

# الإِعْرَابُ وَالْبِنَاءُ

## (١) الإِعْرَابُ وَالْبِنَاءُ فِي الْأَسْمَاءِ

الاسْمُ إِمَّا مُعْرَبٌ وَإِمَّا مَبْنِيٌّ. فَالْمُعْرَبُ مَا تَغَيَّرَ آخِرُهُ بِسَبَبِ الْعَامِلِ، نَحْوُ:

- جَاءَ الْمُدْرَسُ. مَرْفُوعٌ
- سَأَلْتُ الْمُدْرَسَ. مَنْصُوبٌ
- سَلَّمْتُ عَلَى الْمُدْرَسِ. مَجْرُورٌ



وَالْمَبْنِيُّ مَا لَا يَتَغَيَّرُ آخِرُهُ بِسَبَبِ الْعَامِلِ، نَحْوُ:

- جَاءَ هُوَ لَا. فِي مَحَلِّ رَفْعٍ
- سَأَلْتُ هُوَ لَا. فِي مَحَلِّ نَصْبٍ
- سَلَّمْتُ عَلَى هُوَ لَا. فِي مَحَلِّ جَرٍّ



## الإعرابُ التَّقْدِيرِيُّ

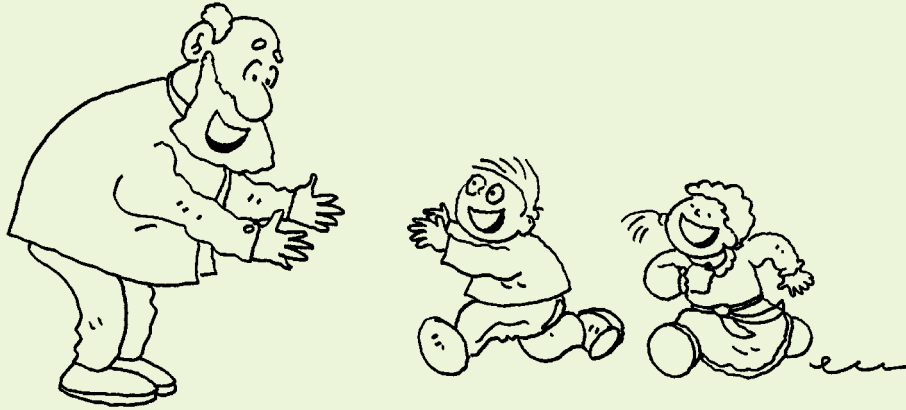
لَا تَظْهَرُ عِلَامَاتُ الإِعْرَابِ فِي ثَلَاثَةِ أَنْوَاعٍ مِنَ الْأَسْمَاءِ، فَتُقَدَّرُ فِيهَا الْعِلَامَاتُ.  
وَهَذِهِ الْأَنْوَاعُ هِيَ:

(١) الْمَقْصُورُ: هُوَ الْأِسْمُ الْمُعْرَبُ الَّذِي آخِرُهُ أَلِفٌ لَازِمَةٌ، نَحْوُ: الْمُسْتَشْفَى،  
الْفَتَى، الْعَصَا.

تُقَدَّرُ فِيهِ الْعِلَامَاتُ الثَّلَاثُ، نَحْوُ: قَتَلَ الْفَتَى الْأَفْعَى بِالْعَصَا.  
تَقُولُ فِي إِعْرَابِ هَذِهِ الْكَلِمَاتِ:

○ «الْفَتَى» فَاعِلٌ مَرْفُوعٌ، عِلَامَةٌ رَفَعِهِ ضَمَّةٌ مُقَدَّرَةٌ.

○ «الْأَفْعَى» مَفْعُولٌ بِهِ مَنْصُوبٌ، عِلَامَةٌ نَصْبِهِ فَتْحَةٌ مُقَدَّرَةٌ.



○ «الْعَصَا» مَجْرُورٌ بِـ «الْبَاءِ»، عِلَامَةٌ جَرِّهِ كَسْرَةٌ مُقَدَّرَةٌ. (١)

(٢) الْمُنْقُوصُ: هُوَ الْأِسْمُ الْمُعْرَبُ الَّذِي آخِرُهُ يَاءٌ لَازِمَةٌ مَكْسُورَةٌ مَا قَبْلَهَا، نَحْوُ: الْقَاضِي،

الْمُحَامِي، الثَّانِي، الْمَاضِي، الْوَادِي، الْمَعَانِي.

تُقَدَّرُ فِيهِ الضَّمَّةُ وَالْكَسْرَةُ، وَتَظْهَرُ فِيهِ الْفَتْحَةُ، نَحْوُ: سَأَلَ الْقَاضِي الْمُحَامِي عَنِ الْجَانِي.

(١) إِذَا نُونَ الْمَقْصُورِ حُذِفَتِ الْأَلِفُ فِي التَّلَاقِ لِإِنْتِزَاعِ السَّاكِنِينَ، نَحْوُ «الْفَتَى» ← «الْفَتَى»، وَحِينَئِذٍ تُقَدَّرُ الْعِلَامَاتُ عَلَى الْأَلِفِ الْمَحذُوفَةِ، نَحْوُ: «أَتَّصَلَ مُصْطَفَى بِنَفْسِي ضَحَى».

- العَصَا (al-'asâ) is preceded by a preposition; it is مَجْرُورٌ, but has no i-ending.

