



Interpretation of *I'rāb* Rules in *Nazam Alfiyah* Based on *Jumlah Ismiyah* and *Jumlah Fi'liyah*

Siti Sulaikho; M.Abdul Hamid; Umi Machmudah;

UIN Maulana Malik Ibrahim Malang, Indonesia

Correspondence e-mail: 220104310041@student.uin-malang.ac.id

Abstract:

This study aims to analyze interpretation of *i'rāb* in both *ism* and *fi'il* within the context of *nazam Alfiyah*. Specifically, it explores how this uncertainty is influenced by the arrangement of *jumlah ismiyah* (nominal sentences) and *jumlah fi'liyah* (verbal sentences) in *nazam Alfiyah*. Adopting a qualitative descriptive approach grounded in classical Arabic grammar analysis, the methodology involves data collection, classification, and subsequent analysis. The theoretical framework for this analysis is based on the concept of الجملة الاسمية تفيد بأصل وضعيتها ثبوت شيء ليس غير، وأما الجملة الفعلية فموضوعة أصلاً لإفاده الحدوث في زمن معين. The findings of this study demonstrate that *nazam Alfiyah* employs the structure of *jumlah fi'liyah* when explaining the sign of *i'rāb* in *ism*. This indicates that the sign of *i'rāb* in *ism* is not permanent and may change. The reasons for these changes in the *i'rāb* sign include: 1) the adjustment based on the type of *ism*, 2) the presence of additional *huruf* at the end of the *ism*, and 3) under certain conditions, the *i'rāb* sign may change even if the *ism* remains of the same type. In contrast to *ism*, *nazam Alfiyah* utilizes two distinct structures for explaining *fi'il*. *Jumlah ismiyah* is used when discussing *fi'il mādi* and *fi'il amar*, while *jumlah fi'liyah* is employed to explain *fi'il muḍāri'*. The reasons for *nazam Alfiyah* applying the structure of *jumlah fi'liyah* to *fi'il muḍāri'* are as follows: 1) in addition to possessing the *mu'rab* rule, *fi'il muḍāri'* also follows the *mabnī* rule; 2) the sign of *i'rāb* is not determined by the type of *fi'il*, but rather by the additional *huruf* that follow *fi'il muḍāri'*; 3) The sign of *i'rāb* on *fi'il muḍāri'* is influenced by the *āmil* that precedes it; 4) a *fi'il muḍāri'* that is governed by the *mabnī* rule can revert to *mu'rab* when separated by *alif taṣniyah*, *wāw jama'*, or *ya' mukhāṭabah* from *nūn taukīd*.

Keywords: Alfiyah Ibn Mālik; *I'rāb*; *Jumlah Ismiyah*; *Jumlah Fi'liyah*;

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Interpretasi Kaidah *I'rāb* dalam *Nazam Alfiyah* Berdasarkan *Jumlah Ismiyah* dan *Jumlah Fi'liyah*

Siti Sulaikho; M.Abdul Hamid; Umi Machmudah;

UIN Maulana Malik Ibrahim Malang, Indonesia

Correspondence e-mail: 220104310041@student.uin-malang.ac.id

Abstrak:

Penelitian ini bertujuan untuk menganalisis interpretasi hukum *i'rāb ism* dan *fi'il* dalam *nazam Alfiyah*. Secara khusus, penelitian ini menyelidiki bagaimana ketidakpastian *i'rāb ism* dan *fi'il* terkait dengan susunan *jumlah ismiyah* (kalimat nominal) dan *jumlah fi'liyah* (kalimat verbal) dalam *nazam Alfiyah*. Penelitian ini menggunakan pendekatan deskriptif kualitatif yang berakar pada analisis tata bahasa Arab klasik. Langkah metodologis meliputi pengumpulan data, klasifikasi, dan analisis data. Teori yang digunakan sebagai pisau analisis adalah الجملة الاسمية تفيد بأصل وضعيها ثبوت شيء ليس غير، وأما الجملة الفعلية فموضوعة أصلًا لإفاده الحدوث في زمن معين. Hasil penelitian menunjukkan bahwa *nazam Alfiyah* menggunakan susunan *jumlah fi'liyah* saat menjelaskan tanda *i'rāb* pada *ism*. Artinya, tanda *i'rāb* pada *ism* tidak bersifat tetap dan dapat berubah. Alasan tanda *i'rāb* pada *ism* dapat berubah, antara lain: 1) menyesuaikan jenis *ism*, 2) terdapat *huruf tambahan* di akhir *ism*, dan 3) pada kondisi tertentu, tanda *i'rāb* dapat berubah meski dari jenis *ism* yang sama. Berbeda dengan *ism*, *nazam Alfiyah* menggunakan dua *jumlah* ketika menjelaskan *fi'il*. *Jumlah ismiyah* digunakan saat menjelaskan *fi'il mādi* dan *fi'il amar*, sementara *jumlah fi'liyah* digunakan untuk menerangkan *fi'il muḍāri'*. Alasan *nazam Alfiyah* menerapkan susunan *jumlah fi'liyah* pada *fi'il muḍāri'* adalah: 1) selain memiliki hukum *mu'rab*, *fi'il muḍāri'* juga memiliki hukum *mabnī*, 2) tanda *i'rāb* tidak berhubungan dengan jenis *fi'il*, melainkan berkaitan dengan *huruf tambahan* yang terletak setelah *fi'il muḍāri'*, 3) tanda *i'rāb* pada *fi'il muḍāri'* juga dipengaruhi oleh *āmil* yang terletak sebelumnya, dan 4) *fi'il muḍāri'* yang berhukum *mabnī* dapat kembali menjadi *mu'rab* ketika terdapat *alif taṣniyah*, *wāw jama'*, dan *ya' mukhāṭabah* yang memisahkan antara *fi'il muḍāri'* dan *nūn taukīd*.

Katakunci: Alfiyah Ibn Mālik; *I'rāb*; *Jumlah Ismiyah*; *Jumlah Fi'liyah*;

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INTRODUCTION

The Arabic language is one of the structurally most complex languages in the world, with a vast array of morphological, syntactic, and lexical complexities. Its deeply embedded trilateral system with multitudes of derived forms poses analytical and predictive challenges to linguists and learners (Abdel-Malek, 2020). Arabic syntax's comparatively free word order renders sentence parsing and structural understanding difficult, demanding extremely robust computational parsing techniques (Bensalem et al., 2023). Besides, Arabic prepositions are typically grammaticalized phrases such as *bi-sababi* ("because of"), and *'alā r-rağmi min* ("in spite of"), which function as syntactic heads and convey a variety of semantic relationships (Bielický, 2020).

Another thing that makes Arabic syntax difficult is individual grammatical markers like *ta-marbuta*, which add additional semantic richness and function as inflectional and derivational morphemes (Zarytovskaya, 2020). Similarly, the complex system of cases consisting of nominative, accusative, and genitive cases, together with the construct state (*idāfa*), represents essential components of the Arabic grammatical system, though they remain challenging for learners. These structures are particularly troublesome for non-native learners, who tend to struggle with (Aqel & Hawashin, 2018).

Besides that, the extensive array of syntactic rules and formulations in Arabic, coupled with the large volume of terminal vocabulary, complicates grammar development and parsing systems (Vaknin-Nusbaum & Makhoul, 2025). The morpho-syntactic structure of Arabic, with over 943 patterns noted (El-Affendi, 2018), a colossal inflectional system (Azaz, 2023), and vast lexical diversity, contributes to the complexity of parsing and interpreting Arabic texts (Zemni et al., 2021).

Such intricacy has prompted a shift in pedagogy. Traditional educational frameworks prioritize integrating intelligent tutoring systems, multimedia material, and adaptive learning aids to address learner requirements (Qpilat & Salam, 2023). Mobile technology and Augmented Reality (AR) are being more widely employed to support interactive and inclusive language acquisition (Aborokbah, 2021). Artificial intelligence-enabled tools such as the AI-ALST system issue personalized feedback (Ahmed, 2025), particularly on grammar and pronunciation (Alsaied, 2024), thereby making the learning environment more responsive and learner-focused (Shao et al., 2022).

Emerging trends also suggest a shift in pedagogy towards diversified models of instruction. While a wide range of approaches have been identified, such as visual aids, narrative strategies, and technology integration (Daud et al., 2025), two approaches have drawn particular attention. Interactive game-based instruction has proven effective in sustaining student engagement and promoting active grammar practice, whereas collaborative learning models emphasize peer interaction and collective meaning-making. Together, these approaches demonstrate how pedagogy can move beyond rote memorization towards communicative competence. (Oudeh, 2019). In addition, theories such as cognitive grammar and multiple intelligences provide theoretical grounding for refining these strategies in the areas of grammar production and sentence comprehension (Khalil, 2024).



