

## ***Mamnu' min al Sharf* (Diptotes) in the Book *al Mawa'idz al 'Ushfuriyyah* (Morphosyntax Analysis)**

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### **ABSTRACT**

This study aims to know the types, patterns, cases and grammatical markers, and syntactic functions of *mamnu' min al sharf* in the book *al Mawa'idz al 'Ushfuriyyah*. This research employs a descriptive method with a library research design. The data were taken from the book *al Mawa'idz al 'Ushfuriyyah* using reading and writing technique, with the researchers serving as the main research instrument. The results of this study show: based on types and patterns, there are eight types of *mamnu' min al sharf* with varied patterns. Based on cases and grammatical markers, there are 21 nominative case data (marked with the vowel sound suffix /u/ and vowel sound suffix /u/ supposed), 7 accusative case data (marked with the vowel sound suffix /a/ and vowel sound suffix /a/ supposed), 31 genitive case data (marked with the vowel sound suffix /a/ and vowel sound suffix /a/ supposed), and 1 permanent datum in accusative case slot (marked with permanent with the vowel sound suffix /u/). Based on syntactic functions, there are data having syntactic functions such as topic, comment, agent, pro-agent, comment of indeed, noun of to be, object, comment of to be, noun of indeed, vocative noun, genitive case noun, genitive complement, conjunct, and attributive adjective. This study examines *mamnu' min al-sharf* in *Al-Mawa'idz al-'Ushfuriyyah* to identify its types, patterns, cases and grammatical markers, and syntactic functions. The findings contribute to Arabic grammatical studies and practically support Arabic language teaching by clarifying the contextual use of *mamnu' min al-sharf*.

**Keywords:** *Al Mawa'idz Al 'Ushfuriyyah, Mamnu' Min Al Sharf, Morphosyntax*

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## **INTRODUCTION**

In Arabic grammar, nouns (*ism*) constitute a broad and complex category with various classifications. From the perspective of inflection, *ism* can be divided into two main categories: *mu'rab* (declined) and *mabniy* (indeclinable). *Mu'rab* nouns undergo inflectional changes and are further classified into *munsharif* (fully declinable) and *mamnu' min al-sharf* (restricted from full declension), whereas *mabniy* nouns remain morphologically fixed and do not follow declensional patterns (Kuswardono, 2017).

Among these categories, *mamnu' min al-sharf* is particularly interesting and challenging to study. Also known as *ism ghayru munsharif* or *ism ghayru munanwan*, *mamnu' min al-sharf* refers to nouns that do not accept *tanwin* and are not marked by *kasrah* (/i/) in the genitive case (Al-Hasyimi, 2012). Unlike *ism mu'rab munsharif*, which takes three grammatical markers (*dhammah*, *fathah*, and *kasrah*), *mamnu' min al-sharf* is restricted to only two markers (*dhammah* and *fathah*), which is why it is classified as a diptote noun. Moreover, *mamnu' min al-sharf* consists of various types with distinct morphological characteristics, making it difficult for readers of Arabic texts to distinguish them from other nouns and to assign correct grammatical markers. This difficulty is particularly evident in syntactic analysis, where accuracy is required to differentiate between accusative and genitive cases in diptote nouns (Miga & Kuswardono, 2022; Suleman et al., 2024).

Several studies have examined *mamnu' min al-sharf* from a syntactic perspective. Amri (2020) analyzed *mamnu' min al-sharf* in *Al-Ahadith al-Arba'in*, Al-Syarqawiy (2020) investigated its use in the *Dīwān* of Al-Shamakh ibn Dzarar al-Ghutafānī, and Suleman et al. (2024) studied *mamnu' min al-sharf* in *Surah Al-A'raf*. While these studies contribute valuable insights, they tend to emphasize syntactic aspects without providing an integrated analysis of both morphological and syntactic dimensions within a specific classical prose text.

Therefore, this study seeks to fill this gap by examining *mamnu' min al-sharf* through both morphological and syntactic perspectives based on Al-Ghaniy's framework. Morphologically, this research focuses on identifying the pattern models of *mamnu' min al-sharf*, while syntactically it analyzes grammatical cases, markers, and syntactic functions. By applying this integrated approach to *Al-Mawa'idz al-'Ushfuriyyah*, this study aims to provide a more comprehensive and contextual understanding of *mamnu' min al-sharf* in classical Arabic discourse.

