

# A New Perspective on Al-Jumlah Ismiyah and Fi'liyah in the Context of Al-Qawaid Al-Asasiyah Fi Ulumul Quran by Sayyid Muhammad Alawy Al-Makky

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**Abstract:** This article aims to provide a reinterpretation of the concepts of Al-Jumlah Ismiyah and Fi'liyah in the light of the book "Al-Qawaid Al-Asasiyah Fi Ulumul Quran" by Sayyid Muhammad Alawy Al-Makky. The study explores the significance, methodology, and outcomes of this research. The primary objective of this study is to shed light on the deep insights of Al-Jumlah Ismiyah and Fi'liyah as presented by Sayyid Muhammad Alawy Al-Makky in his seminal work. By examining the core principles and foundations outlined in "Al-Qawaid Al-Asasiyah Fi Ulumul Quran," this research seeks to reevaluate and reinterpret the concepts within a contemporary context. The research methodology employed in this study involves a comprehensive analysis of the book, Al-Qawaid Al-Asasiyah Fi Ulumul Quran, by Sayyid Muhammad Alawy Al-Makky. The text is examined to identify the key principles and explanations provided regarding Al-Jumlah Ismiyah and Fi'liyah. The findings are then critically analyzed, taking into consideration relevant sources and scholarly discussions to offer a fresh perspective on these concepts. The benefits of this research lie in its potential to enhance our understanding of Al-Jumlah Ismiyah and Fi'liyah and their applications within the realm of Quranic studies. By reinterpreting these concepts, scholars and researchers can gain new insights into Arabic grammar, syntax, and Quranic exegesis. The findings of this study may contribute to the development of more comprehensive methodologies for understanding the linguistic and grammatical aspects of the Quran. The results of this research reveal a nuanced understanding of Al-Jumlah Ismiyah and Fi'liyah. Through the reinterpretation of Sayyid Muhammad Alawy Al-Makky's insights, it becomes evident that these concepts possess broader implications for understanding the structure and coherence of the Quranic text. The findings encourage further exploration and investigation, inviting scholars to delve deeper into the intricacies of Quranic language and its implications for Quranic interpretation. In conclusion, this article presents a reinterpretation of Al-Jumlah Ismiyah and Fi'liyah based on the perspectives provided in the book "Al-Qawaid Al-Asasiyah Fi Ulumul Quran" by Sayyid Muhammad Alawy Al-Makky. By examining the goals, benefits, methodology, and outcomes of this research, it contributes to a broader understanding of these concepts and their significance within the field of Quranic studies.

**Keywords:** Biography of Sayyid Muhammad Alawy Al-Makky, the ismiyah sentences and the fi'liyah Sentences

## INTRODUCTION

Language is a means of conveying one's intentions verbally or in writing. Therefore, the delivery of information in communication is the most essential function of language. This language's elements broadly consist of aspects of form and details of meaning, commonly called forms and meanings. The state is a physical speech element manifested by sounds, morphemes, words, phrases, sentences, and discourses<sup>1</sup>. In contrast, the physical forms of language have a mental concept in the human mind called meaning (*sense*). For most people who want to deepen the science of Islam, mastery of the Arabic language is an absolute condition. Without knowledge of Arabic, most people would not be able to understand the teachings of Islam from its sources because the source was written in Arabic. Therefore, learning Arabic is

<sup>1</sup> A Parela, (دراسة تحليلية نحوية) النعت والمنعوت في سورة آل عمران (repositori.uin-alauddin.ac.id, 2019), <http://repositori.uin-alauddin.ac.id/14936/>.



very important for people who want to deepen the science of Islam.

Arabic is the language of Al-Qur'an and is also included in the international language that is widely used in the Islamic world because of the many literature sources using Arabic. Therefore, learning Arabic is very important. For the Muslim community in Indonesia, Arabic learning is widely carried out in Islamic educational institutions, both formal and non-formal education, from the lowest to the highest level. As for why Muslims learn Arabic if it's a religious language, such as the language of worship, rituals, and faiths like zikir, prayers, and others, learning Arabic can enrich our grasp of Islam by allowing us to study Islam through classical texts rich in Islamic studies<sup>2</sup>. It can also help us understand the main source of Islamic teaching and law, the Quran, and the hadith.

The language of the Qur'an is Arabic which has its grammar. Arabic grammar is often called Arabic grammar, Nahwu-Sharaf, or Qawa'id. Arabic grammar is a branch of Arabic science that discusses the formation of words and the formation of sentences and rules related to the construction of both. The number of Ismiyah and the number of fi'liyah are essential topics to study in Arabic grammar because once you know how many Ismiyah and fi'liyah there are in a sentence, it will be much simpler to understand sentences in Arabic<sup>3</sup>. Based on the description above, the author will try to analyze the *number of Ismiyah* and *the number of fi'liyah* contained in the Al-Qawaid Al-Asasiyah Fi Ulumul Quran book by Sayyid Muhammad Alawy Al-Makky<sup>4</sup>.

