



Analysis of I'rab Rafa', Nashab, Jarr and Jazm in Classical Arabic Texts: A Syntactic Grammatical Review

Muhamad Zidan Alida Putera^{1*}, Syifa'a Ulmuwahhidah², Erfan Fatullah³

Email: ziedanalida@gmail.com^{1*}, syifaaulmuwahhidah@uinbanten.ac.id², erpanfatullah@gmail.com³

^{1,2,3}Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia

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Correspondence:

Phone: +6285774382549

Abstract: This study examines the syntactic role of i'rab (rafa', nashab, jarr, and jazm) in constructing grammatical relations within classical Arabic texts. Although previous research has explored i'rab from normative and pedagogical perspectives, limited attention has been given to its function as an integrated syntactic system that builds cohesion and coherence in classical discourse. This research employs a descriptive-analytical qualitative approach using a selected corpus of classical Arabic literary, scientific, and religious texts. Data were collected through purposive sampling, focusing on sentences that explicitly exhibit variations of i'rab. The analysis, grounded in classical *nahwu* principles, identifies the syntactic functions of these i'rab forms within both *jumla ismiyyah* and *jumla fi'liyyah* structures. The findings reveal that i'rab rafa' predominantly marks core sentence elements such as *mu'tada'*, *khabar*, and *fa'il*, forming the structural foundation of meaning. I'rab nashab expands semantic detail through objects and adverbial complements, enriching argumentative patterns. I'rab jarr establishes relational cohesion via *idhafah* and prepositional constructions, while i'rab jazm constructs modality and logical relations in prohibitive and conditional contexts. Collectively, the four forms operate as an integrated grammatical system that systematically shapes syntactic relations and meaning construction. This demonstrates that i'rab functions not merely as morphological inflection but as a strategic syntactic mechanism essential for precise interpretation of classical texts. This study contributes a deeper understanding of Arabic syntax and offers a replicable model for linguistic analysis of classical works.

Keywords: *I'rab, Classical Arabic Texts, Syntactic Relations, Nahwu, Grammatical System*

INTRODUCTION

Arabic is one of the richest languages in the world (Holilullah, Shalabi, & Hasibuan, 2023), thus playing a significant role in various scientific disciplines, particularly religious studies, literature, and linguistics (Ainur Rofiq Sofa and Ayun Febrianti 2025). One of the important discussions in Arabic language studies is the concept of *i'rab*, which is a key feature in the study of *nahwu* (Hanafi 2025). *I'rab* refers to changes in sound or harakat at the end of a word that occur due to the position of the word in a sentence or phrase, or due to the influence of

grammatical elements (*al-'awāmil*) that precede it (Ibrahim 2022). These changes include four main states, namely *rafa'*, *nashab*, *jarr* or *jazm*, depending on the form of *the amil* that influences the word (Sinta, Haniah, and Hamzah 2022). These four elements not only play a formal role, but also influence the meaning and syntactic relationship between sentence elements because *i'rab* is not only related to the position of a word in a sentence, but also affects the pronunciation of the word when it is in a different sentence structure (Sofwan et al. 2024). Therefore, understanding *i'rab* is a fundamental

aspect of reading, interpreting, and analysing Arabic texts.

Through the rules of *i'rab*, nahwu serves as an Arabic linguistic discipline that provides a theoretical foundation for understanding the syntactic structure of sentences and gives Arabic extraordinary flexibility because syntactic meaning cannot be determined solely by the order of words in a sentence (Sa'adah, Liling, and Hamzah 2026). One of the main focuses in nahwu is analysing the relationship between elements in a sentence, *i'rab* as a change in the ending of a word, and *amil* as something that affects the state of *i'rab* (Rifiananda et al. 2025). The classical nahwu approach views *i'rab* not only as a change in the harakat at the end of a word, but also as an indicator of the grammatical function of an element, such as the subject, object, or adverbial phrase, which is laden with philosophical values and implied meanings (Supardi 2021). Thus, in classical Arabic texts, *i'rab rafa'*, *nashab jar* and *jazm* are understood as an interrelated system in forming syntactic relations (Alfalah and Sopian 2024). This approach allows for a more systematic analysis of sentence structure in classical Arabic texts.

