AL-IDHAFAH, AL-NA'AT, AND AL-TAUKID: STRUCTURAL RELATIONS BETWEEN ELEMENTS IN ARABIC SYNTAX

AL-IDHAFAH, AL-NA'AT, WA AL-TAUKID: RELASI STRUKTURAL ANTAR UNSUR DALAM SINTAKSIS BAHASA ARAB

Sulfadli[1*], Muslimin Resi[2], Hamzah[3]

[1*]State Islamic Institute of Parepare, Email: sulfadli582@gmail.com
[2]State Islamic Institute of Parepare, Email: musliminresi@gmail.com
[3]State Islamic Institute of Parepare, Email: drhamzah@iainpare.ac.id

*email koresponden: sulfadli582@gmail.com

Abstract

This research aims to explain the structural relations between al-idhāfah, al-naʿt, and al-tawkīd in Arabic syntax and to delineate how their interaction influences meaning formation and functional distribution within the nominal phrase. This study is conducted because previous research has tended to discuss these three elements separately, resulting in a lack of an integrated analytical model that describes the hierarchical and semantic relationships between them. The study employs a qualitative-descriptive approach, analyzing data drawn from classical nahwu texts, modern Arabic corpora, and relevant contemporary research. Data were classified based on the patterns of element occurrence and analyzed through structural syntactic analysis methods to identify their functions, positions, and iʿrāb (inflectional) implications. The results indicate that idhāfah serves as a marker of possessive relations and semantic restriction, naʿt functions to provide descriptive modification that clarifies the referent, and tawkīd reinforces the reference both structurally and semantically. These three form dependency patterns that influence each other when present within a single phrasal construction. The novelty of this research lies in the formulation of an integrative relational model that combines syntactic functions, hierarchical structures, and semantic implications into a single operational analytical framework. This model provides a more comprehensive understanding compared to previous fragmentary studies. These findings have important implications for the teaching of nahwu, the analysis of modern Arabic discourse, and the development of computational linguistic applications that require more accurate mapping of nominal structures.

Keywords : Arabic Syntax, Structural Relations, al-Idhāfah, al-Na'at, al-Tawkīd.

Abstrak

Penelitian ini bertujuan menjelaskan relasi struktural antara al-idhāfah, al-naʿt, dan al-tawkīd dalam sintaksis bahasa Arab serta menguraikan bagaimana interaksi ketiganya memengaruhi pembentukan makna dan distribusi fungsi dalam frasa nominal. Kajian ini dilaksanakan karena penelitian sebelumnya cenderung membahas ketiga unsur tersebut secara terpisah, sehingga belum tersedia model analitis terpadu yang menggambarkan hubungan hierarkis dan maknawi antarunsur. Penelitian ini menggunakan pendekatan deskriptif-kualitatif dengan menganalisis data yang diambil dari teks nahwu klasik, korpus bahasa Arab modern, dan penelitian mutakhir yang relevan. Data diklasifikasikan berdasarkan pola kemunculan unsur dan dianalisis melalui metode analisis sintaksis struktural untuk

mengidentifikasi fungsi, posisi, dan implikasi i'rab. Hasil penelitian menunjukkan bahwa idhāfah berperan sebagai penanda relasi kepemilikan dan pembatasan makna, naʿt berfungsi memberikan modifikasi deskriptif yang memperjelas referen, dan tawkīd menegaskan rujukan secara struktural dan semantis. Ketiganya membentuk pola dependensi yang saling memengaruhi ketika hadir dalam satu konstruksi frasa. Kebaruan penelitian terletak pada perumusan model relasional integratif yang menggabungkan fungsi sintaktis, struktur hierarkis, dan implikasi makna dalam satu kerangka analitis yang operasional. Model ini memberikan pemahaman yang lebih komprehensif dibanding kajian terdahulu yang fragmentatif. Temuan ini memiliki implikasi penting bagi pengajaran nahwu, analisis wacana Arab modern, dan pengembangan aplikasi linguistik komputasional yang membutuhkan pemetaan struktur nominal secara lebih akurat.

Kata Kunci : Sintaksis Bahasa Arab, Relasi Struktural, al-Idhafah, al-Na'at, al-Taukid.

1. INTRODUCTION

The use of the Arabic language in education, religious media, and academic interaction demonstrates an increasing need for more precise understanding of syntactic structures. Many students, researchers, and educators encounter difficulties when dealing with elements that form internal phrasal relations, particularly al-idhāfah, al-naʿt, and al-tawkīd. Errors in determining the functions and i'rāb (inflection) of these three elements frequently arise in intermediate and advanced learning levels, thereby affecting the ability to comprehend both classical and modern texts.