This article goes into more detail about Sayyid Muhammad Alawy Al-Makky, whose books are used by many Muslims to learn the language of the Qur'an., namely Arabic. It is equipped with an explanation of how the structure of Arabic rules and, for example, the *number of Ismiyah* and *the number of fi'liyah* in his book *Al-Qawaid Al-Asasiyah Fi Ulumul Quran in the Awwalu Ma Nazala* chapter<sup>5</sup>. This research was prepared to add scientific components to education and to help authors and readers learn more about nahwu science, notably in the book *Al-Qawaid Al-Asasiyah Fi Ulumul Quran*, which covers Ismiyah and fi'liyah, and Sayyid Muhammad Alawy Al-Makky's work.

## RESULTS OF RESEARCH AND DISCUSSION

### A. Biography Of Sayyid Muhammad Bin 'Alawi Al-maliki al-hasani

Birth, Nasab and The Sayyid Family of Muhammad Alawy Al-Makky

Sayyid Muhammad Bin Alawi bin Abbas bin Abdul Aziz Al-Maliki Al-Hasani Al-Makki Al-Asy'ari Asy-Syadzili. He was born in mecca in 1365 HIJRIYAH / 1947 AD. In a noble city, it is precisely in the area of Babus Salam. His descendants originate with Sayyid Muhammad bin Alawi bin Abbas bin Abdul Aziz bin Abdul Aziz Al-Maliki Al-Hasani. After that, he went on to Idris Al-Azhari bin Idris Al-Akbar bin Abdullah Al-Kamil bin Hasan Al-Mutsanna bin Al-Hasan Sibth bin Al-Imam Ali bin Abi Talib, the husband of Sayyidah Fathimah Az-Zahra, the Prophet Muhammad's daughter<sup>6</sup>.

Sayyid Muhammad bin Alawi was an influential cleric in the 20th century. Sayyid Muhammad bin Alawi was in an environment of knowledge and worship from childhood. His family, Smart and well full of blessings have affected his life, so Sayyid Muhammad bin Alawi grew and developed well in the course of his life. The good descendants of his father and mother were both kinds and connected to the Prophet Muhammad. Thanks to his father's upbringing, Sayyid Alawi ibn Abbas, little Sayyid Muhammad bin Alawi has been memorizing since seven. I learned the book of al-Muwaththa' by imam Malik at fifteen<sup>7</sup>.

<sup>2</sup> نيني سمية، "الجملة الإسمية في القرآن الكريم"، Archives.Umc.Edu.Dz, n.d., <http://archives.umc.edu.dz/handle/123456789/29489>.

<sup>3</sup> عبد الله شكر محمود، "دلالة الجملة الإسمية في القرآن الكريم"، 2009, n.d., <http://archives.umc.edu.dz/handle/123456789/93134>.

<sup>4</sup> محمد علوي المالكي، القواعد الأساسية في علوم القرآن، 1419th ed. مكة: دار النشر. n.d.), [https://archive.org/details/qwa3id\\_asasia](https://archive.org/details/qwa3id_asasia).

<sup>5</sup> المالكي.

<sup>6</sup> المالكي.

<sup>7</sup> محمد\_علوي\_المالكي/wiki، "سيرة محمد علوي المالكي"، n.d., [https://ar.wikipedia.org/wiki/محمد\\_علوي\\_المالكي](https://ar.wikipedia.org/wiki/محمد_علوي_المالكي).

Sayyid Muhammad bin Alawi received his first education at the Al-Falah madrassa in Makkah, where his father also taught at the school. In addition to teaching at the al-Falah madrassah, his father also taught halaqoh, located at the Grand Mosque of Mecca. He also studied with other prominent Meccan scholars: Sayid Amin Kutbi, Hassan Massahat, and Muhammad Nur Syayf Yamani. Sayyid Muhammad bin Alawi has learned much knowledge from his father, namely nahwu, fiqh, tafsir, hadith, and Hifdzul Qur'an. He was also educated and nurtured to become smart and good at religious affairs. He is your man among his friends with perseverance, kindness, and noble morals<sup>8</sup>.

In addition to being a teacher, he also has students from Indonesia. Among the scholars '-ulama' Indonesia who studied with him, KH. Ali Imron of lamongan, KH. A. Sadid Jauhari from kencong, Jember is also the two sons of KH. Maimoen Zubair, KH. Ihya Ulumuddin from malang.

In addition to learning and teaching, Sayyid Muhammad bin Alawi also wrote several books discussing the disciplines of science, creed, Al-Qur'an and Ulumul Qur'an and Hadith science, Ushul Fiqh, Sirah Nabawiyah, Aurad, and Dhikr. Of some of his works yang popular are *Mafahim Yajibu an Tushahhahah* (Understandings that must be required), *Zubdatul Itqan Fi 'Ulumil Qur'an* (Essence of Itqan Book on the Sciences of the Qur'an), *Al-Qowa'idul Asasiyah Fi Ulumul Qur'an* (Basic Rules of Qur'an Science), *Al-Manhalul Lathif Fi Ushul Hadits asy Syarif, A-Uqudul Luluiyyah Bil Asanidn Ulwiyyah*, and his Book entitled *Muhammad SAW al-Insanul Kamil* (Muhammad SAW Paripurna Man)<sup>9</sup>.

Thanks to high contributions and dedication, especially in religious science, it coincided with May 6, 2000 AD, Sayyid Muhammad bin Alawi earned the title of "professor" or can be called "Ustadziyyah" from Al-Azhar University, Egypt. Although the title he got is a high degree, according to him, it is not too much in the main thing, but a title is a form of his struggle in preaching and spreading the science of shari'a Islam in Islamic countries.

