

Studies in Arabic Syntax

Mohd Hafizan Ab Halim¹, Kaseh Abu Bakar², Fazal Mohamed
Mohamed Sultan³

¹IPG Kampus Tuanku Bainun, IPGM, Ministry of Education Malaysia, ^{2,3}Universiti Kebangsaan
Malaysia

Corresponding Author Email: kaseh@ukm.edu.my

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Abstract

Syntax is the study of sentence structures. Many studies of Arabic sentences adopt traditional grammatical methods, and less so methods in modern linguistics. This study aims to (i) identify the themes of previous studies related to the analysis of Arabic sentence structures; (ii) detect gaps found in previous studies of Arabic sentence structures; and (iii) highlight issues that can be used as new studies in the future. This study reviews literature on Arabic sentence structures reported in theses, dissertations, journals, books and seminar proceedings. The major themes emerge from this review: (i) Dominant sentence pattern in Arabic structure; (ii) Syntactical elements (iii) The results of the study on sentence construction showed that the dominant form of Arabic sentences was studied by twelve researchers, sentence elements were studied by ten researchers, sentence pattern issues were studied by five researchers, while discussion on sentence construction changes was conducted by three researchers. This study found that the type of sentence that is important for the study is the *fi'liyyah* type sentence, based on this type of sentence is the dominant sentence and the Arabic language is dominated by the *fi'liyyah* sentence pattern. The focus of the type of *fi'liyyah* sentence is the passive sentence. It is found that there are many aspects of syntactic structure of passive sentences have not been explained, especially through the latest language theory.

Keywords: Syntactic Analysis, Arabic Sentences, Sentence Construction, Sentence Patterns, Passive Sentences.

Introduction

This study focuses on syntax, one of the most important branches of linguistics. The study of syntax is constantly evolving and grammar scholars continue to strive to facilitate the learning and understanding of this knowledge since the beginning of the study of language. At the modern level, Arabic syntax continues to evolve in line with the development of western linguistics which has explored and introduced theories of language. There are efforts of linguistic who try to apply theories of language in Arabic, including the elaboration of Arabic syntax through the Theory of Generative Transformation. Following the continuous

development and efforts of linguists to study and produce the latest theories, the Arabic linguists should also participate in studying and applying these theories in Arabic, in an effort to improve understanding and explanation of Arabic syntax. However, efforts to adapt the theories of language in Arabic were found to be still lacking, with the assumption that previous researchers were more comfortable with the syntactic knowledge that had been built by previous scholars. Therefore, efforts to study Arabic syntax in line with the current development of linguistics is expected to further improve the position of Arabic and this effort can make Arabic a contributor to the development of linguistics, especially in the field of syntax.

Problem Statement

In linguistics, syntax is seen to be more focused by linguists, in fact this focus has begun since the initial efforts of research on language started. This is because syntax is the main essence of any language -related study. Syntax is a study of sentence structure and formation. Previous studies in Arabic by traditional Arabic scholars have placed more emphasis on studies in descriptive form, i.e. studies related to the final explanation of words in sentences and their reasons. The development and exploration of studies related to syntax has been continuous by the researchers.

In line with the development of linguistics, theories of language continue to evolve. From the development of these theories, it is seen that there are spaces for study, especially in terms of understanding the formation of sentence structure that is being explored and study that is yet to be done on the Arabic language. However, the study of language theories in Arabic sentences is still at a new stage and is still lacking. This indicates that a study on the syntax of the Arabic language based on the latest theories of language needs to be done to fill the gaps. This effort is part of the contribution to the knowledge of the Arabic language.

Research Methodology

This study is a qualitative study through literature review. Data were obtained through theses, dissertations, journals, books and seminar proceedings. According to Ismail & Shahizan (2018) data collection can be obtained through research on library literacy, literary literacy, manuscripts and communication through print media, pictures or broadcast visuals. Content analysis was used to examine several themes and keywords in the collected data. In accordance with the views of Rahman et al (2017) content analysis can be done based on modified theories such as keyword theory and reading theory. The collected data were screened and analyzed thematically with the theme of the study related to the syntactic analysis of Arabic sentences. Thematic analysis is initially generated inductively from a series of information or generated deductively from previous theory and research (Boyatzis, 1998). In addition, the data were also analyzed descriptively.