The object of this research is the book *Al-Mawa'idz al-'Ushfuriyyah*. This book was selected because it contains a wide and varied use of *mamnu' min al-sharf*, making it a rich source for morphological and syntactic analysis. The diversity of *mamnu' min al-sharf* forms found in the text allows for a comprehensive examination of their patterns, grammatical cases, markers, and syntactic functions within authentic discourse.

From a linguistic perspective, classical Arabic texts such as *Al-Mawa'idz al-'Ushfuriyyah* provide valuable data for morphosyntactic studies, as grammatical phenomena are presented in natural and meaningful contexts rather than in isolated examples. Analyzing *mamnu' min al-sharf* within such texts enables a more accurate understanding of how morphological restrictions interact with syntactic structures in real usage, thereby deepening insight into Arabic grammatical theory and its practical application.

In addition to its linguistic value, *Al-Mawa'idz al-'Ushfuriyyah* is a well-known classical work in Islamic literature, widely appreciated for its moral and spiritual teachings. Written by Shaykh Muhammad bin Abu Bakr, the book consists of forty hadiths accompanied by instructive stories attributed to Sufi figures, presented in a narrative style that reflects authentic classical Arabic usage. The combination of religious content and rich linguistic

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structures makes this book particularly suitable for examining *mamnu' min al-sharf* in a meaningful and pedagogically relevant context.

## RESEARCH METHODOLOGY

This research is a descriptive study with a library research design. The object of the study is the book *Al-Mawa'idz al-'Ushfuriyyah*, selected because it contains a wide and varied use of *mamnu' min al-sharf*, making it suitable for comprehensive morphological and syntactic analysis. The data consist of 60 *mamnu' min al-sharf* forms, selected based on the following criteria: (1) the data are clearly identifiable as *mamnu' min al-sharf*, (2) the data appear in complete syntactic contexts that allow analysis of grammatical cases and functions, and (3) the data represent various types and morphological patterns of *mamnu' min al-sharf*.

The data collection technique employed in this study is reading and writing, with the researcher acting as the primary research instrument. The researcher thoroughly reads the book, identifies relevant *mamnu' min al-sharf* forms, and records them systematically for further analysis.

Data analysis was conducted in four main steps:

1. Data collection and verification: The researcher read the text carefully, collected 60 *mamnu' min al-sharf* data, and verified their authenticity and suitability according to the criteria.
2. Morphological analysis: Each *mamnu' min al-sharf* data was analyzed to determine its pattern model and classification type. This step involved identifying the morphological structure.
3. Syntactic analysis: The data were analyzed for grammatical cases (nominative, accusative, genitive), markers, and syntactic functions (such as subject, object, predicate, topic, comment, vocative, and attributive). This step ensured that each noun was placed accurately within its syntactic context, following Arabic grammar rules.
4. Presentation and conclusion: The analyzed data were presented in tables and descriptive narratives, highlighting patterns, grammatical cases, markers, and syntactic functions. Conclusions were drawn to summarize the morphological and syntactic characteristics of *mamnu' min al-sharf* in the text.

## RESULT AND DISCUSSION

Based on the research that has been conducted by researchers, researchers found 359 data of *mamnu' min al-sharf* in the book of *al Mawa'idz al 'Ushfuriyyah* with details of 67 feminine noun data, 156 noun data in the form of non-Arabic words, 30 noun data with suffixes /ا/ and /ن/, 15 noun data that follow the verb pattern model, 25 noun data that follow the *فُعْل* pattern model, 39 adjective data that follow the *أَفْعَل* pattern model, 15 noun data that are suffixed with *alif ta'nits mamdudah*, and 12 data of *shighat muntaba al jumu'*. The researchers did not find noun data in the form of contraction (fusion/shortening), adjectives that follow the *فَعْلَان* pattern model, adjectives that follow the *فُعَال* or *مَفْعَل* pattern model, and the word *أُخِر*. From the 359 data, researchers took 60 data with purposive sampling technique to be analyzed more deeply.