### The Last Life and the Final Struggle

Sayyid Muhammad bin Alawi is one of the servants of Allah who gets *i'tina' khossh* or can be interpreted as a servant who gets special attention from the Prophet Muhammad (SAW) from his movements, his life to even small and trivial things. His high maqom is a maqom that not all servants can accept. For only God's chosen servants will receive it<sup>10</sup>.

Once, one day before he died, one habib named Al Habib Sholeh bin Ahmad Al Aydrus Malang was performing hajj in 1424 H with students Sayyid Muhammad bin Alawi came to visit him. Habib Sholeh asked about his beard, which was not dated (in colour). "Why didn't Abuya look for his beard?" Habib Sholeh said, but he did not answer it. Then Habib Sholeh repeated it three times, then Abuya replied, "Rosulullah Forbid me." Abuya said, in a word, it can be made clear that the Prophet forbids him to look for his beard, so that it appears the colour of his grey hair, and gives the essence that man's age will be lowered, his death will be closer and will soon face the God. A glance at the above conversation signifies his end is near. It was the last moment he met his students from Indonesia, the previous meeting between students and teachers. Then nine months after that, he was called by Allah SWT. He died in the month of Ramadan in the year of one thousand four hundred and twenty-five Hijri.

Sayyid Muhammad bin Alawi died on Friday, 15 Ramadan in 1425 Hijri or October 29, 2004. He was buried in a cemetery named Jannatul Ma'la, which is close to the tomb of Sayyidah Khadijah Al-Kubro.

<sup>8</sup> القواعد الأساسية في علوم القرآن، المالكي.

<sup>9</sup> "سيرة محمد علوي الملكي"

<sup>10</sup> القواعد الأساسية في علوم القرآن، المالكي.

Abuya Sayyid Muhammad bin Alawi during his life<sup>11</sup>, was known as a decisive figure, a defender of the ahlussunnah wal jama'ah creed. This form of defense he manifested in his writings. He is a productive person. His work has reached hundreds, covering cross-scientific, ranging from doctrines, fiqh, Sufism, Al-Qur'an Science, Hadith Science, and so on. Of his works, some have been printed, and some are still in the form of handwriting<sup>12</sup>.

### Kitab Al-Qawaid Al-Asasiyah Fi 'Ulumul Qur'an

The origin of title of the book qawaid al - asasiyah fi 'ulum al - qur'an originates from Sayyid Muhammad Alawi al - Maliki<sup>13</sup>, whose name of the preceding book, *zubdah al - itqan fi 'ulum al - Qur'an*, was changed to qawaid al - asasiyah fi 'ulum al - Qur'an. The contents of This book of *zubdah al-itqan* contain the essence or summary of the book of *al- itqan fi 'ulum al-qur'an* which there are several additions, such as those in its preamble, as follows:

فَهَذِهِ فُصُولٌ فِي عُلُومِ الْقُرْآنِ لَخَصْنَا هَامِنُ كِتَابِ الْإِمَامِ السُّيُوثِيِّ رَحِمَهُ اللَّهُ تَعَالَى الَّذِي سَمَّاهُ الْإِتْقَانُ فِي عُلُومِ الْقُرْآنِ مَعَ بَعْضِ تَحْقِيقَاتٍ وَزِيَادَاتٍ لِأَبَدٍ مِنْهَا لِاسْتِكْمَالِ الْفَائِدَةِ

"So this book contains a collection of it can be made clear from the book of imam al-suyuthi entitled *al-itqan fi 'ulum Al-Qur'an* accompanied by some *tahqiq* and additions which are considered important to do to increase the perfection of benefits (the book)".

It is not known precisely when the book was written and completed. However, the preamble to the book of *zubdah al - itqan fi 'ulum al - qur'an* Abuya ended his overture with the 8th of rabi'ul late 1401 H. According to the author, Abuya is the author of an authoritative book in studying and summarizing the book of as-suyuthi works. This is because the chain of teaching sanad of the book comes from his father, Sayyid Alawi al - Maliki, connecting to Imam As - Suyuthi as his *convert*.

Regarding the content and discussion, in the print of an Maktabah al -Malik Fahd al-Wathaniyah Atsana' al - Nasyr, the book of *qawaid al-Asasiyah fi 'Ulum Al-Qur'an* there are 181 pages, 51 sub-chapters, and the discussion in it is outlined to be very dense and concise. This book was studied by many kyai-kyai, Ustad Ustadzah and other converts. Sayyid Muhammad bin Alawi's purpose in writing this book is to facilitate beginners and become a guide for them to learn the science of Qur'anic interpretation more deeply as beginners.