Result

A. Previous studies related to the development of Arabic syntax

Preliminary studies found that many studies were done related to the history of the development of Arabic syntax (Dayf, 1995). The emergence of syntax as a discipline of knowledge is closely related to Islamic civilization and the Arabic language. Syntactic studies are often associated with the *sarf* because both are the foundations of Arabic grammar. Among the main factors that contribute to the birth of syntactic knowledge aims to maintain the purity and harmony of the recitation of the sentences of the Quran from any errors and

defects of language. Arabic syntax discusses aspects of sentence structure, while *sarf* discusses word construction. Among the famous linguists in the field of Arabic syntax such as Khalil (175H), Sibawaih (180H), Ibn Jinni (392H), Ibn Malik and others. This can be evidenced through their writing in the writing of books that discuss topics concerning the syntax of the Arabic language.

With the development of the writing of books related to Arabic syntax, then born several schools of thought that are famous in this field such as the schools of Kufa, Basrah, Andalus and Egypt. These trends have the role of presenting views based on their own arguments and reasons. This situation makes it difficult for the public to learn this knowledge because it is tied to several factions of different sects. This situation began to continue until the birth of some Andalusian linguists paved the way to facilitate the understanding of Arabic grammar such as Ibn 'Ushfur (669H) with the work of *al-Mumti' fi al-Tasrif*, Ibn Mada' Al-Qurtubi (592H) his book *al-Rad'ala al-Nuhat* and Ibn Malik with his work *al-alfiyyah* (672H). Andalus linguists do not delve into the logical reasons of grammar and *sarf* instead they argue with the evidence of the Quran, hadith, poetry and quotations of eloquent people (Dayf, 1995).

The culmination of the reform of Arabic grammar was triggered by Ibn Mada' al-Qurtubi (592H), a well-known Andalusian sect and the initiator of the Arabic grammar reform movement. The movement raised by him as an attempt to liberate the influence of philosophy and logic that is excessive and complicates the understanding of Arabic grammar. Efforts to restore Arabic grammar were made by rearranging the foundations of Arabic grammar after so long being held by Arabic grammar scholars. Ibn Mada' objected to the theories of *al-'amil* and *al-ma'mul* (theories of cause and effect and their effects, forbidding the use of *al-'ilal* methods, *al-qiyas*, hypotheses and the practice of designed forms of Arabic use that do not necessarily determine the correct use of language) (Ibn Mada, 1976). The influence of the Andalus stream gained attention among Egyptian linguists until the birth of the Egyptian school which benefited from the methodology used by previous stream linguists who migrated to Egypt. In this era, linguists focused more on writing and systematic and orderly arrangement of Arabic grammar. Among the many prominent grammatical figures in the Egyptian stream were Ibn Hisham (761H) and al-Suyuti (911H).

At the modern level, several efforts have been made by scholars of Arabic grammar to strengthen and facilitate the knowledge of Arabic grammar. A famous figure in this era is Al-Tahtawi (1873) the author of the book *al-Tuhfah al-Maktabiyah fi taqrib al-Lughah al-'Arabiyyah*. Among the reforms made by him in this book is to include a brief and concise description of the functional forms of Arabic grammar in the form of a table (Dayf, 1995). The grammatical descriptions in the form of tables formed in the writing of his book can make it easier for students to learn and understand the topic of Arabic grammar more quickly. This effort was continued by later scholars such as Hifni Nasif, Ali Jarim and Mustafa Amin in the writing of Arabic grammar books that adapted the methods and techniques of learning more modern Arabic grammar (Ismail & Mohammad, 2008). At this stage, the efforts made by Arabic linguistic was to focus more on facilitating the learning of Arabic grammar among students.

Among the language scholars who reformed the writing of Arabic grammar books such as Al-Tatbiq al-Nahwi by 'Abduh al-Rajih, Tajdid al-Nahw al-Ta'limi by Shawqi Dayf, Al-Lughah al-'Arabiya: Ma'aniha wa Mabaniha by Tammam Hassan and Hadha al-Nahw by Amin Khuli.