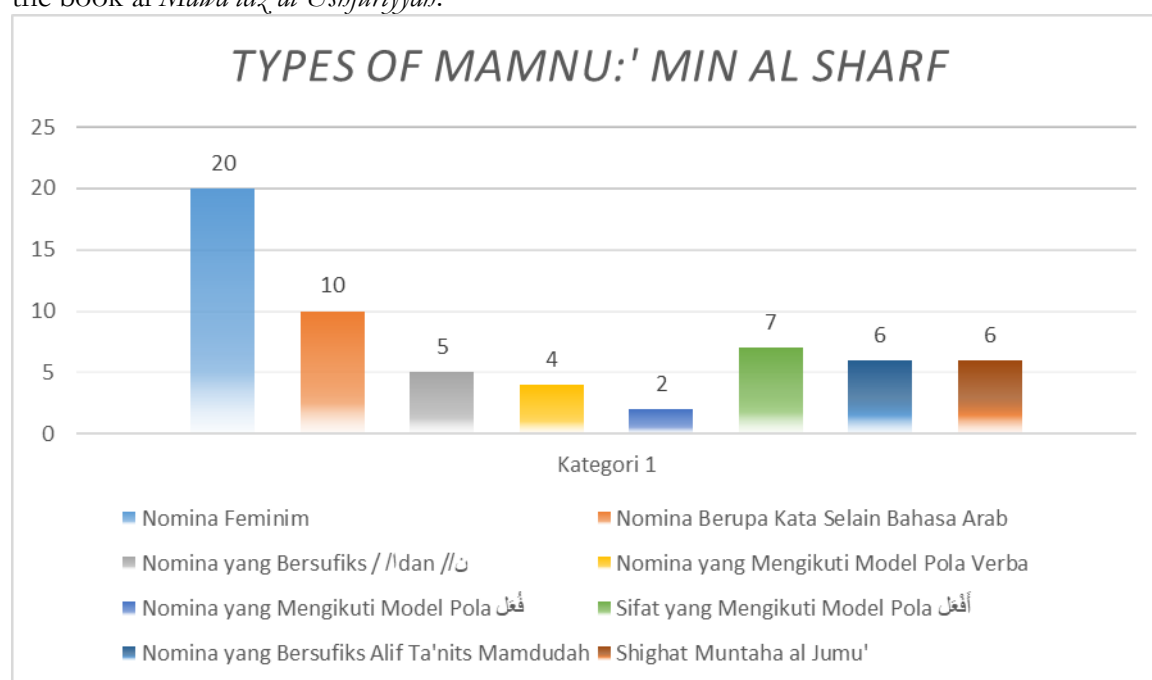
### Types of Mamnu' min al Sharf

In the perspective of Al-Ghaniy (2010), there are twelve nouns included in the *mamnu' min al-sharf* category, namely: (1) feminine type nouns, (2) nouns in the form of non-Arabic words, (3) nouns with suffixes /ا/ and /ن/, (4) nouns that follow the verb pattern models, (5)

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nouns in the form of contraction (fusion/shortening), (6) nouns that follow the *فَعْل* pattern model, (7) adjectives following the *فَعْلَان* pattern, (8) adjectives following the *أَفْعَل* pattern, (9) adjectives following the *فَعَال* or *مَفْعَل* pattern, (10) the word *أَخْر*, (11) nouns suffixed with *alif ta'nits mamdudah* and (12) *shighat muntaha al jumu'* (plural ultimate slot).

Based on the researchers' analysis of 60 samples of *mamnu' min al sharf* data, 20 data were found to be feminine nouns, 10 data were nouns in the form of non-Arabic words, 5 data were nouns with suffixes /*ا*/ and /*ن*/, 4 data were nouns that follow the verb pattern model, 2 data of nouns following the *فَعْل* pattern, 7 data of adjectives following the *أَفْعَل* pattern, 6 data of nouns suffixed with *alif ta'nits mamdudah*, and 6 data of *shighat muntaha al jumu'*. The high occurrence of feminine nouns confirms findings in Amri (2020) where feminine nouns were also among the most common *mamnu' min al-sharf* forms in *Al-Ahadith al-Arba'in*. The frequent appearance of non-Arabic nouns illustrates the historical and cultural exchange embedded in Arabic texts, where foreign names and terms were absorbed without following native morphological patterns. Below is a chart of the types of *mamnu' min al sharf* in the book *al Mawa'idz al Ushfuriyyah*:



**Figure 1.** Pattern Models of *Mamnu' min al Sharf*

In the perspective of Iskandar (2023), the pattern model is a standard set by scholars to determine the state of the word form, as well as to record what is contained in this structure in the form of *harakat* and *sukun*, original and additional letters, as well as to determine the order and displacement.