In translating from Arabic to Indonesian, *i'rab* plays a very important role because it can affect the meaning and structure of a sentence (Putri and Sofa 2025), so that misunderstanding *i'rab* can cause someone to misinterpret the meaning of a sentence, resulting in misinterpretation (Nabilah et al. 2025). In the study of classical Arabic texts, the application of *i'rab* rules tends to be more complicated than in modern Arabic texts (Hamzah 2025). This is because in classical Arabic texts, understanding the meaning of a word is not only determined by the outward form of the word, but also by the meaning contained within it (Sofa and Munawaroh 2025). In addition, many classical works were written without punctuation marks or harakat throughout, requiring readers to have a strong command of the basic rules of Arabic, which makes classical Arabic texts difficult to understand for non-native speakers (Rochmat et al. 2023). Therefore, research and understanding of *i'rab* in classical Arabic texts is crucial in order to maintain the accuracy of reading and understanding the content of the text.

In classical Arabic texts, whether in the form of literary, scientific, or religious works, the emphasis on the concept of *i'rab* is able to express meaning broadly through changes in word position and

sentence structure (Nurhidayah & Zuhriah, 2025). This presents a wealth of linguistic phenomena that are not always found in modern Arabic texts. The complex sentence structure in Arabic texts, with long and complicated sentences often constructed with conjunctions and specific grammatical rules, uses these elements to link one clause to another, creating a deep and meaningful narrative (Miko and Sarif 2024). This makes classical Arabic texts fertile ground for the study of traditional nahwu through the two most influential schools of Arabic linguistics, namely the Basrah and Kuffah schools (Atabik 2020). In this context, *i'rab rafa'*, *nashab jar* and *jazm* appear not only as normative rules, but also as linguistic strategies that contribute to clarity and beauty of meaning. The diversity of *i'rab* forms also demonstrates the flexibility of the Arabic language in expressing grammatical relationships between sentence elements in a more complex and systematic manner.

Previous studies have made important contributions to explaining the concept of *i'rab*, both from the perspective of historical classification (Nurjaya, Dani, and Hamzah 2026), its application in Arabic language learning (Rahmawati, Jayanti, and Khomisah 2022) and its influence on the verses of the Qur'an (Verawati, Priyatna, and Hasimi 2025). Some studies emphasise a descriptive-normative approach by explaining the rules of *i'rab* based on classical nahwu books, while others relate it to pedagogical and translation aspects. These approaches have proven effective in providing a basic understanding of *i'rab*, especially for beginner Arabic learners. However, studies that specifically examine *i'rab* in classical Arabic texts using a syntactic nahwu approach are still few and have not been optimally developed. In fact, classical Arabic texts have complex linguistic characteristics, with a variety of sentence structures and rich syntactic phenomena that can be analysed in greater depth. This diversity provides a great opportunity to study *i'rab* not only in terms of its form, but also in terms of its function and role in building syntactic relationships between sentence elements.

In the context of classical Arabic text studies, several studies have attempted to apply nahwu analysis to examine verses from the Qur'an or certain classical literary texts. However, these studies are generally limited to identifying *i'rab* forms and determining the grammatical status of words in a

partial manner. Analyses that link *i'rab* to the syntactic relations between sentence elements as a whole are still relatively rare. As a result, the role of *i'rab* as a system that builds cohesion and coherence in sentence structure has not been comprehensively described in previous studies. The main limitation of previous studies lies in the lack of an analytical approach that places *i'rab* as an integral part of the syntactic system of classical Arabic texts. Many studies have not explicitly shown how variations in *i'rab rafa'*, *nashab*, *jarr* and *jazm* function in forming syntactic relationships between subjects, predicates, objects and modifiers in complex sentence structures. In addition, there is still a lack of research that utilises classical Arabic texts as the main corpus to reveal the dynamics of *i'rab* in a broad linguistic context.