The features found in their books were the introduction to definitions of Arabic grammar topics, analysis of Arabic grammar examples and concluded with reinforcement exercises. The writing of these Arabic grammar books was not only used in Arab countries but was also used

as a reference in the study of Arabic in non-Arabic countries. In the context of syntactic debates, the historical sequence proved that the rise of past and modern scholars has contributed greatly through the compilation and writing of scholarly books that can facilitate the process of learning Arabic syntax.

B. Previous studies related to the definition of Arabic sentences

Syntactically, a sentence is the largest and highest unit, i.e. there is no syntactic element greater than a sentence. This is because sentences contain a complete meaning compared to other syntactic units. Thus, Othman (1983) sees sentences as word arrangements that are not arbitrary, even according to certain ways and rules. The order of words in a sentence is considered to fulfill the rules if it does not violate the linguistic rules adopted by the common origin of a language.

The focus on sentences in language has begun as early as the time of Plato (347 S.M.) to the present day. Various scopes of sentence -related studies have been conducted. Among the topics debated by linguists is determining the definition of a sentence. Nahlah (1988) estimates nearly three hundred sentence definitions in various languages have been put forward by them.

Al-Asadi (2007) stated that, the study of sentences in Arabic has begun as early as 69H by Abu al-Aswad al-Du'ali. In explaining the meaning of the sentence, it was found that some Arabic scholars referred to the term *al-kalam* and some others referred to *al-jumlah*. In addition, there was also explanations and descriptions of the differences or similarities between *al-kalam* and *al-jumlah*. This can be seen in the earliest writing of Arabic grammar, namely *al-Kitab* by Sibawaih (M 180H). He did not use the expression *al-jumlah*, instead using the expression *al-kalam* as a term referring to a sentence (Al-Farraj, 2000).

There is also a statement that says the two words are given the same meaning. This can be seen as quoted by Qabawah (1981) regarding the statement of Al-Zamakhshari (538H) in his book, *al-Mufassal*: "*al-kalam* is a phrase consisting of two words, leaning against each other, which came in the form either two nouns such as *Zaid akhuk* (Your brother Zaid) or nouns and verbs such as *daraba Zaid* ([he] hit Zaid) and was named as *al-jumlah*".

Among other writings that used *al-kalam* as the meaning of the sentence was in the book *Masa'il Khilafiyah* by al-'Ukbari (616H). He stated that *al-kalam* was a sentence which gives perfect meaning. Qabawah (1981) explained, the general meaning of his expression showed that *al-kalam* is synonymous with *al-jumlah*.

There were language figures who identified that there was a difference between *al-kalam* and *al-jumlah*. Astrabadhi (1978) stated that *al-jumlah* contains the original attribution (*al-isnad al-asli*), whether it gives meaning by itself or not, while *al-kalam* consists of the original attribution and only gives meaning by itself. Therefore, it can be said that each *al-kalam* is *al-jumlah* and not the other way around.

While the use of the word *al-jumlah* as a term referring to a sentence, al-Asadi (2007) was said to have started from al-Mubarrid (285H) in his book *al-Mughtadab*, then followed by Ibn al-Siraj (316H) in his book *al-Usul fi al-Nahw*. Abu 'Ali al-Farisi (377H) was the first to place a special chapter in the debate on *al-jumlah* in his book *al-Masa'il al-'Askariyyah fi al-Nahw al-'Arabi*.

A broader discussion of *al-jumlah* as a grammatical term has been made by Ibn Hisham al-Ansari (761H) in his book *Mughni al-Labib* who has placed a second chapter specifically to describe matters relating to sentences in Arabic. In general, the term *al-jumlah* has been used by later linguists when discussing sentences and their structural structures. In the Arabic

dictionary, *al-jumlah* is the singular noun for the word *jumal*. *Jumal* means a collection of things that are calculated perfectly or not, a collection or cluster of things or a collection of all of them (al-Dahdah, 1993; Nahlah, 1988). Whereas in grammatical and rhetorical terms, *al-jumlah* can be defined as any words that contain elements of things and stories, (al-Mu'jam al-Wasit, 2004), or an expression consisting of two or more utterances, which contain their own meanings or sets of words which are essentially two main words, either the verb and the subject known as the verb sentence (*jumlah fi'liyyah*), or the subject and predicate known as the noun sentence (*jumlah ismiyyah*) (al-Tunji, 2001).