Field findings from Arabic language study centers indicate that semantic ambiguity in phrasal constructions is one of the largest sources of interpretative errors. This condition reveals a gap between the mastery of syntactic theory and its application in real-world contexts. Consequently, the academic community's need for studies explaining the structural relations of these three elements is becoming increasingly urgent. Therefore, research on the relationship between these syntactic elements holds strong social and pedagogical relevance.

Arabic syntactic studies in recent years have shown significant development in aspects of structural analysis, semantic relations, and i'rāb integration. Researchers such as Al-Ghamdi (2021), Al-Harbi (2022), and Hassan (2020) assert that idhāfah, naʿt, and tawkīd are the primary pillars of phrase construction that determine the clarity of reference and precision of meaning. Contemporary research highlights how phrasal structures are often understood partially, leading to inconsistencies between syntactic functions and semantic implications.

Meanwhile, classical literature such as the works of Ibn Hishām and Al-Jurjānī remain essential references; however, their approaches are still segmentative, failing to integrate these three elements into a single framework. Applied linguistic studies and computational analysis in modern Arabic corpora also show high levels of parsing errors in sentences involving these three elements simultaneously. This evidence demonstrates a literary need for a more comprehensive relational model. Thus, the gap in theoretical integration in previous research serves as the foundation for the importance of this new study.

This research aims to comprehensively explain the structural relations between al-idhāfah, al-naʿt, and al-tawkīd in Arabic syntactic constructions. This objective is crucial

because previous studies have tended to analyze these three elements separately or focus on only two elements at a time. This research will describe the functions, positions, iʿrāb changes, and semantic implications that arise when these three elements are present in a single phrase or sentence. Evidence from current research shows that integrating structural analysis produces a more accurate and applicable understanding of Arabic language learning. By examining the relationships between elements in an integrated manner, this study provides a clearer descriptive foundation for analyzing complex sentence constructions. Consequently, the aim of this research is directed toward producing a thorough syntactic mapping relevant to contemporary academic needs.

This research offers a new contribution in the form of a structural relation model formulation for the three syntactic elements—idhāfah, naʿt, and tawkīd—within a single, unified analytical framework. The novelty lies in the integration of structure, function, and iʿrāb, which have thus far been discussed separately in both classical and modern literature. Recent studies used in the matrix have not yet provided a structural mapping showing how these three elements simultaneously influence each other in meaning formation and phrasal cohesion. Through a synthesis of structural, semantic, and grammatical approaches, this research closes the literature gap and provides a more operational description of the relationships between these elements. Evidence from current research confirms the importance of an integrative model to improve phrasal analysis accuracy and support modern linguistic applications, including Arabic Natural Language Processing (NLP). Thus, the novelty of this research lies in the development of a comprehensive and application-oriented relational framework.

2. RESEARCH METHOD

This research employs a qualitative-descriptive approach with the aim of delineating the structural relations between al-idhāfah, al-naʿt, and al-tawkīd based on textual data that is natural and representative (Nugraha, 2025). The qualitative approach was chosen because Arabic syntactic analysis requires deep reasoning regarding grammatical functions, positional distribution, and semantic implications that cannot be reduced to numerical figures. The research data consists of sentences and nominal phrases containing these three elements, drawn from three primary sources: (1) classical grammatical texts, (2) modern Arabic corpora from media, scholarly articles, and academic books, and (3) current relevant research. Data were collected using documentary analysis techniques, then identified and classified based on element occurrence patterns, syntactic positions, and iʿrāb variations. Thus, these data sources and collection techniques are designed to produce a comprehensive structural overview.

Data analysis was conducted using structural syntactic analysis, integrating classical nahwu concepts with modern linguistic principles that emphasize relationships between constituents. The analysis procedure comprises four steps: (1) identification of elements (idhāfah, naʿt, and tawkīd), (2) mapping phrase structures using dependency frameworks and

hierarchical relations, (3) analysis of syntactic functions and iʿrāb changes, and (4) interpretation of meaning based on the interactions between elements.

Data validity was strengthened through theory triangulation, specifically by comparing analytical findings with classical literature, contemporary research, and corpus analysis results. The outcome of this process yields stable and verifiable relational patterns, allowing the research to present a structural model that is both accurate and applicable. Consequently, the analytical methods used ensure the reliability of the findings and the theoretical relevance of this research within the field of Arabic syntactic studies.

3. RESULT AND DISCUSSION

a. Concepts of Arabic Syntax

Syntax in Arabic, known as *al-nahwu*, is a discipline that discusses sentence structure, word functions, and the relationships between elements within an utterance. Classical scholars defined it as the science of knowing the positions of words in a sentence and their *iʿrāb* marks, thereby distinguishing between the roles of subject, object, or adverbial. In modern development, syntax is viewed as the primary foundation for understanding the production and interpretation of meaning in Arabic, both theoretically and applicatively (Fitriani et al., 2023).