## B. AL-JUMLAH OF ISMIYAH AND AL-JUMLAH FILLIYAH

### Number of Ismiyah

The number of ismiyyah (جملة اسمية) is an arrangement system that begins with *isim*; in other words *isim* that precedes it is called *mubtada'* (مبتدأ) in other words<sup>14</sup>, the number of ismiyyah.<sup>15</sup> Which consists of *mubtada'* (*musnad ilaih* or principal sentence) and *khavar* (*musnad* or predicate), for example:

أحمد طبيب، هو شاب، الطفل يبكي

Each of *الطفل* - هو - أحمد - هو - *الطفل* the is *mubtada'*, while *شاب* - *طبيب* and *يبكي* is *khavar*. Named the *number of ismiyyah* because it was preceded by *isim* (noun). *Mubtada'* and *khavar* are the two main elements that make up the

<sup>11</sup> Y N Fitri, تحليل الأخطاء في كتابة الجملة الإسمية في مادة الإنشاء لطلاب المستوى الثالث الصف "ب" قسم اللغة العربية بالجامعة الإسلامية الحكومية فونوروغو 2017 ... السنة الدراسية (etheses.iainponorogo.ac.id, 2018), [http://etheses.iainponorogo.ac.id/5223/1/YENI\\_NURIAH\\_FITRI%28210514064%29.pdf](http://etheses.iainponorogo.ac.id/5223/1/YENI_NURIAH_FITRI%28210514064%29.pdf).

<sup>12</sup> "سيرة محمد علوي الملكي"

<sup>13</sup> القواعد الأساسية في علوم القرآن، المالكي.

<sup>14</sup> مجلة القرطاس للعلوم ... 2022 "نجاه الصغير علي قرابيل،" قضية النسخ في الجملة الإسمية ببعض الأدوات وهل هي جملة اسمية أم فعلية؟ <https://alqurtas.alandalus-libya.org.ly/ojs/index.php/qjhar/article/download/538/452>.

<sup>15</sup> A Basid and N Faizin, "KINAYAH LANGUAGE STYLE IN AL-QURAN AND HADITH PERSPECTIVE," *ISOLEC Proceedings*, 2021, <http://isolec.um.ac.id/proceeding/index.php/issn/article/view/93>.

number of ismiyyah<sup>16</sup>.

Mubtada' is isim di 'irab rafa' as the sentence's subject and is usually at the beginning. Basically mubtada' in the form of isim ma'rifat. The conditions of isim ma'rifat in question are:

1. Isim dhamir (الضمير) or people's pronouns, as described in the following table:

نوع (shape/type)		عدد (amount)	مثلى (two people)	مفرد (one person)
		جمع (More than two people)		
للمذكر for men	للغائب for the third person male	هم They are many men.	هما They are both men	هو he's a man
للمؤنث for women	للغائبة for the third woman	هنّ They are many women	هما They are both women	هي she's a girl
للمذكر for men	للمخاطب for the second person the male interlocutor	أنتم you guys	أنتما You are both men	أنت you're a man
للمؤنث for women	للمخاطبة for the second person the female interlocutor	أنتنّ You're all girls	أنتما You are both women	أنت you're a girl
للمذكر/للمؤنث male/female	للمتكلم for those who speak	نحن us/us		أنا I

Isim isyarah (إسم الإشارة), namely:

Mubtada' is also sometimes in the form of isim nakirah if in the following circumstances:<sup>17</sup>

1. Mubtada' in the form of mausuf, for example:

أستاذ عالم يعلم العربية

The word أستاذ عالم يعلم العربية is mubtada' in the form of isim nakirah for being mausuf or disifati by the wordعالم، صالحة، عالية .

2. Mubtada' to isim nakirah, such as:

بيت مدير كبير

3. Mubtada' preceded by istifham, for example:

هل نقود عندك ؟

<sup>16</sup> "اسلوب بيان علت به وسيله جمله اسميه در قرآن كريم"، براتي فرهاد and كريمي فرد غلامرضا Sid.Ir, n.d., <https://www.sid.ir/fa/Journal/ViewPaper.aspx?ID=126736>.

<sup>17</sup> "بناء الجملة الاسمية في المثل القرآني"، ... of Al-Qadisiya in Arts and ..., 2018, n.d., <https://www.iasj.net/iasj/article/152914>.

### Number of Fi'liyah<sup>18</sup>

The number of fi'liyah (verbal sentences) is the number (sentences) that begin with fi'il (verb). The number of ismiyah can also be interpreted as an arrangement of sentences consisting of fi'il (verb) and fa'il (perpetrator).<sup>19</sup> Fi'il is a word that indicates the meaning of work or events that occur at a certain time or time (past, present, and future). Fa'il (subject) is an isim located after fi'il and serves as the performer of the verb. If the fa'il is in the form of muannas, then the fi'il must also be muannas. Likewise, if it is in the form of musanna (double) or plural (many), then fi'il must remain mufrod (single).

The simplest structural methods for the amount of fi'liyah are:

Fi'il [verb] + fa'il [perpetrator] or

Fi'il [verb] + fa'il [perpetrator] + maf'ul bih [object]

Maf'ul bih is an isim subject to work (object). A sentence that is a transitive verb must be equipped with an object or maf'ul bih. Things do not have to exist in the number of fi'liyah, because there is fi'il that demands objects and some that do not.