From a modern perspective, researchers such as al-Hashimi (2000); al-Dahdah (1993); Ya'qub (1988) state that a sentence is a series of words that contain a perfect meaning that is enough to understand and should end with silence, where the listener does not wait the next expression. The sentence that ends with this silence is produced through the bond of the backup form that exists between the elements of the object and the story. The coupling of these two main elements is also known as *wihdah isnadiyah* or the perfect phrase (*murakkab tam*).

The meaning of the sentence is seen to be related to the aspect of perfection of meaning. al-Samirra'i (2013) states that a sentence needs to carry meaning, because if it does not give any meaning then the sentence is useless. According to him, words that are composed without having a bond that carries a specific meaning, are not named as an expression. Sobari (2004) describes a perfect sentence is a sentence whose meaning is understood either in the form of one word or a series of several words. Thus, the understood meaning distinguishes whether a word or sequence of words should be named as a perfect sentence or not.

In addition, al-Khuli (1993) requires that the meaning of the sentence must also be associated with aspects of construction and word order called patterns (*namt* or *qalib*). A perfect sentence is only formed from a pattern that conforms to a grammatical formula. The type of sentence can also be determined through certain patterns. Even so, Udah (1994) stated that a sentence that is enough to give understanding can sometimes be constructed from just one word.

Based on the studies of sentences, it can be concluded that a sentence is a concept of perfection of meaning understood from a single word or word chain arrangement. Sentences are constructed with a bond of unity of the elements of objects and stories that are arranged according to a pattern that conforms to the laws of Arabic grammar and is subject to the acceptance and use that is commonly spoken by the native speakers of the language.

C. Previous studies related to the construction of Arabic sentences

In this section, the discussion is about previous studies on the construction of Arabic sentences. Sentence construction is made up of sentence elements. In Arabic, the sentence element consists of two main elements, namely the element of *musnad* (thing) and *musnad ilaih* (story) either through the construction of *fi'l* (verb) + *fa'il* (noun) (*jumlah fi'liyyah*) or *ism* + *ism* / *fi'l* (*jumlah ismiyyah*). In the sentence *fi'liyyah*, *fi'l* is *al-musnad*, and *fa'il* is *al-musnad ilaih*. While in the sentence *ismiyyah*, *musnad* is *khobar* (predicate) and *musnad ilaih* is *mubtada'* (subject) (al-Dahdah, 1993; al-Fadhli, 1976). According to al-Astrabadhi (1978), *musnad* and *musnad ilaih* are the basis of every sentence, thus both *musnad* and *musnad ilaih* consisting of *mubtada'*, *khobar*, *fi'l*, *fa'il*, *naib fa'il* and its legal equivalent, known by Arabic linguists as *al-'amd* (basis) because it cannot be removed in every sentence construction to complete the meaning and be the basis of the perfection of a sentence. From that expression, Amayirah (1984) asserted that *musnad* and *musnad ilaih* were the main backup basis for each

sentence, while the rest was the addition and completion of a sentence that may be omitted without affecting the meaning or structure of the sentence.

Thus, basically the sentence in Arabic is divided into two forms of construction, namely in the form of *fi'liyyah* sentence and *ismiyyah* sentence. A *fi'liyyah* sentence is every sentence that begins with *fi'l* (verb), either *fi'l madi* (past tense verb), *fi'l mudari'* (present tense verb) or *fi'l amr* (imperative verb). Each *fi'l* has to be associated with *facil* in various forms, sometimes in the form of *ism*, *damir muttasil* (related pronoun) or *damir munfasil* (separate personal pronoun). The relationship between *fi'l* and *fa'il* in the sentence *fi'liyyah* is also seen in the sentence that is present with *al-mabni li al-ma'lum* (active verb) and the sentence that is present with *al-mabni li al-majhul* (passive verb). An active verb is a verb that is known and pronounced by the doer, while a passive verb is a verb that is dropped by the doer for some reason. The element of *al-musnad ilaih* (thing) in this sentence is *naib fa'il* (substitute) (Nahlah, 1988; al-Dahdah, 1993).