Despite these advances, the urgent need for more context-sensitive solutions is still evident. Non-native and native learners of Arabic, particularly, continue to encounter significant difficulties such as struggling to form dual and plural structures (Khasawneh, 2022), understanding interrogative sentence structure (Boillos Pereira, 2020; Yibing et al., 2024), and making texts easy to read due to complex syntactic features (Berrichi et al., 2024). Anxiety, low engagement, and poor group dynamics exacerbate these learning difficulties (Esmaili & Rakati, 2022). From a technological perspective, AI still struggles with key aspects of Arabic, particularly its rich morphological system involving root-pattern derivations, affixation, and clitic attachment, and its syntactic features such as free word order and case-based agreement. In practice, these issues restrict the accuracy of tasks such as dependency parsing, part-of-speech tagging, and machine translation, making Arabic significantly more challenging than languages with less morphological and syntactic variation. (Hamidah & Sulaikho, 2024; Sanaya & Sulaikho, 2024; Sulaikho et al., 2023), for instance, verb errors in use and variable lexical repetition (Abed, 2025; Allaithy & Zaki, 2025), as well as processing dialectical variation and cultural authenticity (Ali & Farha, 2025; Alkaabi & Almaamari, 2025).

To address these pressing issues, research aims to explore the intrinsic characteristics of Arabic grammar by investigating the indeterminacy of *i'rāb* (grammatical inflection) in the *nazam Alfiyah*. Specifically, it aims to investigate the representation of grammatical indeterminacy in verbal (*jumlah fi'liyyah*) and nominal (*jumlah ismiyah*) sentence syntactic structures in line with their semantic and functional roles in the representation of grammatical meaning. According to traditional Arabic grammatical theory, *jumlah ismiyah* (nominal sentence) is first written to convey a state of necessity and perpetuity, and *jumlah fi'liyah* (verbal sentence) is intrinsically associated with the expression of actions that occur within a specific temporal frame.

This is articulated in the principle "الجملة الاسمية تفيد بأصل وضعها ثبوت شيءٍ لشيءٍ" (ليس غير، وأما الجملة الفعلية فموضوعة أصلاً لإفاده الحدوث في زمن معين) (Al-Hasyimi, 1994; Atīq, 2009). This principle can be paraphrased as: "The nominal sentence, by its basic structure, represents the affirmation of a state or attribute as a constant and not changing. The verbal sentence is originally constructed to indicate the occurrence of an action or change within a definite time".

This theoretical disparity offers an entry point for examining the indeterminacy of *i'rāb* in *nazam Alfiyah*, particularly by highlighting how stability and change are linguistically encoded in sentence structures. By projecting grammatical variation onto syntactic categories, this research aims to uncover a deeper understanding of the functional logic of Arabic grammar and its pedagogical implications. Specifically, knowledge of how *jumlah ismiyah* (nominal sentences) operate in *nazam Alfiyah* enables learners to identify the fixed rules of *i'rāb*, which must be mastered as a foundation. In contrast, the application of *jumlah fi'liyah* (verbal sentences) illustrates the dynamic and context-dependent rules of *i'rāb*. Mapping these two dimensions, the definite and the variable, provides learners with a clearer framework, making the process of mastering *i'rāb* more accessible and systematic.



METHOD

This study employs a qualitative descriptive approach rooted in classical Arabic grammatical analysis to explore the indeterminacy of *i'rāb* as reflected in the sentence structures within *naṣam Alfiyah*. The primary source material for this study consists of selected verses from *Alfiyah Ibn Mālik* that exemplify the use of *jumlah ismiyah* (nominal sentences) and *jumlah fi'liyah* (verbal sentences). Specifically, verses 15 to 51 were selected, as they directly address the principles of *i'rāb* and thus provide a focused corpus for analysis. These selections are analyzed to identify patterns of grammatical indeterminacy, specifically in relation to the application, omission, or ambiguity of *i'rāb* (grammatical case endings). The analysis draws upon the theoretical distinction that *jumlah ismiyah* conveys permanence and certainty in legal or logical propositions, while *jumlah fi'liyah* reflects temporality and change.