Compare this sentence to the following sentence with the same meaning:

قَتَلَ الْوَلَدُ الْحَيَّةَ بِالْعُودِ (qatala l-walad-u l-hayyat-a bi l-'ûd-i). In these nouns, all the endings appear.

- b) The **mudâf** of the Pronoun of the First Person Singular (المُضَافُ إِلَى يَاءِ الْمُتَكَلِّمِ) like زَمِيلِي. In this category also, all three endings are latent, e.g.:

دَعَا جَدِّي أُسْتَاذِي مَعَ زُمَلَائِي 'My grandfather invited my teacher with my classmates.'

Here جَدِّي (jadd-î) is فَاعِلٌ, أُسْتَاذِي (ustâdh-î) is مَفْعُولٌ بِهِ and زُمَلَائِي (zumalâ'î) is مِضَافٌ إِلَيْهِ. But none of the three has the corresponding ending. Compare this to:

دَعَا جَدُّكَ أُسْتَاذَكَ مَعَ زُمَلَائِكَ 'Your grandfather invited your teacher with your classmates.' Here jadd-u-ka has the u-ending, ustâdh-a-ka has the a-ending and zumalâ'-i-ka has the i-ending.

- c) The **manqûs** (الْمَنْقُوصُ): it is a noun ending in an original yâ', e.g.:

القَاضِي 'the judge', الْمُحَامِي 'the lawyer', الْجَانِي 'the culprit'. In this group, the u- and the i-ending are latent, but the a-ending appears, e.g.:

سَأَلَ الْقَاضِيَّ الْمُحَامِيَّ عَنِ الْجَانِي 'The judge asked the lawyer about the culprit.' Here الْقَاضِيَّ (al-qâdiy) which is مَرْفُوعٌ and الْجَانِيَّ (al-jâniy) which is مَجْرُورٌ have no ending, but الْمُحَامِيَّ (al-muhâmiy-a) which is مَنْصُوبٌ has a-ending.

If the **manqûs** takes the *tanwîn*, it loses the terminal yâ', e.g. قَاضٍ which was originally قَاضِيٌّ. After the loss of the u-ending and the yâ', it became qâdi-n (qâdiy-u-n → qâdi-n).

The yâ', however, returns in the accusative case (*mansûb*), e.g.:

- هَذَا قَاضٍ 'This is a judge.'
- سَأَلْتُ قَاضِيًّا 'I asked a judge.'
- هَذَا بَيْتُ قَاضٍ 'This is a house of a judge.'



## When is a noun *mansûb* (in the accusative case)?

A noun is *mansûb* when it is:

- 1) *ism* of *inna*, e.g. إِنَّ اللَّهَ غَفُورٌ  
'Surely, Allah is forgiving.'
- 2) *khavar* of *kâna*, e.g. كَانَ الطَّعَامُ لَذِيذًا  
'The food was delicious.'
- 3) *maf'ûl bîhi*, e.g. فَهِمْتُ الدَّرْسَ  
'I have understood the lesson.'
- 4) *maf'ûl fîhi*<sup>(1)</sup>, e.g. سَافَرَ أَبِي لَيْلًا  
'My father travelled by night',  
جَلَسَ الْمُدْرِّسُ عِنْدَ الْمُدِيرِ  
'The teacher sat at the  
headmaster's.'
- 5) *maf'ûl lahu*<sup>(2)</sup>, e.g. مَا خَرَجْتُ مِنَ الْبَيْتِ خَوْفًا مِنَ الْحَرِّ  
'I did not leave the house for fear of heat.'
- 6) *maf'ûl ma'ahu*<sup>(3)</sup>, e.g. سَرْتُ وَالْجَبَلَ 'I walked along the mountain', ذَهَبْتُ  
وَوَالِدًا إِلَى السُّوقِ 'I went to the market along with Khalid.'
- 7) *maf'ûl mutlaq*<sup>(4)</sup>, e.g. أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا 'Remember Allah much.'
- 8) *hâl*<sup>(5)</sup>, e.g. جَدِّي يُصَلِّي قَاعِدًا 'My grandfather prays sitting.'
- 9) *tamyîz*<sup>(6)</sup>, e.g. أَنَا أَحْسَنُ مِنْكَ خَطًّا 'I am better than you in handwriting.'
- 10) *mustathnâ*<sup>(7)</sup>, e.g. حَضَرَ الطَّلَابُ كُلَّهُمْ إِلَّا حَامِدًا 'All the students attended except  
Hamid.'
- 11) *munâdâ*<sup>(8)</sup>, e.g. يَا عَبْدَ اللَّهِ 'O Abdullah!'



(1) *al-maf'ûl fîhi* (المفعول فيه) is adverb of time or place. See Book 7, L 1.  
(2) *al-maf'ûl lahu* (المفعول له) is a noun that gives the reason for doing a thing. See Book 8, L 7.  
(3) *al-maf'ûl ma'ahu* (المفعول معه) is a noun coming after the *wâw* which means 'along with'.  
(4) *al-maf'ûl al-mutlaq* (المفعول المطلق) is the مصدر of the verb occurring in the same sentence. See Book 8, L 6.  
(5) *al-hâl* (الحال) is adverb of manner. See Book 8, L 9.  
(6) *al-tamyîz* 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. See Book 8, L 8.  
(7) *al-mustathnâ* (المستثنى) is the noun that comes after *إلا* meaning 'except'. See Book 8, L 10.  
(8) You have learnt this in Book 2.