The analysis of pattern models further supports these interpretations. For example, the feminine nouns follow a variety of pattern models such as *فَعْلَة*, *فُعَيْلَة*, and *مَفْعَلَة*, demonstrating morphological flexibility despite the restriction of *tamwin*. The non-Arabic nouns, by contrast, do not conform to any established pattern model, highlighting their status as loanwords integrated into Arabic discourse while retaining *mamnu' min al-sharf* properties. These findings extend Iskandar's (2023) assertion that pattern models serve as a guideline to determine the morphological form of nouns. Based on the researcher's detailed analysis of the eight types of *mamnu' min al-sharf* found in *Al-Mawa'idz al-'Ushfuriyyah*, the specific pattern models for each type are presented as follows:

### a. Feminine Nouns

Based on the researchers' analysis of 20 samples of feminine noun data, 2 data follow the *فُعَيْلَة* pattern model, 1 datum follows the *فَعْلَة* pattern model, 1 datum follows the *مُفَعَّلَة* pattern model, 2 data follow the *فَاعِلَة* pattern model, 2 data follow the *فُعَالَة* pattern model, 2 data follow the *فُعَيْلَة* pattern model, 1 datum follows *فَعْلِيَّة* pattern model, 1 datum follows *فَعَالَة* pattern model, 2 data follow *فُعْلَة* pattern model, 1 datum follows *فُعْلَة* pattern model, 1 datum follows *فُعْلَة* pattern model, 1 datum follows *مُفَاعِلَة* pattern model. The following is a datum sample of the feminine noun pattern model:

روي عن أبي هريرة رضي الله تعالى عنه

“Narrated from Abi Hurairah RA” (Page: 6)

The word *هريرة* in the hadith excerpt above belongs to *mamnu' min al sharf* with the feminine noun type. Therefore, it is not marked with the nunasi (*tanwin*) suffix. The word *هريرة* is derived from the root word *هَرَّه*, then this word undergoes a form of *tasghir* (reduction) which follows the pattern of *فُعَيْلَة*.

### b. Nouns in the Form of non-Arabic Words

Based on the researchers' analysis of 10 samples of noun data in the form of non-Arabic words, it was found that 10 data did not follow a certain pattern model. The following is a sample of noun datum in the form of non-Arabic words:

وهذا ليس بعجب وأعجب العجب أن الله تعالى أمر ميكائيل عليه السلام أن يأخذ الشمس بجناحه حتى لا تطلع الشمس طويلا لأجل علي رضي الله تعالى عنه

“This is no wonder, and a more wondrous thing is that Allah Almighty ordered Mikael, peace be upon him, to take the sun with his wing so that the sun would not rise long for Ali (may Allah be pleased with him)” (Page: 9)

The word *ميكائيل* in the excerpt above belongs to *mamnu' min al sharf* with the type of noun in the form of non-Arabic word. Therefore, it is not marked with the nunasi (*tanwin*) suffix. The word *ميكائيل* does not follow a certain pattern model because this word is a noun in the form of a foreign name/ non-Arabic word which has been absorbed in Arabic.

### c. Nouns with Suffixes /إ/ and /ن/

Based on the researchers' analysis of 5 samples of noun data with suffixes /إ/ and /ن/, it was found that 2 data follow the *فَعْلَان* pattern model, 2 data follow the *فُعْلَان* pattern model, and 1 datum follows the *فُعْلَان* pattern model. The following is a sample of noun datum with the suffixes /إ/ and /ن/:

وسلمان الفارسي بين يديها ينفش لها صوفاً

“Next to him was Salman al Farisi who was separating sheep's wool” (Page: 29)

The word *سلمان* in the excerpt above belongs to *mamnu' min al sharf* with the type of noun that has the suffixes /إ/ and /ن/. Therefore, this is not marked with the nunasi (*tanwin*) suffix. The word *سلمان* is derived from the base *سلم* which takes the suffixes /إ/ and /ن/ to become *سلمان*. This word follows the pattern model of *فَعْلَان*.