The methodological steps include data collection, classification, and analysis. Data collection is compilation of relevant verses from *Alfiyah Ibn Mālik* that demonstrate key examples of both nominal and verbal sentence structures. Classification is categorization of these verses according to sentence type (nominal or verbal) and their associated grammatical rules. Analysis includes application of traditional syntactic theory to examine how each sentence type contributes to the clarity or ambiguity of *i'rāb*. This includes analyzing indicators of permanence versus temporal variation, and identifying instances where the intended grammatical function may be obscured or contextually ambiguous.

RESULT AND DISCUSSION

The Sign of *I'rāb* on *Ism*

Ism is categorized into two types: *ism mabnī* and *ism mu'rab*. An *ism* is considered *mabnī* when it does not exhibit characteristics similar to particles (*hurūf*), whereas it is classified as *mu'rab* when it does. An *ism mu'rab* is characterized by the potential for the final letter's vowel (*harakah*) to change in accordance with grammatical context. Since these vowel changes constitute the core mechanism through which grammatical roles are expressed, they provide the foundation for the study of *i'rāb*. The linguistic study that examines these variations in the final *harakah* of an *ism* is referred to as *i'rāb*.

There are four recognized types of *i'rāb*: *rafa'*, *naṣab*, *jar*, and *jazm*. However, only three of these *rafa'*, *naṣab*, and *jar* apply to *ism*. These three forms of *i'rāb* in *ism* are universally accepted by scholars of Arabic grammar (*ulamā' al-nahw*) without any noted differences of opinion (Al-Usaimin, 2020).

In *Alfiyah*, this grammatical provision is articulated within the structure of *jumlah ismiyah*, indicating that the rules governing *i'rāb* specifically *rafa'*, *naṣab*, and *jar* as applied to *ism* are fixed and invariable. The *i'rāb jar* does not apply to *fi'il*, just as *i'rāb jazm* does not apply to *ism*. The specific *naṣam* in *Alfiyah* that outlines this principle is:

وَالاِسْمُ قَدْ خُصَصَ بِالْجَزِّ كَمَا قَدْ خُصَصَ الْفَعْلُ بِأَنْ يَنْجَزَ مَا

The signs of *i'rāb* on *ism* in the *Nazam Alfiyah* are presented using the structure of *jumlah fi'liyah*. Referring to the grammatical principle, 'الجملة الاسمية تفيد بأصل وضعها'



' ثبُوت شيءٍ لشيءٍ ليس غير، وأما الجملة الفعلية فموضوعة أصلًا لِإفادة الحدوث في زمن معين ' , this choice of structure implies that the *i'rāb* on the *ism* is not inherently fixed or absolute, but rather reflects the occurrence of an action within a specific timeframe. Consequently, the presentation of the *i'rāb* signs *rafa'*, *naṣab*, and *jar* on *ism* within the *jumlah fi'liyah* framework in *naẓam Alfiyah* emphasizes their contextual and dynamic nature. These signs are detailed as follows:

First, the *rafa'* sign on *ism* is indicated by a *dammah*, the *naṣab* sign is marked by a *fathah*, and the *jar* sign for a singular noun (*ism mufrad*) is represented by a *kasrah*.

فَارْفَعْ بِضَمٍ وَانْصِبْ فَتْحًا وَجُرْ كَسْرًا كَذِكْرُ اللَّهِ عَبْدَهُ يَسْرُ

Although this rule is stated as such, it does not apply when a singular noun (*ism mufrad*) is attached to *yā' al-muta-kallim*. In this case, the final vowel (*harakah*) of the *ism mufrad* changes to *kasrah*, regardless of whether it is in the state of *rafa'*, *naṣab*, or *jar*.

The original grammatical rules for *ism mufrad* also do not apply to *ism maqṣūr* and *ism manqūṣ* that denote singular meaning. The signs of *rafa'*, *naṣab*, and *jar* for *ism maqṣūr* are considered *taqdīr* (implicit or assumed). Similarly, the *rafa'* and *jar* signs for *ism manqūṣ* are also implicit, while the *naṣab* sign follows the standard rule for *ism mufrad*, marked by a visible *fathah* (Al-Asymuni, 2018). Interestingly, the *naẓam Alfiyah* employs *jumlah ismiyah* when explaining the *i'rāb* signs of *ism maqṣūr* and *ism manqūṣ*. This indicates that the *i'rāb* signs of *ism maqṣūr* and *ism manqūṣ* when denoting singular meaning are fixed and unchanging.