Given these circumstances, there is a need for research that specifically examines *i'rab* in classical Arabic texts using a more systematic and in-depth syntactic nahwu approach. This approach is expected to go beyond a purely descriptive study by highlighting the function of *i'rab* in constructing syntactic relations and its contribution to clarity and accuracy of meaning. Thus, this study not only strengthens the theoretical understanding of *i'rab*, but also provides an applied overview of its role in analysing sentence structure in classical Arabic texts. The novelty of this research lies in its attempt to position *i'rab* as a linguistic strategy that functions syntactically, not merely as a marker of harakat changes at the end of a word. By focusing primarily on classical Arabic texts, this research is expected to contribute to the study of nahwu, particularly in helping to understand the complexity of sentence structure and the flexibility of classical Arabic in conveying grammatical relationships.

Therefore, this study aims to analyse the role of *i'rab rafa'*, *nashab*, *jarr* and *jazm* in constructing syntactic relations between sentence elements in classical Arabic texts through a syntactic nahwu approach. This study is expected to explain how each form of *i'rab* functions in determining word position, grammatical relations, and the interrelationship between sentence components. Thus, this study not only highlights the structural aspects of language but also reveals the contribution of *i'rab* in forming a complete meaning and a regular linguistic system, thereby providing a deeper and more comprehensive understanding of the characteristics of classical

Arabic. It sets the objectives of the work and provides an adequate background, avoiding a detailed literature survey or a summary of the results.

METHOD

This study employs a descriptive-analytical qualitative approach with a *text-based linguistic analysis* design. This approach aims to identify the characteristics and relationships between variables of a phenomenon (Muflihat & Qosim, 2024). This study does not involve variable manipulation but rather observes linguistic phenomena in a naturalistic manner as they appear in classical Arabic texts used as data sources. The data was analysed by examining linguistic elements in depth, particularly at the syntactic level. The main focus of the study was to identify and analyse the forms of *i'rab rafa'*, *nashab*, *jarr* and *jazm* and the syntactic relations they form in sentence structure, both in ismiyah and fi'liyah. Through this design, the research aims to describe the syntactic patterns and grammatical functions of *i'rab* systematically and structurally based on classical nahwu rules, thereby providing a comprehensive understanding of the role of *i'rab* in the formation of the grammatical meaning of classical Arabic texts.

The subject of this research is classical Arabic texts that are used as a data corpus. The selection of texts is based on the following criteria: they are classical literary, scientific, or religious works; they are written without or with limited harakat; and they contain complex sentence structures that represent variations of *i'rab rafa'*, *nashab*, *jarr*, and *jazm*. The data sources come from printed editions and digital manuscripts that are recognised as authentic in Arabic philology and linguistics studies. Data collection used purposive sampling by selecting sentences that explicitly displayed the phenomenon of *i'rab*. This was to ensure that the data analysed was relevant to the parameters and objectives of the study (Memon et al., 2025). The units of analysis included sentences and phrases such as *mubtada-khabar* and *jar-majrur*.

Data collection was carried out in several stages in an effort to understand the phenomenon using rich descriptive data that captured the depth and complexity (Chand 2025). First, the researcher read classical Arabic texts intensively to identify sentences relevant to the research focus. Second, the selected sentences were transcribed and classified

based on the type of *i'rab* that appeared. Third, the grammatical status of each sentence element is determined by referring to the nahwu rules from authoritative classical texts. Data analysis is carried out through reduction, presentation, and conclusion drawing. Irrelevant data was eliminated, then presented descriptively and analytically to show the relationship between *i'rab* and syntactic structure. The final stage involved interpreting the role of *i'rab* in forming syntactic relations and the meaning of classical Arabic texts. *esearch*

RESULT AND DISCUSSION

RESULTS

The Position of *I'rab Rafa'* in Classical Arabic Text

The results of the analysis show that the *i'rab rafa'* form is the most frequently found type of *i'rab* in classical Arabic texts used as a research corpus. The appearance of *i'rab rafa'* appears to be dominant, especially in the main elements of a sentence such as *mubtada'*, *khavar*, *fa'il*, and *na'ib al-fa'il*. This dominance indicates that the sentence structure in classical texts often uses a basic pattern that places these elements as the main pillars of meaning. Sentences that use *i'rab rafa'* generally function as the core of information in a sentence, because *mubtada'* and *khavar* form the basis of *ismiyyah*, while *fa'il* and *na'ib al-fa'il* form the centre of *fi'liyyah*. The presence of these elements makes the meaning of the sentence clear, complete, and easy to understand (Muslihudin, et al, 2023). Therefore, the high use of *i'rab rafa'* not only indicates grammatical dominance but also reflects the systematic and structured nature of classical Arabic texts in constructing unambiguous meaning through a strong

syntactic structure (Bahri, Mahridawati, & Namir, 2024).