### d. Nouns that Follow the Verb Pattern Models

Based on the researchers' analysis of 4 samples of noun data that follow the verb pattern models, 2 data follow the *أَفْعَل* pattern model, 1 datum follows the *يَفْعُل* pattern model, and 1 datum follows the *يَفْعُل* pattern model. The following is a sample of noun datum that follows the verb pattern model:

قال: أخبرنا عن زيد بن أسلم عن عمر أن رجلا كان في الأمم الماضية يجتهد في العبادة



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"Ibn Mas'ud said: I was told from Zaid bin Aslam from Umar that there were men living in ancient times who were diligent in worship" (Page: 6)

The word **أسلم** in the excerpt above belongs to *mamnu' min al sharf* with the type of noun that follows the verb pattern model. Therefore, this is not marked with the nunasi (*tanwin*) suffix. The word **أسلم** follows the pattern model of **أَفْعَلْ**.

#### e. Nouns that Follow the **فُعْل** Pattern Model

Based on the researchers' analysis of noun data samples that follow the **فُعْل** pattern model, 2 data were found to follow the **فُعْل** pattern model. The following is a sample of noun datum that follows the **فُعْل** pattern model:

فرحم **عمر** ذلك العصفور

"Then Umar felt sorry for the sparrow," (Page: 5)

The word **عمر** in the excerpt above belongs to *mamnu' min al sharf* with the type of noun that follows the **فُعْل** pattern model. Therefore, this is not marked with the nunasi (*tanwin*) suffix. The word **عمر** is a transitional form of the word **عَامِر**.

#### f. Adjectives that Follow the **أَفْعَلْ** Pattern Model

Based on the researchers' analysis of the data samples of adjectives that follow the **أَفْعَلْ** pattern model, it was found 7 data that follow the **أَفْعَلْ** pattern model. The following is a sample of adjective datum that follows the **أَفْعَلْ** pattern model:

ثم يوتى بسرير **أبيض** على صفة الأول

"Then a couch of white yakut was brought with the same shape as the first one" (Page: 33)

The word **أبيض** in the hadith excerpt above belongs to *mamnu' min al sharf* with the type of adjective that follows the pattern model of **أَفْعَلْ**. Therefore, this is not marked with the nunasi (*tanwin*) suffix.

#### g. Nouns Suffixed with *Alif Ta'nits Mamdudah*

Based on the researchers' analysis of 6 samples of noun data suffixed with *alif ta'nits mamdudah*, 2 data follow the **فُعْلَاء** pattern model, 2 data follow the **أَفْعَلَاء** pattern model, and 2 data follow the **فُعْلَاء** pattern model. The following is a sample of noun datum suffixed with *alif ta'nits mamdudah*:

فقال: لا أدري إلا أنني امتنعت عن ثلاثة أشياء في حالة الكفر والإسلام

"He said: I don't know, only that I prevented doing 3 things either when I was a disbeliever or after I entered Islam" (Page: 81)

The word **أشياء** in the excerpt above belongs to *mamnu' min al sharf* with the type of noun that is suffixed with *alif ta'nits mamdudah*. Therefore, this is not marked with the nunasi (*tanwin*) suffix. The word **أشياء** follows the pattern model of **أَفْعَلَاء**.

#### h. *Shighat Muntaha al Jumu'*

Based on the researchers' analysis of 6 data samples of *shighat muntaha al jumu'*, 2 data follow the **فُعَالِلْ** pattern model, 3 data follow the **فُعَالِلْ** pattern model, and 1 datum follows the **مَفَاعِلْ** pattern model. The following is a sample of the *shighat muntaha al jumu'* pattern model:

قد رأيت منه **عجائب**

"I really saw some wonders from him," (Page: 84)

The word **عجائب** in the excerpt above belongs to *mamnu' min al sharf* with the type of *shighat muntaha al jumu'*. Therefore, this is not marked with the nunasi (*tanwin*) suffix. The word **عجائب** follows the pattern of **فُعَالِلْ**.

#### Cases and Grammatical Markers of *Mamnu' min al Sharf*

In Arabic, the case of nouns is marked by a desinence in the form of word-final or syllable-final sounds. These sounds are also called case endings or علامة الإعراب (Kuswardono, 2017). The cases in *mamnu' min al sharf* include nominative, accusative, and genitive. The nouns belonging to *mamnu' min al sharf* when the nominative case is marked with the grammatical marker of the vowel sound /u/ (*dhammah*) and when the accusative and genitive

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cases is marked with the grammatical marker of the vowel sound /a/ (*fatchah*) (Khaeraniy, 2008).