Example:

(Ali has sat down)

(A woman has come)

(Aisyah has said)

جَلَسَ عَلِيٌّ  
 جَاءَتْ امْرَأَةٌ  
 قَالَتْ عَائِشَةُ

يَكْتُبُ الدَّرْسَ ( He is writing a lesson)

يَكْتُبُ التَّلَامِيذُ الدَّرْسَ (Students write lessons)

Rules of Fi'il and Fa'il in the Number of Fi'liyah. The rules consists of fi'il and fa'il which sometimes require maf'ul which is referred to as fi'il muta'addi, and sometimes does not require the so-called fi'il laazim because maf'ul is not an absolute condition of the formation of the number of fi'liyah<sup>20</sup>. Also composed of fi'il and naibul fa'il, the fi'ilis named fi'il majhul. Here are some provisions regarding fi'il and fa'il :

1. Fa'il must be domiciled after fi'il, for example: قام رجل:

2. Fi'il obligatory ifrod although his fa'il:

Tasniyah : قام رجلان:

Jama': قام رجال

3. Fi'il must be inmu'anaskan if his fa'il mu'annas hakiki.

Example:

(Fatimah has gone to market)

ذهبت فاطمة إلى السوق

### Fa'il Rules or Conditions

1. Fa'il is always marfu' and is located after fi'il ma'lum, either directly or indirectly. Example:

رَجَعَ أَحْمَدُ مِنَ الْمَسْجِدِ - رَجَعَ مِنَ الْمَسْجِدِ أَحْمَدُ

2. If fa'il is mufrad, musanna, or jama' then the fi'il remains mufrad. Example:

جَاءَ الْمُسْلِمُ - جَاءَ الْمُسْجِدُ لِمَانٍ - جَاءَ الْمُسْلِمُونَ

1. Fi'il and fa'il should be the same as his mudzakkar or muannas. Example:

<sup>18</sup> A Basid and N Faizin, "REINTEPRETASI AYAT-AYAT AHKAM TENTANG ZAKAT (Analisa Terhadap Qs. Al-Baqarah 110, Qs. Al-Taubah 60 & Qs. Al-An'am 141)," *Al Yasini: Jurnal Keislaman, Sosial ...*, 2021, <http://ejournal.kopertais4.or.id/tapalkuda/index.php/alyasini/article/view/4281>.

<sup>19</sup> راضى, "الجملة الإسمية في ديوان الفرزدق and راضى 2012, n.d.

<sup>20</sup> مبروكة بسمه, "الجملة الإسمية وأنماطها في" سورة الأحزاب" دراسة وصفية تحليلية and حاج سعد, بركة 2017, n.d., <http://dspace.univ-eloued.dz/handle/123456789/1307>.

جَاءَ أَحْمَدُ - جَاءَتْ فَاطِمَةُ

1. It cannot be the same *muannas* and *mudzakkar* between *fi'il* and *fa'il* when:

1. His *fa'il muannas* are separate from his *fi'il*. Example:

سَافَرَتْ أُمُّس فَاطِمَةُ الطَّيْمَرَ تَأْفَفَ ِذِفْفَمَر - سَافَرَ أُمُّس فَاطِمَةُ

2. *Fa'ilnya* isim *muannas* majazi. Example:

طَلَعَتِ الشَّمْسُ - طَلَعَ الشَّمْسُ

3. *Fa'ilnya* in the form of *jama'* taksir. Example:

قَالَتِ الْمَلَائِكَةُ - قَالَ الْمَلَائِكَةُ

It is mandatory to give *fi'il* if:

1. His *fa'il isim dhahir muannas haqiqi*. Example:

تَجَلَّسَ هُنْدٌ - جَاءَتْ فَاطِمَةُ

2. His *fa'il isim dhamir* whose reference is to *muannas haqiqi* and *majazi*. Example:

إِذَا السَّمَاءُ انْفَطَرَتْ - زَيْنَبُ حَضَرَتْ

In the two examples above the *fa'il* is *dhahir ghaib muannas* (هي).

It is permissible to remove *fi'il* from *mafhum* sentences. Example:

مَنْ تَكَلَّمَ؟ أَحْمَدُ

Originally:

تَكَلَّمَ أَحْمَدُ

*Fa'il* can also be located after *mashdar*, *isim fa'il* or *isim shifat musyabah* which is charitable like *fi'il*. Example:

جَاءَ أَحْمَدُ الْفَاضِلِ أَبُوهُ

The word (أَبُوهُ) is a *fa'il* of (الْفَاضِلِ) which is a charitable *fa'il isim* like *fi'il*.

## Kinds of *Fi'il*

*Fi'il* is commonly known in our language as verbs such as *كَتَبَ* (has written) and *عَلِمَ* (already known).

In Arabic, verbs */fi'il* there are 3 types:<sup>21</sup>

1. *Fi'il Madhi* (الْفِعْلُ الْمَاضِي)

*Fi'il madhi* is a verb for the past that means to have done something.<sup>22</sup> For example: *كَتَبَ* (has written) or *عَلِمَ* (already known).

1. *Fi'il Mudhari'* (الْفِعْلُ الْمَضَارِعُ)<sup>23</sup>

*Fi'il mudhari'* is a verb that has the meaning of being or will do. For example: *يَكْتُبُ* (medium or will write) or *يَعْلَمُ* (is or will know).

2. *Fi'il Amar* (فِعْلُ الْأَمْرِ)

*Fi'il amar* is a verb for command. For example: *اُكْتُبْ* (write!) or *اعْلَمْ* (know!).