**فَالْأَوَّلُ الْإِعْرَابُ فِيهِ قُدْرًا حَيْنِيْهُ وَهُوَ الَّذِي قَدْ قُصِّرَا
وَالثَّالِثُ مَنْقُوْصٌ وَنَصْبُهُ ظَاهِرٌ وَرَفْعُهُ يُنْوَى كَذَا أَيْضًا يُجَرِ**

Second, the *rafa'* sign for an *ism* indicating dual meaning is the *alif*. This is stated in *Alfiyah* as follows:

بِالْأَلِفِ ارْفَعْ الْمُتَّنَّى وَكَلَا إِذَا بِمُضْمِرٍ مُضَافًا وُصِّلَا

In practice, *alif* as the *rafa'* sign for an *ism* indicating dual meaning (*ism tāṣniyah*) is also used as the *rafa'* sign for other types of *ism*. An example of another *ism* that uses *alif* as the *rafa'* sign is:

جَاءَنِي كَلَّاهُمَا وَنَصَرَتْنِي كُلَّاهُمْ

Third, the *rafa'* sign for a *jama' muṣakkar sālim* (sound masculine plural noun) is *wāw*, while *yā'* serves as the sign for *i'rāb naṣb* and *jar*. Examples of nouns that fall under *jama' muṣakkar sālm* include proper names (*ism 'ālam*) and the agent noun (*ism fā'il*). This is explained in *Alfiyah* as follows:

وَارْفَعْ بِبَوْأٍ وَبِنَا اجْرَزْ وَانْصِبْ سَالِمَ جَمْعٌ عَامِرٍ وَمُذْنِبٍ

In its development, the *i'rāb* rules for *jama' muṣakkar sālim* also apply to numbers in the tens, even though they do not fall under the categories of proper names (*ism 'ālam*) or agent nouns (*ism fā'il*).



Fourth, the vowel on *nūn* in *jama' muṣakkar sālim* is *fathah*. This rule is stated in *Alfiyah* using the structure of *jumlah fi'liyah*, as follows:

وَنُونٌ مَجْمُوعٌ وَمَا بِهِ التَّحْقِيقُ فَأَفْتَنْجَ وَقَلَ مَنْ بِكَسْرِهِ نَطَقَ

However, some scholars assign a *kasrah* to the *nūn* in *jama' muṣakkar sālim*. This differs from the way *Alfiyah* explains the vowel on the *nūn* in *ism tāṣnīyah*, which uses the structure of *jumlah ismiyah*. This means that the *nūn* in *ism tāṣnīyah* is always marked with a *kasrah*, regardless of the context.

وَنُونٌ مَا ثُنِيَ وَالْمُلْحِقُ بِهِ بِعَكْسِ ذَالِكَ اسْتَعْمَلُوهُ فَإِنْتَيْهُ

A different rule applies when a *jama' muṣakkar sālm* functions as a *muḍāf* (possessed noun). Not only does the vowel change, but the *nūn* at the end of the *jama' muṣakkar sālim* is also omitted.

Fifth, the sign of *jar* for *ism gairu munṣarif* (non-declinable noun) is *kasrah*, as stated in *Alfiyah* using the structure of *jumlah fi'liyah*:

وَجُرْ بِالْفَتْحَةِ مَا لَا يُضَرِّفُ أَوْ يَكُلُّ بَعْدَ أَنْ رُدِفَ

This rule is not fixed or permanent. The *jar* sign on *ism gairu munṣarif* can change if the *ism gairu munṣarif* is attached to *al* or becomes a *muḍāf*. When attached to *al*, the *ism gairu munṣarif* follows the rules of a declinable noun (*ism munṣarif*), taking a *kasrah* when in the state of *i'rāb jarr* (Al-Anshari, 2018). An example of an *ism gairu munṣarif* attached to *al* and in the state of *i'rāb jar* is:

مَرْزُتُ بِالْحَمْدَانِ

Similarly, an *ism gairu munṣarif* that becomes a *muḍāf* follows the same rule as a declinable noun (*ism munṣarif*) when in the state of *i'rāb jar*, taking a *kasrah*. An example of an *ism gairu munṣarif* becoming a *muḍāf* and in the state of *i'rāb jar* is:

مَرْزُتُ بِأَحْمَدِكُمْ

Based on the explanation above, it can be concluded that the *i'rāb* signs on *ism* change according to certain conditions, namely: 1) in accordance with the type of *ism*, 2) the presence of additional letters at the end of the *ism*, and 3) in certain cases, the *i'rāb* sign may change even within the same type of *ism*.

