

متى يكون الاسم في حالة الرفع والنصب والمجرور؟



When is a noun *marfu*, *mansub*, *majrur*?

المرفوعات من الأسماء

In the nominative case

A noun is *marfū* when it is:

1,2) *mubtada'* or *khobar*,

e.g.: اللهُ أَكْبَرُ



'Allāh is the greatest.'

3) *ism* of *kāna*,



e.g.: كَانَ الْبَابُ مَفْتُوحًا

'The door was open.'

4) *khobar* of *inna*,

e.g.: إِنَّ اللَّهَ غَفُورٌ



'Surely, Allāh is forgiving.'

5) *fā'il*,

e.g.: خَلَقْنَا اللَّهَ

'Allāh created us.'



6) *nā'ib al-fā'il*,



e.g.: خُلِقَ الْإِنْسَانُ مِنْ طِينٍ

'Man was created from clay.'

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

المنصوبات من الأسماء

In the accusative case

A noun is *mansūb* when it is:

1) *ism* of *inna*,

e.g.: إِنَّ اللَّهَ غَفُورٌ



'Surely, Allāh is forgiving.'

2) *khobar* of *kāna*,

e.g.: كَانَ الطَّعَامُ لَذِيذًا

'The food was delicious'



3) *maf'ūl bihi*,

e.g.: فَهِمْتُ الدَّرْسَ



'I have understood the lesson.'

4) *maf'ul fihi*, e.g.: سافرَ أبي ليلاً

'My father travelled **by night**.'

جَلَسَ المدرِّسُ عندَ المديرِ



'The teacher sat **at** the headmaster's.'

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

5) *maf'ul lahu*, e.g.: ما خَرَجْتُ من البيتِ خوفاً من الحرِّ I did not leave the house **for fear** of heat.

Al-maf'ul lahu (المفعول له) is a noun that gives the reason for doing a thing.



6) *maf'ul ma'ahu*, e.g.: سِرْتُ والجَبَلِ

'I walked **along the mountain**.'



ذهبتُ وخالدًا إلى السُّوقِ



'I went to the market **along with** Khālid.'

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

7) *maf'ul mutlaq*, e.g.: اذْكُرُوا اللهَ ذِكْرًا كَثِيرًا 'Remember Allāh **much**.'



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

8) *hāl*, e.g.: جدِّي يُصَلِّي قاعداً 'My grandfather prays **sitting**.'



Al-hal (الحال) is adverb of manner.

9) *tamyiz*, e.g.: أنا أحسنُ منك خطًّا 'I am better than you **in handwriting**.'



Al-tamyiz (التَّمْيِيز) 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.

10) *mustathnā*, e.g.: حضرَ الطُّلابُ كلُّهم إلاَّ حامداً All the students attended except **Hamid**.

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



11) *munādā*, e.g.: يا عبدَ اللهِ 'O **Abdullāh!**'



المَجْرُورَات

In the genitive case

A noun is *majrūr* when it is:

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



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