Based on the researchers' analysis of 60 samples of *mamnu' min al sharf* data, 21 nominative case data were found, 7 accusative case data, 31 genitive case data, and 1 permanent datum in accusative case slot. Of the 21 data in the nominative case, 20 data are marked with the grammatical marker of the vowel sound /u/ (*dhammah*) and 1 datum is marked with the grammatical marker of the vowel sound /u/ supposed (*dhammah muqaddarah*). Of the 7 data in the accusative case, 6 data are marked with the grammatical marker of the vowel sound /a/ (*fatchah*) and 1 datum is marked with the grammatical marker of the vowel sound /a/ supposed (*fatchah muqaddarah*). Of the 31 data in the genitive case, 30 data are marked with the grammatical marker of the vowel sound /a/ (*fatchah*) and 1 datum is marked with the grammatical marker of the vowel sound /a/ supposed (*fatchah muqaddarah*). From 1 permanent datum in accusative case slot, marked with grammatical marker of permanent with the vocal suffix /u/. The following are samples of case data and grammatical markers of *mamnu' min al sharf*:

Example 1:

ويلكم شغلکم عن دار الخلود مطاعم ولذة نفس هما غير نافع

"Woe to you, food and self-indulgence have distracted you from the place of eternity, both are not beneficial," (Page: 93)

The word مطاعم in the excerpt above is a *mamnu' min al sharf* in the nominative case with the grammatical marker of the vowel sound suffix /u/ (*dhammah*).

Example 2:

أربع خصال من كن فيه كمل إسلامه ولو كان من قرنه إلى قدمه خطايا: الصدق والشكر والحياء وحسن الخلق

"There are four things which, if they are present in person, his Islam is complete, even if there are faults from head to toe, namely: honesty, gratitude, shyness, and positive prejudice." (Page: 81)

The word خطايا in the hadith excerpt above is a *mamnu' min al sharf* in the nominative case with the grammatical marker of the vowel sound /u/ supposed (*dhammah muqaddarah*) because the word خطايا is an *ism maqshur*.

Example 3:

وفي رواية: الأول كان جبرائيل

"In another narration: The first A'rabiy was the angel Gabriel" (Page: 30)

The word جبرائيل in the excerpt above is a *mamnu' min al sharf* in the accusative case with the grammatical marker of the vowel sound suffix /a/ (*fatchah*).

Example 4:

فتحير أبو يزيد وتعجب

"Abu Yazid was confused and amazed" (Page: 87)

The word يزيد in the tale excerpt above is a *mamnu' min al sharf* in the genitive case with the grammatical marker of the vowel sound suffix /a/ (*fatchah*).

### **Syntactic Functions of Mamnu' min al Sharf**

Syntactic function is the role of an element in a broader syntactic unit (e.g. nouns function as subjects or objects in sentences (Kuswardono, 2017). The syntactic function of *mamnu' min al sharf* includes nominative case nouns, accusative case nouns, and genitive case nouns.

According to Nikmah (1986), there are 7 syntactic functions in the nominative case, namely: (1) *mubtada'* (topic), (2) *khabar* (comment), (3) *ism kana wa akhwatuba* (noun of to be), (4) *khabar inna wa akhwatuba* (comment of indeed), (5) *fa'il* (agent), (6) *naib al fa'il* (pro agent), and (7) *tabi'* (follower) in nominative case.

In Al-Ghulayaini (2015) perspective, there are 14 syntactic functions in accusative nouns, namely: (1) *maf'ul bih* (object), (2) *maf'ul muthlaq* (absolute patient), (3) *maf'ul lah* (causal patient), (4) *maf'ul fih* (circumstantial patient), (5) *maf'ul maah* (concomitant patient), (6) *chal* (circumstantial), (7) *tamyiz* (distinctive), (8) *istitsna'* (exception), (9) *munada* (vocative), (10)

*khavar al fi'l al naqish* (comment of to be), (11) *khavar achruf laysa* (comment of letter similar to 'not to be'), (12) *ism inna wa akhwatuba* (noun of indeed), (13) *ism la al nafiyah li al jins* (noun of 'no' generic negation), and (14) *tabi'* (follower) which are accusative.

There are 3 syntactic functions in the genitive case, namely: (1) inflected with *charf jarr*, (2) inflected with *idhafah* pattern, and (3) inflected with *al tawabi'* pattern (Jumuah, 2006).