Here is a table of changes *fi'il madhi*, *fi'il mudhari'*, and *fi'il amar* :

In general, verbs as the examples mentioned above. Aka but not all *fi'il* is a verb. The rule is that all

<sup>21</sup> Siyواني et al., "الرتبة في تركيب عناصر الجملة الإسمية: سورة النساء أنموذجاً", 2016, n.d., <http://www.univ-bejaia.dz/xmlui/handle/123456789/16273>.

<sup>22</sup> A Basid, "REINTERPRETATION OF INSYA' LANGUAGE STYLE IN THE SHAHIHAL-BUKHARI PERSPECTIVE," *Mahrajan Arabi: Prosiding International ...*, 2021, <http://prosiding.arab-um.com/index.php/mah/article/view/895>.

<sup>23</sup> عماد فاضل عبد محسن البوشندي, "الدلالة النحوية الاحتمالية في جملة الصلة في القرآن الكريم", 2019, n.d., <https://repository.uobabylon.edu.iq/papers/publication.aspx?pubid=18942>.

verbs are *fi'il* but not all *fi'il* are verbs. Examples:<sup>24</sup>

1. حَسُنَ (has been good) – يَحْسُنُ (medium good)
2. جَمَلَ (has been good) – يَجْمَلُ (medium good)
3. قَرَّبَ (close) – يَقْرُبُ (being close)
4. بَعُدَ (has been far away) – يَبْعُدُ (being far away)
5. كَرُمَ (already noble) – يَكْرُمُ (being noble)

All *mujarradic tsulation fi'il* are adjectives, but since they have mkna relating to time (has and are), these adjectives also include *fi'il*. The definition of *fi'il* is<sup>25</sup>:

كَلِمَةٌ دَلَّتْ عَلَى مَعْنَى فِي نَفْسِهَا وَاقْتَرَنَتْ بِزَمَنِ

"A word contains a meaning that exists in itself and relates to time."

The meaning of the definition is that *fi'il* is associated with a word that contains the importance of time (has, is, and will come). Therefore, although there is *fi'il* that has adjectives because the meaning contains time information, the word belongs to the category of *fi'il*.<sup>26</sup>

### C. Analysis Results *Jumlah Ismiyah* And *Fi'liyah* On Theme *Awwalu Ma Nazala*

<i>Jumlah Ismiyah</i> <sup>27</sup>				<i>Jumlah Fi'liyah</i> <sup>28</sup>			
No	<i>Jumlah ismiyyah</i>	<i>Mubtada'</i>	<i>Khabar</i>	No	<i>Jumlah fi'liyyah</i>	<i>Fi'il</i>	<i>Fa'il</i>
1	اول ما	<i>mubtada</i> was thrown away.	<i>Mufrod</i>	1	اختلف	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
2	القول الأول وهو الصحيح	<i>Isim mu'rob</i>	<i>Mufrod</i>	2	اقرأ	<i>Fi'il amar</i>	<i>Fa'il dhomir</i>
3	وهذا ثابت	<i>Isim mabni</i>	<i>Mufrod</i>	3	خلف	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
4	فمن عائشة...أخا	<i>Muakhhkor</i>	<i>Muqoddam</i>	4	اقرأ	<i>Fi'il amar</i>	<i>Fa'il dhomir</i>
5	اول ما بدئ...الرؤيا الصالحة	<i>Isim mu'rob</i>	<i>Syibhul Jumlah</i>	5	علم	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
6	وهو التعبد	<i>Isim (dhomir) mabni</i>	<i>Mufrod</i>	6	علم الانسان ما لم يعلم	<i>Fi'il madhi</i>	<i>Fa'il dhohir</i>
7	وهو في غارحراء	<i>Isim mabni (dhomir)</i>	<i>Syibhul Jumlah</i>	7	يعلم	<i>Fi'il mudhore</i>	<i>Fa'il dhomir</i>
8	الثالث : ثم أرسلني	<i>Isim mu'rob</i>	<i>Syibhul Jumlah</i>	8	رضى الله	<i>Fi'il madhi</i>	<i>Fa'il dhohir</i>
9	وفي بعض الروايات حتى بلغ...	<i>Muakhhkor</i>	<i>Muqoddam</i>	9	قالت	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>

<sup>24</sup> دندوقة and أسلوبية دراسة نحوية غليسي في شعر يوسف وغليسي دراسة نحوية أسلوبية and دندوقة 2003, n.d., <http://thesis.univ-biskra.dz/826/>.

<sup>25</sup> م. م. سليم مجدي عاجل الكعبي, "أنماط الجملة الاسمية في خطبة حجة الوداع للرسول الاكرم - صلى الله عليه وآله -", *Al-Bahith Journal*, 2018, n.d., <https://www.iasj.net/iasj/article/156398>.

<sup>26</sup> نظام الجملة الإسمية في شعر عبد الله البردوني, رشاد أحمد عبد الغني and بوخلخال عبد الله, *Archives.Umc.Edu.Dz*, n.d., <http://archives.umc.edu.dz/bitstream/handle/123456789/3045/ARAC2619.pdf?sequence=1>.

<sup>27</sup> القواعد الأساسية في علوم القرآن, المالكي.

<sup>28</sup> المالكي.



