

المَرفُوعَاتُ من الأَسماءِ

In the nominative case

A noun is *marfū* when it is:

1,2) mubtada' or khabar,

ism of kāna, 3)

4) khabar of inna,

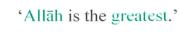
5) fā'il,

كانَ البابُ مَفْتُوحاً :e.g.

اِنَّ اللَّهَ غَفُورٌ "e.g.:

خَلَقَنا اللهُ e.g.: خُلَقَنا

الله أكبرُ :.e.g



'The door was open.'

'Surely, Allāh is forgiving.'

'Allāh created us.'



nā ib al-fā il, فُلِقَ الإِنْسانُ مِنْ طِينِ 'Man was created from clay.'

Naib al fa'il (نائب الفاعل) is the subject of a verb in the

المنصوباتُ من الأسماء

In the accusative case

A noun is *mansūb* when it is:

انَّ اللَّهُ غفورٌ "e.g.: انَّ اللَّهُ غ 1) ism of inna,

2) khabar of kāna, e.g.: كَانَ الطُّعامُ لذيذاً

3) maf ul bihi, e.g.: فهمتُ اللَّوْسَ



'Surely, Allah is forgiving.'

'The food was delicious'



'I have understood the lesson.'



4) maf ūl fīhi, e.g.: سافَرَ أبي ليلاً 🖁 جَلَسَ المدرِّسُ عندَ المدير

'My father travelled by night.'

'The teacher sat at the headmaster's.'

Al-maf'ul fihi (المفعول فيه) is adverb of time and place.

e.g.: ما خَرَجْتُ من البيت خَوفاً من الحرّ I did not leave the house for fear of heat 5) maf'ūl lahu, Al-maf'ul lahu (المفعول له) is a noun that gives the reason for doing a thing.

6) maf 'ūl ma 'ahu, ' e.g.: سِرتُ وَالجَبَلَ 'I walked along the mountain.' 'I went to the market along with Khālid.'



Al-maf'ul ma'ahu (المفعول مَعَهُ) is a noun coming after the waw which means 'along with'.

e.g.: اُذْكُرُوا الله ذِكْراً كَثِيراً 'Remember Allāh much.' 7) maf`ūl mutlag,



Al-maf'ul al-mutlaq (المفعول المُطْلَق) is the masdar of the verb occurring in the sentence.

'My grandfather prays sitting.' جَدِّي يُصِلِّى قاعداً :.e.g

Al-hal (الحال) is adverb of manner.

e.g.: أَنَا أَحْسَنُ مِنْكَ خَطًّا 'I am better than you in handwriting.' 9) tamvīz,



Al-tamyiz (التَّمِيز) is a noun that specifies the meaning of a vague word. One may be better than the other in various fields: and in *handwriting*' specifies this.

e.g.: حَضَر الطِّلابُ كلُّهم إِلَّا حامداً All the students attended except Hamid. 10) mustathnā,

Al-mustathna (المُسْتَثْنَى) is the noun that comes after إِلّٰا meaning 'except'.

e.g.: يا عبدَ اللهِ 'O Abdullāh!'

المَجْرُورَات

In the genetive case

A noun is *majrūr* when it is:

11) munādā,

e.g.: القرآنُ كتابُ اللهِ 'The Qur'ān is the book of Allāh.' 1) muḍāf ilayhi,

2) preceded by a preposition, e.g.: الطُّلابُ في الفصل 'The students are in the class.'