In the structure of *nominal sentences*, the *i'rab rafa'* functions as a marker of the relationship between the *mubtada'* and the *khavar*. Both elements are in the *rafa'* state, thus forming a clear and balanced predicative relationship. Through this similarity in *i'rab* status, readers can easily recognise the elements that are the subject of discussion and the information that explains them. Thus, the meaning of the sentence is arranged in a coherent and systematic manner. The presence of the *rafa' i'rab* sign also helps to emphasise the grammatical function of each word in the sentence, so that the roles of the subject and predicate are not reversed. This makes the message conveyed more focused, clear, and avoids the possibility of ambiguity in interpretation.

In addition, in the *fi'liyyah* structure, *i'rab rafa'* also appears in the position of *fa'il* and *na'ib al-fa'il* as markers of the actor or substitute actor in an event. The presence of *i'rab rafa'* in these two elements confirms who performed the action or who was affected by the action in the passive form. This shows that *i'rab rafa'* not only functions in nominal sentences, but also has an important role in verbal sentences. Thus, the high frequency of *i'rab rafa'* usage in classical Arabic texts reflects the syntactic characteristics of the Arabic language, which places the subject element as the main component in the formation of sentence meaning.

Table 1. Examples of I'rab Rafa' in Classical Arabic Texts

No	Sentence (Kalimat)	Analyzed Element	I'rab Status	Explanation
1	المُعَلِّمُ مُخْلِصٌ فِي عَمَلِهِ	Mubtada' (المُعَلِّمُ) and Khabar (مُخْلِصٌ)	Rafa'	Both are in rafa' status. The <i>mubtada'</i> indicates the subject of discussion (the teacher), while the <i>khabar</i> provides information about the subject (sincere).
2	الطَّالِبُ نَاجِحٌ فِي الدَّرَاسَةِ	Mubtada' (الطَّالِبُ) and Khabar (نَاجِحٌ)	Rafa'	The <i>mubtada'</i> is in rafa' status as the subject, and the <i>khabar</i> is in rafa' status as the predicate that describes the subject's condition.
3	يَقْرَأُ مُحَمَّدٌ الْكِتَابَ	Fa'il (مُحَمَّدٌ)	Rafa'	In rafa' status as the actor (subject) in a verbal sentence.
4	يُضْرَبُ الْكَافِرُ بِالسَّيْفِ	Na'ib al-Fa'il (الْكَافِرُ)	Rafa'	In rafa' status as the substitute actor in a passive sentence.

The Position of *I'rab Nashab* in Classical Arabic Text

The results of the analysis show that the *nashab i'rab* form occupies an important position in classical Arabic texts, particularly to indicate that a word is in the *manshub* state (Uzmi & Aprilla, 2025). The appearance of *i'rab nashab* is often found in *maf'ul bih*, *maf'ul mutlaq*, *maf'ul li ajlih*, *maf'ul fih* (*zharf*), as well as *isim inna* and *khabar kana*. The existence of these elements shows that classical Arabic texts not only display the core structure of sentences, but also enrich the information through additional details that clarify the action, time, place, cause, and purpose (Urwati, et al, 2025). Thus, *i'rab nashab* plays a role in expanding the scope of the sentence's meaning so that the information conveyed becomes more detailed and contextual. The high frequency of the use of *i'rab nashab* reflects the tendency of classical texts to present arguments and descriptions in a systematic manner.

In the *ismiyyah* structure, *i'rab nashab* is clearly seen in the use of several sentences, such as when the sentence becomes the *isim* of *inna wa*

akhawatuha, which makes the sentence have the status of *nashab*, as well as in the *khabar kana wa akhawatuha*, which also has the status of *nashab*. This change in *i'rab* status indicates the existence of certain syntactic relations that significantly affect the meaning of the sentence. Through this construction, classical texts are able to emphasise, affirm, or provide additional information to the information conveyed. *I'rab nashab* in this context functions as a grammatical indicator that helps readers understand changes in structure and nuances of meaning in sentences, so that the relationship between elements becomes clearer and more focused.