10	القول الثاني : (بأيها المدثر)	<i>Isim mu'rob</i>	<i>Mufrod</i>	10	بدئ	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
11	احدكم ما حدثنا	<i>Isim mu'rob</i>	<i>Mufrod</i>	11	جاءت	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
12	اني جاورت	<i>Isim mabni</i>	<i>Jumlah</i>	12	حَبَّب اليه الخلاق	<i>Fi'il madhi</i>	<i>Fa'il dhohir</i>
13	لكن العلماء اجابوا	<i>Isim mu'rob</i>	<i>Jumlah</i>	13	فكانلا يرى رؤيا	<i>Fi'il madhi</i>	<i>Fa'il dhohir</i>
14	ان المراد بالأولية في حديث جابر	<i>Isim mu'rob</i>	<i>Syibhul Jumlah</i>	14	يخلو	<i>Fi'il mudhore</i>	<i>Fa'il dhomir</i>
15	وهي أولية	<i>Isim mabni (dhomir)</i>	<i>Mufrod</i>	15	فتحنث	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
16	اول ما نزل (بأيها المدثر...)	<i>Isim mu'rob</i>	<i>Jumlah</i>	16	ان ينزل	<i>Fi'il mudhore</i>	<i>Fa'il dhomir</i>
17	اول ما نزل للنبوة (اقرأ...)	<i>Isim mu'rob</i>	<i>Jumlah</i>	17	يتزود	<i>Fi'il mudhore</i>	<i>Fa'il dhomir</i>
18	وهذا جواب	<i>Isim mabni</i>	<i>Mufrod</i>	18	ثم يرجع	<i>Fi'il mudhore</i>	<i>Fa'il dhomir</i>
19	ان سورة المدثر اول سورة	<i>Isim mu'rob</i>	<i>Syibhul Jumlah</i>	19	فيتزود	<i>Fi'il mudhore</i>	<i>Fa'il dhomir</i>
20	وهذا لا يعارض	<i>Isim mabni</i>	<i>Jumlah</i>	20	جاءه الحق	<i>Fi'il madhi</i>	<i>Fa'il dhohir</i>
21	ان (اقرأ) اول ما	<i>Isim mu'rob</i>	<i>Syibhul Jumlah</i>	21	فجاءه الملك	<i>Fi'il madhi</i>	<i>Fa'il dhohir</i>
22	لانها لم تنزل	<i>Isim mabni</i>	<i>Jumlah</i>	22	فقال	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
23	القول الثالث ال اول ما	<i>Isim mu'rob</i>	<i>Jumlah</i>	23	فقال	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
24	ان اول ما نزل : الفاتحة	<i>Isim mu'rob</i>	<i>Mufrod</i>	24	اقرأ	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
25	القول الرابع : ان اول ما نزل	<i>Isim mu'rob</i>	<i>Jumlah</i>	25	قال	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
26	ان اول ما نزل بسم الله	<i>Isim mu'rob</i>	<i>Syibhul Jumlah</i>	26	قال	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
27	اول ما... (اقرأ...)	<i>Isim mu'rob</i>	<i>Jumlah</i>	27	فأخذني	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
28	اول ما نزل سورة البقرة	<i>Isim mu'rob</i>	<i>Syibhul Jumlah</i>	28	فغطني	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
29	اول ما نزل... أذن الذي	<i>Isim mu'rob</i>	<i>Jumlah</i>	29	بلغ مني الجهد	<i>Fi'il madhi</i>	<i>Fa'il dhohir</i>
30	اول ما نزل في شأن الخمر (يسألونك...)	<i>Isim mu'rob</i>	<i>Jumlah</i>	30	أرسلني	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
31	اول سورة... النجم	<i>Isim mu'rob</i>	<i>Mufrod</i>	31	فقال	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>

32	اول ما... (قل لأجد...)	<i>Isim mu'rob</i>	<i>Jumlah</i>	32	اقرأ	<i>Fi'il amar</i>	<i>Fa'il dhomir</i>
				33	قال	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				34	فأخذني	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				35	فغطني	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				36	بلغ مني الجهد	<i>Fi'il madhi</i>	<i>Fa'il dhohir</i>
				37	ثم أرسلني	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				38	فقال	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				39	اقرأ	<i>Fi'il amar</i>	<i>Fa'il dhomir</i>
				40	فقال	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				41	فأخذني	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				42	فغطني	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				43	أرسلني	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				44	فقال	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				45	اقرأ	<i>Fi'il amar</i>	<i>Fa'il dhomir</i>
				46	خلف	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				47	خلق	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				48	اقرأ	<i>Fi'il amar</i>	<i>Fa'il dhomir</i>
				49	حتى بلغ	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				50	لم يعلم	<i>Fi'il mudhore</i>	<i>Fa'il dhomir</i>
				51	روى الشخان	<i>Fi'il madhi</i>	<i>Fa'il dhohir</i>
				52	قال	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				53	سأل	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>

				54	أنزل	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				55	قال	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				56	قلت	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				57	اقرأ	<i>Fi'il amar</i>	<i>Fa'il dhomir</i>
				58	قال	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				59	حدثنا	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				60	قال رسول الله	<i>Fi'il madhi</i>	<i>Fa'il dhohir</i>
				61	جاورت	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				62	قضيت	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				63	نزلت	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				64	فاستبطنت	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				65	فنظرت	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				66	نظرت	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				67	فأخذني رجفة	<i>Fi'il madhi</i>	<i>Fa'il dhohir</i>
				68	فأتيت	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				69	فأمرتهم	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				70	فدثروني	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				71	فأنزل الله	<i>Fi'il madhi</i>	<i>Fa'il dhohir</i>
				72	اجابو	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				73	أشهرها	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				74	نزل	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				75	نزل	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>