The Signs of *I'rāb* in *Fi'il*

The scholars of Basrah argue that *i'rāb* is the primary rule for *ism* and a secondary rule for *fi'il*, as they consider verbs to be primarily defined by their temporal and aspectual features rather than by case endings. By contrast, the scholars of Kufa regard *i'rāb* as primary for both categories, since they view the variation of verbal endings as equally essential for marking grammatical relations. This difference reflects two contrasting perspectives on the functional role of verbal morphology in Arabic grammar.

Similar to *ism*, *fi'il* is also divided into two categories: *fi'il mabnī* and *fi'il mu'rab*. The verbs classified as *mabnī* are *fi'il mādī* and *fi'il amr*. Scholars of *nahw* agree that *fi'il mādī* is absolutely *mabnī*, whether it is connected to another particle or stands



alone. As for *fi'il amr*, there is a difference of opinion among grammarians: some argue that it is *mu'rab*, while others consider it *mabnī*. However, the stronger opinion holds that *fi'il amr* belongs to the category of *mabnī* verbs (Malik, 2004).

This opinion is supported by Ibn Mālik, as evidenced by his use of *jumlah ismiyah* when explaining the *mabnī* status of both *fi'il mādī* and *fi'il amr*:

وَفَعَلُوا أَمْرٌ وَمُضِيَّ بِنَيَا ۝ وَأَعْرَبُوا مُضَارِعًا إِنْ عَرَبَا

Table A.1: The Rules of *Mabnī* for *Fi'il Mādī*

The Rules	Examples
<i>fi'il mādī</i> is not followed by any additional elements	نَسَرَ يُوسُفُ يَدْهُ أَمَامَ زَيْخَاءَ
<i>fi'il mādī</i> is followed by an additional alif taṣniyah	طَبَّا الْمَرِيضَ فِي غُرْفَةِ الْعَمَلِيَّاتِ
<i>fi'il mādī</i> is followed by the addition of <i>wāw jama'</i>	حَلَبُوا حَلِيبَتْ جَوْزَ الْهِنْدِ
<i>fi'il mādī</i> is followed by the addition of <i>ta' tāniṣ sākinah</i>	جَفَّتْ الشَّجَرَاتِ فِي الصَّيْفِ
<i>fi'il mādī</i> is followed by the addition of <i>nūn jama' inās</i>	فَرِحَنَ عَلَى مَوْلَدَ أَخْمَنَ
<i>fi'il mādī</i> is followed by the addition of <i>ta' fā'il</i>	أَتَمْتُ مَعَ الْأَمْهَاتِ فِي الْمَطَبِخِ

From the six examples above, it is evident that despite the variations in their endings, *fi'il mādī* consistently retains its *mabnī* status. The same applies to *fi'il amr*, whether it appears independently or with additional elements following it.

Table A.2: The Rules of *Mabnī* for *Fi'il Amr*

The Rules	Examples
<i>fi'il amar</i> is used without any additional elements	خُذْ الْفُلُوسَ فِي حَقِيقَيْةِ يَدِ
<i>fi'il amar</i> is followed by the addition of <i>alif taṣniyah</i>	أُتْرِكَا أَخَالَ الصَّغِيرَ فِي الْبَيْتِ
<i>fi'il amar</i> is followed by the addition of <i>wāw jama'</i>	أُرْسُمُوا سَلِيمَةً وَهِيَ جَمِيلَةٌ
<i>fi'il amar</i> is followed by the addition of <i>nūn taukīd</i>	أَنْطَرْنَ الرَّيَاضِيَّاتِيْنِ مَخْطَةَ الطَّيْرَانِ
<i>fi'il amar</i> is followed by the addition of <i>nūn jama' inās</i>	كُلُّ الْمُكْوَلَاتِ الْبَيْعَةَ فِي الدَّكَانِ
<i>fi'il amar</i> is followed by the addition of <i>ya' mukhāṭabah</i>	إِرْبِطِيْ شَعْرَكِ جَنَّ الْخُرُوجِ