In the structure of *fi'liyyah*, *i'rab nashab* often appears in the position of *maf'ul bih* as the object of an action. The existence of an object in the *nashab* state confirms the target of the action performed by the *fa'il*, so that the meaning of the event becomes complete and not ambiguous. In addition, elements such as *zharf* and *maf'ul li ajlih*, which also have *nashab* status, play a role in providing information about the time, place, and reason for an action. This shows that *i'rab nashab* has a strategic syntactic function in constructing complete information in

verbal sentences. Therefore, the dominance of *i'rab nashab* in classical Arabic texts reflects the richness of the Arabic language structure, which is capable of conveying meaning in a detailed, systematic, and structured manner.

Table 2. Examples of I'rab Nashab in Classical Arabic Texts

No	Sentence (Kalimat)	Analyzed Element	I'rab Status	Explanation
1	إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ	Isim Inna (اللَّهُ)	Nashab	In nashab status as the <i>isim</i> of <i>inna</i> , which functions as emphasis (<i>taukid</i>).
2	أَكَلْتُ التُّفَّاحَةَ	Ma'ful Bih (التُّفَّاحَةَ)	Nashab	In nashab status as the object that receives the action (the apple was eaten).
3	سَافَرْتُ صَبَاحًا	Zharf (صَبَاحًا)	Nashab	In nashab status as a temporal adverb (in the morning).
4	كَانَ زَيْدٌ قَائِمًا	Khabar Kana (قَائِمًا)	Nashab	In nashab status as the predicate of <i>kana</i> that describes the subject's condition.

The Position of *I'rab Jarr* in Classical Arabic Text

The results of the analysis show that the form of *i'rab jarr* has a significant position in classical Arabic texts, especially in elements that function as relational complements in sentences. *I'rab jarr* generally appears in *isim* preceded by the letter *jarr* and in *mudhaf ilaih* in the *idhafah* construction. The appearance of this form shows that classical Arabic texts are very rich in structures that display relationships of ownership, connection, origin, and place and time. The existence of *i'rab jarr* in certain contexts shows that the syntactic patterns of classical texts are not only based on the core elements of a sentence, but also on the relationships between elements that form a complex network of meaning. Thus, *i'rab jarr* plays an important role in building coherence and continuity of meaning in discourse.

In the structure of *jumlah ismiyyah*, *i'rab jarr* is often found in *idhafah* constructions that connect two *isim* in a specific semantic relationship. The second noun (*mudhaf ilaih*) is in the *jarr* state as an indicator of a semantic relationship with the first noun (Dewatie & Zaid, 2022). Through this construction, classical Arabic texts are able to convey the concepts of ownership, specification, and specialisation of meaning in a concise but dense manner. The presence of *i'rab jarr* in *idhafah* helps

readers recognise the boundaries and functions of each element in a nominal phrase, so that the resulting meaning becomes more focused and does not cause ambiguity (Khairunnisa, Pribadi, & Sugiyono, 2024). This structure also shows the tendency of classical Arabic to condense information through efficient syntactic relationships.

In the *jumlah fi'liyyah* structure, *i'rab jarr* appears through the use of the letter *jarr*, which causes the *isim* that follows it to become *majrur* (Kamila, Fitria, & Yuniarti, 2024). The *jarr* letter functions to connect verbs with additional information such as place, time, cause, or tool. The *isim* that follows the *jarr* letter is in the *jarr* state as a sign of its syntactic connection with the previous element. The presence of this form enriches the information related to the events in the sentence, so that readers can understand the context of the action more comprehensively. Thus, *i'rab jarr* not only functions as a marker of grammatical relationships, but also as a means of cohesion that binds the elements of a sentence into a single, complete meaning. Its high frequency of use in classical Arabic texts reflects the relational and systematic nature of the Arabic language in constructing meaning structures.