Based on the analysis conducted by the researchers on 60 data samples with nominative case, it was found that 1 datum functions as *mubtada'*, 3 data function as *khavar*, 1 datum functions as *khavar inna*, 7 data function as *fa'il*, 1 datum functions as *naib al fail*, 2 data function as *ism kana*, and 6 data function as *ma'thuf*. Researchers found 2 data functioning as *maf'ul bih*, 2 data functioning as *ism inna*, 1 datum functioning as *khavar kana*, 1 data functioning as *munada*, and 2 data functioning as *na't* for accusative case data. As for the genitive case data, researchers found 6 data functioning as *majrur*, 21 data functioning as *mudhaf ilayh*, and 4 data functioning as *na't*. Regarding syntactic functions, the data show a wide distribution: nominative case nouns function as *mubtada'*, *khavar*, *fa'il*, and other categories; accusative nouns as *maf'ul bih*, *ism inna*, and *munada*; and genitive nouns as *majrur* or *mudhaf ilayh*. This aligns with Al-Ghulayaini (2015) and Nikmah (1986), confirming the syntactic versatility of *mamnu' min al-sharf*. Moreover, it illustrates how morphological restrictions do not limit syntactic roles, allowing diptote nouns to occupy various positions and perform multiple functions in classical texts. The following is a sample of data on the syntactic functions of *mamnu' min al sharf*:

Example 1:

يا هبل أقر اليوم أعيننا بهجاء محمد عليه السلام

"O Hubal, today cool our eyes with reproach for Muhammad (SAW)" (Page: 54)

The word هبل in the hadith excerpt above belongs to *mamnu' min al sharf* which has the syntactic function of *munada* because it is preceded by the interjection particle (*charf al nida'*) يا.

Example 2:

الفاجر الراجي رحمة الله تعالى أقرب إلى الله تعالى من العابد المقط

"The sinner who hopes for Allah's mercy is closer to Allah than the worshipper who cuts off others from Allah's mercy" (Page: 6)

The word أقرب in the hadith excerpt above belongs to *mamnu' min al sharf* which has the syntactic function of *khavar* because it is attached to the *mubtada* which is the word الفاجر.

Example 3:

وإن جهنم لموعدهم أجمعين

"Verily the hell of Jabanam is indeed (a place) that has been promised to all of them (followers of Satan)" (Surah al-Hijr: 43, Page: 26)

The word جهنم in the above verse construction belongs to *mamnu' min al sharf* which has the syntactic function of *ism inna*.

Example 4:

وأعطى يوم الأحد لعيسى ولخمسين نبيا ومرسلا معه

"Allah gave Sunday to prophet Isa, 50 prophets and messengers who were with him" (Page: 21)

The word عيسى in the above excerpt belongs to *mamnu' min al sharf* which has the syntactic function of *majrur* because it is inflected with the prepositional particle ل.

## CONCLUSION

Based on the analysis of *mamnu' min al-sharf* in *Al-Mawa'idz al-'Ushfuriyyah*, this study identified eight main types: feminine nouns, non-Arabic/foreign nouns, nouns with suffixes /ا/ and /ن/, nouns following verb patterns, nouns following the *فعل* pattern, adjectives



following the **أَفْعَلْ** pattern, nouns with alif ta'nits mamdudah, and *shighat muntaba al-jumu'*. Morphological analysis shows significant variation in feminine and foreign nouns, the most dominant types. Syntactically, *mamnu' min al-sharf* exhibits flexibility, functioning as subjects, objects, pro-agents, or attributes, despite being restricted to only two vowel markers (*dhammah* and *fathah*). This confirms that morphological limitations do not restrict syntactic roles, allowing diptote nouns to occupy diverse positions in classical texts.

The study expands understanding of the interaction between morphology and syntax in classical Arabic. Observations of exceptional data, such as permanent accusative cases, highlight the importance of considering exceptions to enrich diptote theory.

For teachers and learners of Arabic, the findings provide concrete insights into *mamnu' min al-sharf* in authentic classical texts, aiding in correct case marking and interpretation of meaning in reading and writing.

The study analyzed 60 samples from a single text; thus, generalization should be cautious. Only selected nouns and adjectives were examined, leaving other patterns in classical texts unexplored.

#### **Suggestions for Further Research:**

1. Conduct comparative studies with other classical texts to test the consistency of *mamnu' min al-sharf* patterns.
2. Investigate permanent or exceptional data in broader syntactic contexts.
3. Develop teaching materials based on morphosyntactic findings to support advanced classical Arabic learning.

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