This stands in contrast to the use of *jumlah fi'liyah* employed to explain the rules of *i'rāb* pertaining to *fi'il mudāri'*. In the *Alfiyah*, this is expressed as follows:

وَفَعْلُ اَمْرٍ وَمُضِيٍّ بِنَيَا ۝ وَأَعْرِبُوا مُضَارِعًا إِنْ عَرِيَا
مِنْ نُونٍ تَوْكِيدٍ مُبَاشِرٍ وَمِنْ ۝ نُونٍ إِنَاثٍ كَيْرُونَ مَنْ فُتْنَ

The *fi'il mudāri'* is subject to three types of *i'rāb*. First, it takes the *rafa'* case when it is not preceded by any *āmil nawāṣib* or *āmil jawāzim*. Second, it is marked with *naṣb* when it follows an *āmil nawāṣib*. Third, it takes *jazm* when it is preceded by an *āmil jawāzim*.

Table A.3: The Rules of *Mu'rab* for *Fi'il Mudāri'*

The Rules	Examples
<i>fi'il mudāri'</i> is not connected with any additional element	تَطُوفُ سَلَمَى فِي السُّوقِ لِشَرَاءِ الْجِمَارِ
<i>fi'il mudāri'</i> is preceded by an <i>āmil nawāṣib</i> , its <i>i'rāb</i> changes accordingly	لَنْ يَأْتِ سَلَمَانُ الْخِزَانَةَ مِنْ غُرْفَةِ النَّوْمِ
<i>fi'il mudāri'</i> is preceded by an <i>āmil jawāzim</i>	لَمْ يَخْمِلْ الْحَافِرُ وَالرَّادُمُ مُجْرِفًا إِلَى الْجَبَلِ

In addition to being *mu'rab*, the *fi'il mudāri'* can also become *mabnī* when it is connected to the *nūn al-jam'* *al-inās* or the *nūn* of emphasis (*nūn at-tawķīd*), whether the heavy (*ṣaqīlah*) or the light (*khafīfah*) form.

Table A.4: The Rules of *Mabnī* for *Fi'il Mudāri'*

The Rules	Examples
<i>fi'il mudāri'</i> is connected with <i>nūn jama'</i> <i>inās</i> (plural marker of the inclusive pronoun)	يَتَعَلَّمُ الْمَرْدَنُ مُنْذُ طُلُوعِ الْفَجْرِ إِلَى غُرْبِ الشَّمْسِ
<i>fi'il mudāri'</i> is connected with <i>nūn tā'kīd</i> <i>ṣaqīlah</i> (strong emphasis marker)	يَنْقُلُونَ الْحَمَالُونَ حَشِيَّةً مِنَ الْمَقْعَدِ
<i>fi'il mudāri'</i> is connected with <i>nūn tā'kīd khafīfah</i> (light emphasis marker), it influences the <i>i'rāb</i> of <i>fi'il mudāri'</i>	تَسْطُرُ التَّلْمِيذَاتُ السَّبُورَةُ بِمِسْطَرَةٍ

Under certain conditions, a *fi'il mudāri'* that is connected to the *nūn at-tawķīd* can revert to a *mu'rab* status. This occurs when the *fi'il mudāri'* is separated from the *nūn at-tawķīd* by an *alif at-taṣniyah*, *wāw al-jam'a*, or *yā' al-mukhāṭabah*. Thus, even when connected to *nūn at-tawķīd*, the *fi'il mudāri'* is not always *mabnī*, but can also become *mu'rab*. This is why, in explaining *fi'il mudāri'*, *naẓam Alfiyah* employs the structure of *jumlah fi'liyah*.