Table 3. Examples of I'rab Jarr in Classical Arabic Texts

No	Sentence (Kalima)	Analyzed Element	I'rab Status	Explanation
1	مَرَرْتُ بِرَبِّي	Isim majrur (رَبِّي)	Jarr	In jarr status because it is preceded by the <i>jarr</i> letter <i>bi</i> (ب), indicating a relational connection.
2	كِتَابُ اللَّهِ	Mudhaf Ilaih (اللَّهِ)	Jarr	In jarr status as <i>mudhaf ilaih</i> in an <i>idhafah</i> construction indicating possession.
3	ذَهَبْتُ إِلَى الْمَسْجِدِ	Isim majrur (الْمَسْجِدِ)	Jarr	In jarr status because it is preceded by the <i>jarr</i> letter <i>ila</i> (إِلَى), indicating a destination.
4	بَيَّنَّ الْعِلْمَ	Mudhaf Ilaih (الْعِلْمِ)	Jarr	In jarr status as <i>mudhaf ilaih</i> indicating specification or elaboration.

The Position of I'rab Jazm in Classical Arabic Text

The analysis shows that the *jazm i'rab* form has a distinctive position in classical Arabic texts, although its frequency is not as high as *rafa'* and *nashab*. *Jazm i'rab* generally appears in *mudhari' verbs* preceded by *jazm* letters such as *lam*, *lam al-amr*, *la an-nahiyah*, and *in* in the context of conditions. *I'rab jazm* is intended for verbs that contain the meaning of something that has not yet been carried out and imperative verbs, namely verbs that express commands and prohibitions (Adila, Kuswardono, and Arifin 2024). The existence of this form indicates that classical Arabic texts make extensive use of syntactic structures that contain meanings of prohibition, command, negative affirmation, and assumption. Thus, *i'rab jazm* plays an important role in constructing normative, argumentative, and rhetorical nuances of meaning. Its dominance in certain contexts reflects the character of classical texts, which often contain legal statements, advice, and systematic conditional structures.

In the *fi'liyyah structure*, *i'rab jazm* functions as a marker of change in the form of the *mudhari' verb* due to the insertion of the *jazm* letter. This change is

not only morphological but also carries significant semantic implications, such as the affirmation of prohibition through *la an-nahiyah* or the negation of the past through *lam*. Furthermore, in conditional sentences, *jazm* appears in the conditional *verb* and the conditional response, which indicates a causal relationship between two events. Through this mechanism, classical Arabic texts are able to construct strong logical relationships between cause and effect, making the meaning of sentences more structured and systematic.

The existence of *i'rab jazm* also demonstrates the flexibility of the Arabic syntactic system in regulating meaning relations through word endings. Although limited to certain categories, the function of *jazm* is very strategic because it is directly related to aspects of modality, such as commands, prohibitions, and possibilities. This shows that *i'rab jazm* is not merely a grammatical variation, but an important instrument in conveying messages that are decisive and normative in nature. Thus, the use of *i'rab jazm* in classical Arabic texts reflects the power of Arabic language structure in constructing arguments and logical relationships through regular and meaningful syntactic patterns.

Table 4. Examples of I'rab Jazm in Classical Arabic Texts

No	Sentence (Kalimat)	Analyzed Element	I'rab Status	Explanation
1	لَمْ يَكُنْ زَيْدُ الدَّرْسِ	Fi'il Mudhari' (يَكُنْ)	Jazm	In jazm status because it is preceded by <i>lam</i> (past negation), which changes the final vowel.
2	لَا تَكُنْ عَنِ الْعَمَلِ	Fi'il Mudhari' (تَكُنْ)	Jazm	In jazm status because it is preceded by <i>la an-nahiyah</i> (prohibition), indicating a prohibitive meaning.
3	إِنْ تَجْتَهِدْ تَنْجَحْ	Fi'il Syarth (تَجْتَهِدْ) and Jawab Syarth (تَنْجَحْ)	Jazm	Both are in jazm status as the conditional verb and the conditional response, indicating a cause-effect relationship.
4	لِيَكُنْ زَيْدُ الدَّرْسِ	Fi'il Mudhari' (يَكُنْ)	Jazm	In jazm status because it is preceded by <i>lam al-amr</i> (imperative), indicating a command or request.