While the sentence *ismiyyah* is a sentence that begins with *ism marfu'* which is pronounced as *mubtada'* and is explained by *khobar*. For example, like the sentence of *al-jundiyyu shuja'* (the army is brave) ('Amayirah, 1984; Nahlah, 1988; Dayf, 1995; Qaddur, 1996).

The construction of the sentence structure of *fi'liyyah* and *ismiyyah* is not necessarily only in the form as stated. Sometimes there is a change, even the change is drastic, as in the structure of the sentence *fi'liyyah* there are times when it is obligatory to prioritize *maf'ul bih* over *fa'il* or it is permissible to prioritize *maf'ul bih* over *fi'l*, and sometimes it is obligatory to prioritize *maf'ul bih* over *fi'l*. Similarly, for *ismiyyah* sentences, there are factors of sentence structure and meaning that can change the pattern of the sequence of *mubtada'* and *khobar*, when there is a change of position. There are four forms of the position of *mubtada'* and *khobar* in the sentence of *ismiyyah*, namely *mubtada'* precedes *khobar*, *khobar* precedes *mubtada'*, *khobar* is stated without *mubtada'* and *mubtada'* is stated without *khobar*. Al-Farraj (2000) states, basically *mubtada'* in the sentence *ismiyyah* is stated to complete the news about something that exists, but *mubtada'* should be dropped when there is evidence as is already known and has been clear. Moreover, the need to change the position of these basic structures is for several purposes such as for emphasis, specialization, need for meaning, admiration, glorifying, praising, denouncing, pitying, or praying (Jaladri, 2013).

The study of sentence construction also discusses the sentence patterns or moulds that make up sentences, among others by (Jaladri, 2013; Halim, 2012; al-Khuli, 2001). Sentences are produced based on certain form references. The syntactic form (*al-qalib al-nahwiyyah*) is the structure hidden behind the sentence. Every sentence has a pattern and every pattern can build millions of sentences. Therefore, the number of sentence patterns is limited, while the number of sentences has no limit. Al-Khuli (2001) listed the basic pattern forms of at least six forms, namely five for *fi'liyyah* sentences and one for *ismiyyah* sentences, as in the following figure:

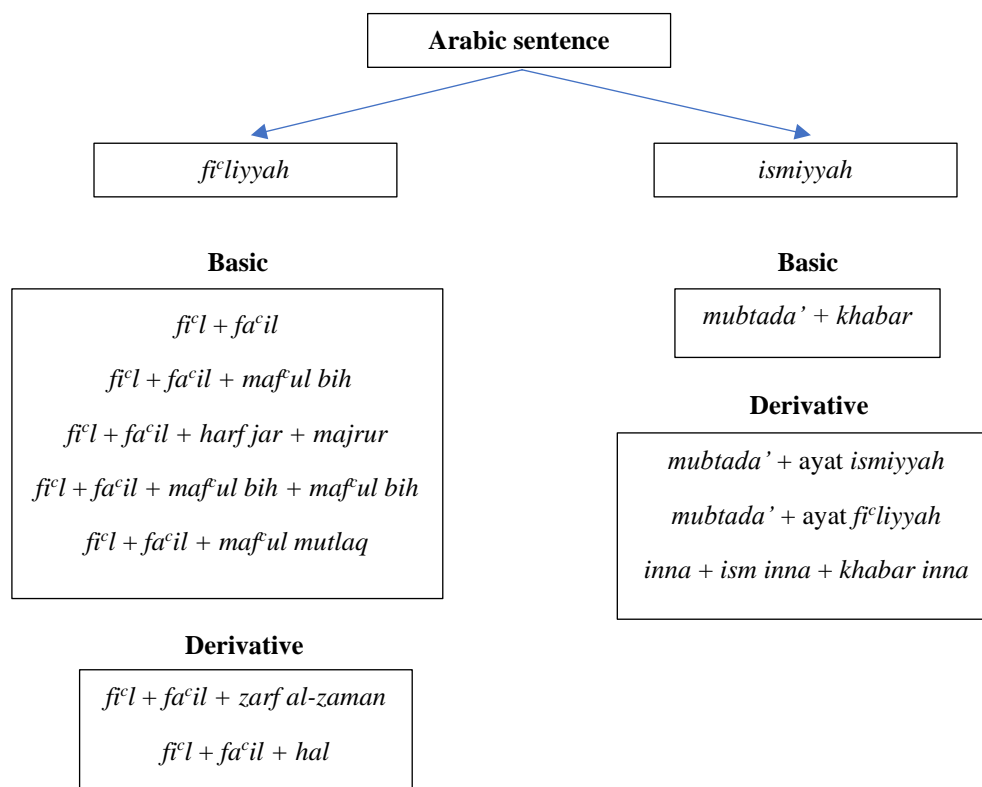


Figure 1.0 Basic patterns and derivations of Arabic language

Source: Researcher 2020

The basic pattern of *fi'liyyah* sentences is *fi'l + fa'il*, *fi'l + fa'il + maf'ul bih*, *fi'l + fa'il + harf jar + majrur*, *fi'l + fa'il + maf'ul bih + maf'ul bih* and *fi'l + fa'il + maf'ul mutlaq*. The basic pattern of *ismiyyah* sentences is *mubtada' + khabar*. While the derivative pattern form consists of five forms. The derivation pattern of *fi'liyyah* sentences consists of two forms, namely *fi'l + fa'il + zarf al-zaman* and *fi'l + fa'il + hal* and the derivation pattern of *ismiyyah* sentences consists of three forms, namely *mubtada' + ismiyyah* sentences, *mubtada' + fi'liyyah* sentences and *inna + ism inna + khabar inna*

The discussion of sentence patterns also involves the study of the analysis of pattern forms found in an Arabic text. Among them, a study by Halim (2012) on eighty-eight sentences from the hadith text of the study. He found that the number of patterns in the researched text was twenty-four pattern forms, namely five pattern forms from the basic pattern types and nineteen derived pattern forms. The most used patterns are the *fi'l + fa'il + maf'ul* pattern which is fifty-six times, the *fi'l + fa'il* pattern twenty-three times and the *mubtada' + khabar* pattern twenty-three times. The findings of this study showed that the pattern of *fi'liyyah* sentences dominated the sentences in the hadith texts.

The study of sentence construction also involved the question of the dominant form of Arabic sentences, whether the dominant sentence construction in Arabic was a *fi'liyyah* sentence or an *ismiyyah* sentence. According to (Shormani, 2015; Rizki, 2017), based on evidence from syntax and semantics, Arabic sentences are *fi'l + fa'il + maf'ul* (verb + subject + object (VSO)), or *fi'liyyah* sentences. Both of these evidences, almost entirely showed Arabic as the language of *fi'liyyah* sentences. This statement is also in line with the views of Anshen and Shreiber

(1967); Majdi (1990) and others. Most scholars of Arabic syntax such as (Bakir, 1980; Mohammad, 2000; Fehri, 1993; Plunkett,1993; Aoun et.al, 1994) agree that Arabic has only two types of language arrangement namely *fi'liyyah* sentences (VSO) and *ismiyyah* sentences (SVO), while other forms are due to movement. Rizki (2017) stated that *fi'liyyah* sentences with word sequence in the form of VS (O) (verb + subject + (object)) were the dominant pattern in Arabic. While the alternative sequence patterns are subject+verb+object (SVO), object+verb+subject (OVS) and verb+object+subject (VOS). She added that, the pattern of word order in Arabic has an alternative order that was used for the purpose of focusing the sentence.

D. The aspects of the study on the structure of Arabic sentence construction

A study on the structure of Arabic sentence construction which was the concern of previous researchers, found that there were four issues that were the focus of the study, namely the discussion of sentence elements, sentence construction changes, patterns that form sentences and dominant sentence forms in Arabic.