Table A.5: The Rules of *Mu'rab* for *Fi'il Mudāri'*



The Rules	Examples	Change Process
The <i>alif at-taṣniyah</i> (dual marker) separates <i>fi'il mudāri'</i> and <i>nūn tā'kīd</i> (emphasis marker)	يَخْرُقَانِ التَّفَاحَ فِي حَدِيقَةٍ الْفَاكِهَةِ	يَخْرُقَانِ – يَخْرُقَانِ – يَخْرُقَانِ
The <i>wāw al-jam'a</i> (masculine plural marker) separates <i>fi'il mudāri'</i> and <i>nūn tā'kīd</i> (emphasis marker)	يَخْرِمُنَ أَسْتَادُهُمْ إِحْتِرَامًا	يَخْرِمُونَ – يَخْرِمُونَ – يَخْرِمُنَ
The <i>yā' al-mukhāṭabah</i> (second-person address marker) separates <i>fi'il mudāri'</i> and <i>nūn tā'kīd</i> (emphasis marker)	يَا زَلِيْخَاءُ هَلْ تَرْجِنَ الدَّجَاجَ	تَرْجُرِيْنَ – تَرْجُرِيْنَ – تَرْجِنَ

Based on the explanation above, it can be concluded that there are four reasons why *fi'il mādī* and *fi'il amar* are *mabnī*: 1) both have a fixed vowel marking on the last letter, 2) they do not accept any letters before them that could change the original vowel on the last letter, 3) the original vowel on the last letter of *fi'il mādī* can only change when it is followed by *wāw al-jam'a*, *ta' al-fā'il*, or *nūn al-jam'a inās*. These changes are unavoidable as they are characteristics of the Arabic language related to the perspectives of the first, second, and third persons, 4) the original vowel on the last letter of *fi'il amar* can only change when it is followed by *alif at-taṣniyah*, *wāw al-jam'a*, or *yā' al-mukhāṭabah*. As in *fi'il mādī*, these changes are unavoidable as they are also related to the characteristics of the Arabic language regarding the perspectives of the first, second, and third persons.

Another conclusion drawn from the previous analysis is the reason why *fi'il mudāri'* is *mu'rab*, which is as follows: 1) the original vowel marking on the last letter of *fi'il mudāri'* is *dammah*, 2) the original vowel can change when preceded by *'āmil nawāṣib* and *'āmil jawāzim* before the *fi'il mudāri'*, 3) the original vowel can also change when followed by *alif at-taṣniyah*, *wāw al-jam'a*, and *yā' al-mukhāṭabah*, 4) the original vowel of *fi'il mudāri'* when connected with the above-mentioned elements can revert to its original form if preceded by *'āmil nawāṣib* and *'āmil jawāzim*. Thus, while *fi'il mādī* and *fi'il amar* change their original vowel marking only in one condition, *fi'il mudāri'* changes its original vowel marking in three distinct conditions.

Moreover, it can also be understood why *Nażam Alfiyah* employs the structure of *jumlah fi'liyah* when explaining *fi'il mudāri'*, for the following reasons: 1) In addition to being governed by *mu'rab* (variable), *fi'il mudāri'* also follows a *mabnī* (invariable) rule; 2) A *fi'il mudāri'* that is governed by *mabnī* can revert to *mu'rab* when separated by *alif at-taṣniyah* (dual), *wāw al-jam'a* (masculine plural), or *yā' al-mukhāṭabah* (second person pronoun); 3) The *i'rāb* marking does not depend on the type of *fi'il mudāri'* but rather on the additional letters that follow it; 4) Furthermore, the *i'rāb* marking on *fi'il mudāri'* is influenced by the *'āmil nawāṣib* (triggering *naṣb*) and *'āmil jawāzim* (triggering *jazm*) that precede it.



CONCLUSION

Based on the analysis of the *i'rāb* sign on *ism* and *fi'il*, it can be concluded that the change in the *i'rāb* sign in *ism* does not occur absolutely, but is influenced by several factors, such as: the type of *i'rāb*, the presence of *additional huruf* at the end of the word, and certain conditions that make the *i'rāb ism* sign of the same type can be different. In addition, the use of the arrangement of the *number of fi'liyah* in the *naṣam Alfiyah* when discussing *fi'il mudāri'* shows the complexity of the *fi'il* in the law of *i'rāb*. *Fi'il mudāri'* can be punishable by *mu'rab* or *mabnī*, depending on the existence of *additional huruf* after it and the *āmil* that precedes it. Thus, the *i'rāb* sign in *fi'il mudāri'* is determined more by external factors that affect the sentence structure, rather than solely by the basic form of the *fi'il*.

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