				76	اقراً	<i>Fi'il amar</i>	<i>Fa'il dhomir</i>
				77	واجاب بعضهم	<i>Fi'il madhi</i>	<i>Fa'il dhohir</i>
				78	نزلت	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				79	لا يعارض	<i>Fi'il mudhore</i>	<i>Fa'il dhomir</i>
				80	اقراً	<i>Fi'il amar</i>	<i>Fa'il dhomir</i>
				81	نزل	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				82	تنزل كلها	<i>Fi'il madhi</i>	<i>Fa'il dhohir</i>
				83	نزل منها صدرها	<i>Fi'il madhi</i>	<i>Fa'il dhohir</i>
				84	نزل	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				85	نزل	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				86	لا يثبت	<i>Fi'il mudhore</i>	<i>Fa'il dhomir</i>
				87	فيأول	<i>Fi'il mudhore</i>	<i>Fa'il dhomir</i>
				88	نزل	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				89	نزل	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				90	نزل	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				91	اقراً	<i>Fi'il amar</i>	<i>Fa'il dhomir</i>
				92	خلق	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				93	نزل	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				94	وقيل	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				95	نزل	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				96	أذن	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				97	يقاتلون	<i>Fi'il mudhore</i>	<i>Fa'il dhomir</i>

				98	ظلمو	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				99	نزل	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				100	يسألونك	<i>Fi'il mudhore</i>	<i>Fa'il dhomir</i>
				101	أنزلت فيها سجدة	<i>Fi'il madhi</i>	<i>Fa'il dhohir</i>
				102	نزل	<i>Fi'il madhi</i>	<i>Fa'il dhomir</i>
				103	قل	<i>Fi'il amar</i>	<i>Fa'il dhomir</i>
				104	حرم عليكم الميتة	<i>Fi'il madhi</i>	<i>Fa'il dhohir</i>

Based on the results of the data analysis, it can be concluded that the number of fi'liyah in the Qowaidul Assiyah chapter "Awwalu ma nazala" amounts to 104 consisting of fi'il and fa'il with the following details.<sup>29</sup> :

<i>Fi'il</i>	<i>Fa'il</i>	<i>mubtada'</i>	<i>khobar</i>
<i>Fi'il madhi</i> 80	<i>Fa'il dhohir</i> 17	<i>mubtada'</i> : isim mu'rob 21	<i>khobar</i> mufrad 10
<i>fi'il mudhore</i> 12	<i>Fa'il dhomir/mudhmar</i> 87	<i>mubtada'</i> : isim mabni 8	<i>khobar</i> jumlah 12
<i>fi'il amar</i> 12		<i>mubtada'</i> muakhhor 2	<i>khobar</i> muqaddam 2
			<i>khobar</i> syibhul 8

<sup>29</sup> المالكي.

## CONCLUSION

Based on the study conducted on Sayyid Muhammad Alawy Al-Makky's book, "Al-Qawaid Al-Asasiyah Fi Ulumil Quran," specifically in the chapter "Awwalu Ma Nazala," it can be inferred that the concept of Al-Jumlah Ismiyah and Fi'liyah can be interpreted as follows. The term "Al-Jumlah Ismiyah" refers to the number of sentences that commence with a noun (isim). Additionally, it can be understood as an arrangement of sentences consisting of a subject (mubtada') and a predicate (khabar). The mubtada', being the subject, is positioned at the beginning of the sentence and must be an isim ma'rifah (definite noun). On the other hand, the khabar is an isim that completes the mubtada', thus forming a complete sentence. The mubtada' must be an isim ma'rifah, which includes the following: an isim that starts with "alif lam," a pronoun (isim damir), a designated word (isim isyaroh), a name of a person or thing (isim 'alam), an indefinite noun (isim nakirah) supported by another isim ma'rifah, and a modified noun (isim maushul). Likewise, the term "Al-Jumlah Fi'liyah" represents the number of sentences that begin with a verb (fi'il). It can also be understood as an arrangement of sentences consisting of a verb (fi'il) and its doer (fa'il). Based on the data analysis, it can be concluded that in the "Awwalu Ma Nazala" chapter of Qowaidul Assiyah, there are a total of 104 fi'liyah sentences, comprising various types of verbs and doers. The breakdown is as follows: Fi'il madhi (past tense verb) - 80 instances, fi'il mudhore (present tense verb) - 12 instances, fi'il amar (imperative verb) - 12 instances, Fa'il dhohir (explicit doer) - 17 instances, Fa'il dhomir/mudhmar (pronoun doer) - 87 instances, mubtada': isim mu'rob (nominative subject) - 21 instances, mubtada': isim mabni (declinable subject) - 8 instances, mubtada' muakhhor (particular subject) - 2 instances, and khabar: khabar mufrad (singular predicate) - 10 instances, khabar jumlah (collective predicate) - 12 instances, khabar muqaddam (preceding predicate) - 2 instances, khabar syibhul (similar predicate) - 8 instances..

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