Table 1

Total studies on Arabic sentence construction

theme					
Number	Sentence elements	Sentence construction changes	Sentence patterns	The dominant form of the sentence	Total
1	al-Fadla (1971)	Amayirah (1984)	Al-Khuli (2001)	Anshen & Shreiber (1967)	
2	al-Astrabadhi (1978)		Halim (2012)	Bakir (1980)	
3	al-Dahdah (1981)		Jaladri (2013)	Emonds (1980)	
4	Ibn Malik (1982)		Iyan (2016)	Ayoub (1981)	
5	Amayirah (1984)		Rappe (2018)	Majdi (1990)	
6	Nahlah (1988)			Fehri (1993)	
7	Ibn Hisham (1995)			Plunkett (1993)	
8	Dayf (1995)			Aoun et.al (1994)	
9	Qaddur (1996)			Mohammad (1990,2000)	
10	al-Farraj (2000)			Shormani (2015)	
11				Fakih (2016)	
12				Rizki (2017)	
Total	10	3	5	12	30

Based on the table above, the study of the dominant form was found to be discussed by twelve researchers. Discussions on sentence elements were conducted by ten researchers. The issue of sentence pattern was discussed by five researchers, while the discussion on sentence structure changes was done by three researchers.

From this previous study, it was found that the most discussed was on the dominant form of Arabic sentences. This discussion clarified whether the dominant sentence construction of Arabic is a *fi'liyyah* sentence or an *ismiyyah* sentence. From this discussion, it was found that all researchers agreed that the dominant sentence in Arabic is the sentence *fi'liyyah* which was a sentence was formed from the structure *fi'l + fa'il + maf'ul* (VSO). These findings were clearly consistent with other studies listing Arabic in the world's language group with VSO word order other than Biblical Hebrew, Irish, Filipino, Tuareg-Berber and Welsh (Tomlin, 1986; Meyer, 2010). This finding also showed the priority of *fi'liyyah* type sentences over *ismiyyah* type sentences in Arabic.

While the study of the elements of Arabic sentences was the second. In Arabic, the sentence element consists of two main elements, namely the element of *musnad* (thing) and *musnad ilaih* (story). In the sentence *fi'liyyah*, *fi'l* is *al-musnad*, and *fa'il* is *al-musnad ilaih*. While in the sentence *ismiyyah*, *khobar* is *musnad* and *mubtada'* is *musnad ilaih*. Based on these findings, it showed that the elements of *musnad* and *musnad ilaih* were important to be linguists discussed because these two were the units that made up the sentence known by Arabic as *al-'amd* (basic). These two elements determined the type of sentence and in turn led to the determination of *i'rab* and grammatical law.

E. Optional study in Arabic sentence types

As what has been stated in this study, the proposed option for further study of Arabic sentences is against *fi'liyyah* sentences. This sentence is divided into two forms of construction, namely the form of *al-mabni li al-ma'lum* (active sentence) and *al-mabni li al-majhul* (passive sentence). *al-mabni li al-ma'lum* is a sentence that is stated *fa'il*, in the form of the sentence structure *fi'l + fa'il + (maf'ul)*. While the sentence of *al-mabni li al-majhul* is a sentence that is dropped *fa'il* and replaced with *naib fa'il*. In the study of the analysis that has been done on the sentence *al-mabni li al-majhul* or passive sentence, it was found that there was a study by al-Shorafat (2018) who stated, the analysis and discussion on the syntactic structure of passive sentences in Arabic were still a lot to be explained. Since the passive structure of Arabic is different from other languages and has its own special features, the analysis of it is also quite different and has its own challenges. This statement was further reinforced through a study by Kartini (2013), which describes the analysis of aspects of the relationship between verbs and subjects in the sentences, particularly in passive sentences was challenging. She noted, that there were still some analytical changes on the passive structure in universal language. Based on the finding of her study, passive sentence analysis can be said to be still at an initial stage and only involved some aspects of the study.

In terms of research methodology, the study of passive sentences in Arabic has traditionally been found to be more of the choice of previous researchers. Based on previous studies, it was found that traditional Arabic scholars have explained the passive structure of the Arabic language in terms of passive verb formation and passive sentence structure. The study of passive verbs involves the elaboration of the process of conversion of the active form to the passive form through the adaptation of the passive morphemes (*u, i*) and (*u, a*) inserted on the basis of *fi'l*. The study of the structure of passive sentences involved the explanation of *naib fa'il* (pronoun), which is a nominative noun preceded by *al-fi'l al-mabni li al-majhul* (passive verb) or its equivalent.