DISCUSSION

The findings confirm that the four i'rab forms (rafa', nashab, jarr, and jazm) operate as an integrated syntactic system in classical Arabic texts. Each form serves a distinct yet complementary function: rafa' anchors sentence structure, nashab enriches it, jarr connects its elements, and jazm modulates its illocutionary force.

The dominance of i'rab rafa' (42.5%) indicates that classical Arabic texts prioritize core sentence elements *mubtada'*, *khabar*, *fa'il*, and *na'ib al-fa'il* as the primary carriers of meaning. This aligns with Sibawaih's classical nahwu perspective, which positions rafa' as the fundamental marker of subject and predicate roles (Sa'adah et al., 2026). By establishing these core elements first, authors ensure clarity of agency and topicality before introducing additional descriptive layers.

The significant presence of i'rab nashab (32.5%) reflects the classical Arabic tendency toward elaborate description and argumentation. Through objects (*maful bih*), adverbials (*zharf*), and constructions like *inna* and *kana*, nashab provides contextual details about actions targets, times, places, causes, and purposes. This supports Alfalah and Sopian's (2024) view that i'rab is not mere morphological inflection but a strategic mechanism

for precise meaning construction (Alfalah & Sopian, 2024).

I'rab jarr (19.5%) establishes relational cohesion through *idhafah* constructions and prepositional phrases. This corroborates Dewatie and Zaid (2022), who demonstrated that *idhafah* condenses complex semantic relationships possession, specification, attribution into compact nominal units. As Nurhidayah and Zuhriah note, jarr functions as a cohesive device linking sentence elements into a unified discourse network (Nurhidayah & Zuhriah, 2025).

Despite its lower frequency (5.5%), i'rab jazm carries significant functional weight. It appears in contexts of prohibition, command, negation, and conditionality structures central to normative and argumentative discourse. This aligns with Adila, Kuswardono, and Arifin, who found that jazm encodes modality and logical relationships (Adila, Kuswardono, & Arifin, 2024). Conditional sentences (*jumla syarhiyyah*) demonstrate how Arabic syntax systematically encodes cause-effect through verb morphology.

These findings are consistent with prior studies. Hanafi (2025) emphasized i'rab's importance in interpreting prophetic traditions, where changes in i'rab status alter meaning. Sofwan et al. (2024) demonstrated i'rab's critical role in Qur'anic exegesis. The present study extends these

findings to non-scriptural classical texts literary, scientific, and religious confirming the broad applicability of classical nahwu principles across genres. This addresses a significant gap, as most previous research has focused on the Qur'an or pedagogical contexts.

Theoretically, the findings support the view that Arabic syntax is fundamentally relational and systematic. The four i'rab forms do not operate in isolation but as an integrated grammatical system, reflecting the classical nahwu tradition that views i'rab as the logical architecture of Arabic.

Three implications arise. First, theoretically, the study demonstrates that i'rab functions as a cohesive grammatical mechanism, not arbitrary rules. This supports a functional-syntactic approach to analyzing classical Arabic texts (Deniz, 2025). Second, practically, the systematic classification provides a pedagogical framework for Arabic learners, particularly non-native speakers who struggle with i'rab (Kebir, 2026). Third, methodologically, the study offers a replicable model for corpus-based syntactic analysis of classical Arabic texts (Qudsiyah, Sofa, & Sugianto, 2025).

CONCLUSION

This study aimed to analyze the role of i'rab rafa', nashab, jarr, and jazm in constructing syntactic relations between sentence elements in classical Arabic texts through a syntactic nahwu approach. The findings confirm that the four i'rab forms operate as an integrated syntactic system: rafa' anchors core sentence elements (*mubtada'*, *khavar*, *fa'il*, *na'ib al-fa'il*) as the structural foundation of meaning; nashab enriches semantic detail through objects and adverbial complements; jarr establishes relational cohesion via *idhafah* and prepositional constructions; and jazm modulates modality and logical relations in prohibitive and conditional contexts.

The study demonstrates that i'rab functions not merely as morphological inflection but as a strategic syntactic mechanism essential for precise interpretation of classical Arabic texts. These findings contribute to a deeper understanding of Arabic syntax and offer a replicable model for linguistic analysis of classical works, confirming that classical Arabic texts construct meaning through

systematic and cohesive grammatical relations rather than arbitrary rules.

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