُدُ. slave, pl.

الْعُبُودِيَّةُ, slavery.

أَجَابَ يُجِيبُ إِجَابَةً (iv), to answer.

رَشَدَ رُشْدًا (a-u), to be guided. The *ism al-faa'il* is:

رَاشِدٌ.

This verb is also used in *i-a baab*:

رَشَدَ يَرُشِدُ رَشْدًا وَرَشَادًا

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

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

﴿قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ﴾

{البقرة 256}

## إيضاحات نحوية

إِذَا سَأَلَكَ ...

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

The *muqaddar jawaab* is **فَقُلْ** i.e.,

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي **فَقُلْ** فَإِنِّي ...

The *jawaab* takes *faa'* because it is **فَعْلٌ طَلْبِيٌّ**.

إِذَا The *Zarf* **إِذَا** is **فِي مَحَلِّ نَصَبٍ**, and its **نَاصِبٌ** is the *muqaddar* verb: **قُلْ**.

إِذَا سَأَلَكَ عِبَادِي عَنِّي

سَأَلَكَ عِبَادِي عَنِّي This sentence is *muDaaf ilayhi* of **إِذَا** and so it is **فِي مَحَلِّ جَرٍّ**.

...فَإِنِّي قَرِيبٌ أُجِيبُ

أُجِيبُ is a second *khavar* of إِنَّ.

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

...أُجِيبُ دَعْوَةَ الدَّاعِ

الدَّاعِ The *ism al-faa'il* of دَعَا يَدْعُو is دَاعٍ, and with — الدَّاعِي : الـ. But in this *aayah* it is الدَّاعِ without the يَاءٌ.

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

Here are two more examples:

{الإِسْرَاءُ 97} وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ﴿٩٧﴾

And he whom Allaah guides is the rightly guided.

Here الْمُهْتَدِ is for الْمُهْتَدِي.

﴿عَالَمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ﴾ {الرَّعْدُ 9}

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

Here الْمُتَعَالِي is for الْمُتَعَالِ.

...دَعْوَةُ الدَّاعِ إِذَا دَعَانِ،

دَعَانِ This is for دَعَانِي.

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

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

Here is another *aayah* where the يَاءُ الْمُتَكَلِّمِ has been omitted:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

{الذَّارِيَات 56}

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

Here لِيَعْبُدُونِي is for لِيَعْبُدُونِ.

... فَلْيَسْتَجِيبُوا لِي

فَلْيَسْتَجِيبُوا

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

لِيَنْتَظِرَ الزَّائِرُ فِي الْمَكْتَبَةِ.

Let the visitor wait in the library.

But the *laam* takes *sukuun* if it is preceded by

و , ف , or ثَمَّ , e.g.:

لِيَجْلِسَ كُلُّ طَالِبٍ فِي مَكَانِهِ، وَلِيَقْرَأَ دَرَسَ الْيَوْمِ،  
ثُمَّ لِيَكْتُبَ الْأَجُوبَةَ.

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

... لَعَلَّهُمْ يَرْشُدُونَ

لَعَلَّهُمْ

Here the pronoun هُمْ is the *ism* of لَعَلَّ, and therefore, it is فِي مَحَلِّ نَصْبٍ.

يَرْشُدُونَ

And the verbal sentence يَرْشُدُونَ is its *khavar*, and therefore, it is فِي مَحَلِّ رَفْعٍ.

The particle لَعَلَّ here denotes التَّوَجُّي (hope).

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