

Test

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

{البقرة 186}

1) Are these statements true or false?:

a) إِذَا is مُضَافٌ إِلَيْهِ.

b) إِذَا is مُضَافٌ.

2) ... إِذَا سَأَلَكَ... is *sharT*. What is the *jawaabu l-sharT*?

3) Why has the *jawaabu l-sharT* taken فَ ؟

4) Identify the *faa'il* of سَأَلَ in:

سَأَلَكَ عِبَادِي عَنِّي.

5) Identify the *maf'uul bi-hii* of سَأَلَ in:

سَأَلَكَ عِبَادِي عَنِّي.

6) What is the *i'raab* of the sentence:

سَأَلَكَ عِبَادِي عَنِّي ؟

7) Regarding the part of the *aayah*:

فَإِنِّي قَرِيبٌ أُجِيبُ...

- are these *i'raabs* right or wrong? :

- قَرِيبٌ is *ismu 'inna*.
- قَرِيبٌ is *khhabaru 'inna*.
- أُجِيبُ is a second *khhabar* of *'inna*.
- قَرِيبٌ is a second *khhabar* of *'inna*.

8) What letter has been dropped from the noun

الدَّاعِ ؟

9) What is the grammatical element omitted in
دَعَانِ ؟

10) فَلَيْسَتْ جِيئُوا :

لَا مُرِ الْأَمْرِ originally takes *kasrah*. Why has it not
taken *kasrah* here?

11) What is the *faa'il* of فَلَيْسَتْ جِيئُوا ؟ Whom does it
refer to?

12) لَعَلَّهُمْ يَرْشُدُونَ :

What does the particle لَعَلَّ denote here?

13) Give the *ismu l-faa'il* of رَشِدَ يَرْشُدُ .

Clue It is not رَاشِدٌ.

Answers

1) Are these statements true or false?:

a) مُضَافٌ إِلَيْهِ إِذَا is مُضَافٌ إِلَيْهِ إِذَا.

False.

b) مُضَافٌ إِذَا is مُضَافٌ إِذَا.

True.

2) إِذَا سَأَلَكَ is *sharT*. What is the *jawaabul l-sharT*?

The *muqaddar jawaab* : فَقُلْ, i.e.:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَقُلْ فَإِنِّي قَرِيبٌ

3) Why has the *jawaabu l-sharT* taken فَ ؟

Because it is فَعْلٌ طَلْبِيٌّ.

4) Identify the *faa'il* of سَأَلَ in:

سَأَلَكَ عِبَادِي عَنِّي.

عِبَادِي (ي).

5) Identify the *maf'uul bi-hii* of سَأَلَ in:

سَأَلَكَ عِبَادِي عَنِّي.

الْكَافُ.

6) What is the *i'raab* of the sentence:

سَأَلَكَ عِبَادِي عَنِّي ؟

مُضَافٌ إِلَيْهِ فِي مَحَلِّ جَرٍّ، وَمُضَافُهُ: (إِذَا).

7) Regarding the part of the *aayah*:

فَإِنِّي قَرِيبٌ أُجِيبُ...

- are these *i'raabs* right or wrong? :

a) قَرِيبٌ is *ismu 'inna*.

Wrong.

b) قَرِيبٌ is *khobaru 'inna*.

Right.

c) أُجِيبُ is a second *khobar* of 'inna.

Right.

d) قَرِيبٌ is a second *khobar* of 'inna.

Wrong.

8) What letter has been dropped from the noun
دَّاعٍ ؟

The original *yaa'* of the *ism manquuS*: الدَّاعِي

9) What is the grammatical element omitted in
دَعَانِ ؟

يَاءُ الْمُتَكَلِّمِ → دَعَانِي

10) فَلَيْسَتْ جِيئُوا :

لَامُ الْأَمْرِ originally takes *kasrah*. Why has it not taken *kasrah* here?

Because it is preceded by **فَ**.

11) What is the *faa"il* of فَلَيْسَتْ جِيئُوا ? Whom does it refer to?

فَاعِلُهُ : وَأُو الْجَمَاعَةِ : (فَلَيْسَتْ جِيئُوا) ، تَعُودُ عَلَى عِبَادِ (ي).

12) لَعَلَّهُمْ يَرْشُدُونَ :

What does the particle لَعَلَّ denote here?

الْتَّرَجِّي.

13) Give the *ismu l-faa"il* of رَشَدَ يَرْشُدُ.

رَشِيدٌ.