While in the analysis of Arabic sentence structure based on the latest language theory, Ayyat (2013) claimed that there was only one study in the simple passive structure of Arabic by Soltan (2007) who studied through Minimalist Program. However, it was found that researchers such as (Shormani, 2015; al-Qbailat, 2016) also studied passive structure through Minimalist Program to explain easy movement in passive sentences and describe the process of movement in a simpler, concise and no redundancy.

Therefore, further studies on passive sentences through this program in Arabic need to be done, moreover there were claims from Ayache (2018) who said against another form of passive in Arabic known as passive derivation or intermediate voice which has not been studied yet. This statement has also reinforced by al-Shorafat (2018) who asserted in his further research proposal, that the formation of passive sentences in Arabic has not been studied in depth.

Thus, according to Muhammad (2015), the Minimalist Program is a major change in the Theory of Transformation. Identified as a "Program", it is a set of programmatic ideas for the formation of a theoretical framework for syntax. It aims to remove the almost unnecessary from linguistic theory (Adger, 2003). This program is a model of Universal Grammar that is assumed to have been possessed by humans since the outward appearance in its language faculty and is believed to be able to elaborate more minimally and appropriately following the conceptual changes underlying the approach. Chomsky attempted to incorporate the rationality of conceptions such as simplicity, economics, symmetry, and non-redundancy by explaining the derivations that occur in cognition theoretically in order to understand the phenomena that occur. The rationale for the conception of the Minimalist Program is based on the principle of minimalism and economic considerations in terms of representation as well as derivation (Wahab, 2015).

Shorafat (1998, 2012) explained, the purpose of Chomsky's approach applied in Arabic is to examine the principles of sentence structure formation in Arabic. If successful, it will support the position of the Minimalist Program as a universally shaped study and support the cross-linguistic phenomenon of language.

Dkhissi (2016) also pointed out, the approach of the Minimalist Program organized by Chomsky aims to provide a better syntax of the understanding of various natural languages in terms of economic and representational derivatives, including Arabic. Apart from that, the analysis through the Minimalist Program in Arabic also involved comparative studies between local dialects with Arabic language spoken by Arabs in different geographical locations.

For example, al-Shammiri (2016) has studied the compatibility between subjects and verbs in modern Arabic and the dialects of the Saudi population, Swailem (2016) has conducted a study on modern Arabic and Tabuk Arabic, Taha (2016) analyzed the unergative syntax and wh-Movement in Sudanese Arabic through the framework of Minimalism, Qbailat (2016) studied the passive structure through the Minimalist Program in Arabic of Jordanians and al-Qumairi (2018) studied the verbal compatibility in Mehri word order, namely Yemeni Arabic. The study of the Wh-Movement of Arabic in various Arabic dialects has also attracted the attention of researchers, such as Abu Jarad (2008) in Palestinian Arabic, Bardeas (2005) in the language of the people of Mecca, al-Mamani and al-Saiat (2010) in Jordanian Arabic, Leung and Al-Eisaei (2011) in Emirate Arabic, al-Touny (2011) in Cairo resident language, as well as (Cheng, 2000; Lassadi, 2003; Soltan, 2010) in Egyptian Arabic.

Conclusion

This study shows that the study of Arabic syntax covers the history of the development of Arabic syntax which aims to maintain the purity and harmony of the recitation of Qur'anic sentences from any errors and language defects, thus leading to efforts to facilitate understanding of Arabic grammar with a focus on writing and the systematic and orderly arrangement of Arabic grammar. At the modern level, the reform is to include a brief and concise description of the functional forms of Arabic grammar in the form of tables to facilitate the learning of Arabic grammar among students.

While the study of the structure and formation of Arabic sentences, this study found that the dominant form of Arabic sentences most discussed. This study also found that the most discussion was about the dominant form of Arabic sentences. From this discussion, all the researchers agreed that the dominant sentence in the Arabic language is the *fi'liyyah* sentence, which is a sentence formed from the structure of *fi'l + fa'il + maf'ul* (VSO). This finding also shows the priority of *fi'liyyah* type sentences over *ismiyyah* type sentences in

Arabic. While in the analysis of Arabic sentence structure based on the latest language theory sentences in Arabic has not been studied in depth.

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