: المفعول المطلق ' The principles in

1. The effecter in it has to be mentioned; however in some cases it has to be omitted:

A) When 'المفعول المطلق' is a substitute to its verb

Example: ''أبعدَ الله بُعداً للقوم الظّالمين ' i.e. 'و استوَت على الجوديّ و قبلَ بُعداً للقوم الظّالمين '' i.e. Or 'أسبَح سبحان الله' i.e. 'أسبَح سبحان الله' i.e. '

B) When 'المفعول المطلق' emphasizes the content of the statement.
Example: "و الذين ءاوَوا و نَصَروا اولئک همُ المؤمنون حقًا"

C) When 'المفعول المطلق' deliberates what is mentioned briefly before
 Example: ''فشُدّوا الوَثاقَ فامًا مَنّاً بعدُ و إمّا فداءً''

2. The effecter must precede 'المفعول المطلق', except when something that has to be in the beginning is added to it.

"و سيعلم الذين ظلموا أيّ منقلب ينقلبون" Example:

المفعول له

Definition:

It is an accusative infinitive that clarifies the cause of the verb to happen.

المفعول له	المعمولات الأخر للعامل	العامل
رَحْمَةً للناس	ألله القرآنَ	أنزل

L53

The effecter and the conditions:

It becomes accusative if:

- 1. It is an infinitive
- 2. It has the same subject as the effecter
- 3. It has the same time as the effecter

و مِن النّاس من يَشرى نفسته ابتِغاءَ مرضات الله" Example:

When one of the conditions is missing, it has to get genitive by a 'جر'

preposition that denotes reasoning.

example: ''فأَهلَكناهُم بِذُنوبِهم''