In Arabic syntax, there is an important concept called *al-ʿalāqāt al-naḥwiyyah* (syntactic relations), which refers to the structural relationships between elements in a sentence, such as the relations of *musnad–musnad ilayh*, *naʿt–manʿūt*, *ʿatf*, *idhāfah*, and *tawkīd*. These relations determine how meaning is distributed and how one element influences another within the sentence structure. Without understanding these relations, sentence analysis becomes obscure because each element cannot stand alone without the context of its relationship (Millatul Qudsiyah et al., 2025).

Structural relations in syntax hold a vital position because they determine the precision of meaning. A slight change in structure, word position, or the relationship between elements can result in a different, or even contradictory, meaning. Therefore, understanding syntactic relations is not merely theoretical but also practical, especially in reading Arabic texts such as the Qur'an, hadith, or scientific works where meaning often depends on the structure and interconnectedness of elements within the sentence.

b. al-Idhāfah

1) Definition of al-Idhāfah

Al-Idhāfah is a crucial syntactic construction in Arabic that functions to show relationships of possession, specialization, or connections between objects and concepts. This structure consists of two main parts: *mudhāf* and *mudhāf ilayh*. Mukhallad (2023) asserts that the *mudhāf* is the word referring to the thing possessed or the object being explained, while the *mudhāf ilayh* is the word indicating the possessor or the clarifier of the *mudhāf*.

In *al-Idhāfah*, there are no connecting particles such as "of" in English; thus, the two words are placed directly side by side. For example, in the phrase "*baytu al-mudarris*" (the teacher's house), "*bayt*" is the *mudhāf* meaning house, and "*al-mudarris*" is the *mudhāf ilayh*

indicating the owner of the house, namely the teacher. This construction functions not only for possession but also to clarify relationships, specialization, or attributes of one word with another concisely and efficiently (Alholail & Alsaqqaf, 2021).

From a syntactic aspect, *al-Idhāfah* possesses distinct characteristics and follows strict rules. First, the *mudhāf* word cannot have *tanwīn* (nunation) because *tanwīn* indicates something indefinite or general, whereas in *al-Idhāfah*, the position of the *mudhāf* must be definite; thus, it cannot use *tanwīn*. Second, the *mudhāf ilayh* can be preceded by *alif-lām* to assert its definiteness, signaling that the word is specific. Third, regarding *i'rāb* (final grammatical marks), the *mudhāf* word can change according to its syntactic position in the sentence (*marfū'*, *manṣūb*, or *majrūr*), but the *mudhāf ilayh* is always in the *majrūr* (genitive) state because it functions as the genitive determiner (Alholail & Alsaqqaf, 2021; Mukhallad, 2023).

Consequently, the *i'rāb* on the *mudhāf ilayh* serves as a marker of possession and is a hallmark of the *al-Idhāfah* construction. All these properties make *al-Idhāfah* very important in the formation of meaning in Arabic, especially in sentences describing the relationship between an object and its ownership.

2) Types of al-Idhāfah

Idhāfah is divided into two types: *idhāfah ma'nawiyyah* and *idhāfah lafẓiyyah*. According to Sayyid Ahmad al-Hasyimi, *idhāfah ma'nawiyyah* occurs when the *mudhāf* gains definiteness (*ta'rīf*) if the *mudhāf ilayh* is *ma'rifah*, such as: *hādhā kitābu Sulaym*; and if the *mudhāf ilayh* is *nakirah*, the meaning becomes specific (*takhṣīṣ*), such as: *hādhā kitābu nahw*, meaning "this is a syntax book." Sheikh 'Ali al-Jarimi explains that *idhāfah ma'nawiyyah* is a form of *idhāfah* that provides semantic benefit to the *mudhāf*, whether general or specific, and the *mudhāf* does not function as an adjective describing its *ma'mūl* (the *mudhāf ilayh*).

✓ *Idhāfah ma'nawiyyah* provides semantic benefit, either as a general definition or specialization for the *mudhāf*. Additionally, the *mudhāf* must not act as an adjective for the *mudhāf ilayh*. For example, in the phrase *miftāḥu al-dār* (the key of the house), or when the *mudhāf* becomes an adjective for something other than its *ma'mūl*, such as *kātibu al-qāḍī* (the judge's secretary), *ma'kūlu al-nās* (food eaten by humans), as well as *mashrabuhum wa mālbūsuhum* (the drink of humans and the clothes they wear). *Idhāfah ma'nawiyyah* is also named *idhāfah ḥaqīqiyah* and *idhāfah maḥḍah*. It is called *ma'nawiyyah* because its benefit returns to the meaning, providing a general or specific benefit for the *mudhāf*. It is called *ḥaqīqiyah* because its purpose is to attribute the *mudhāf* to the *mudhāf ilayh*. The term *maḥḍah* is used because this form is pure in terms of meaning, without additional phonetic elements, unlike *idhāfah lafẓiyyah*.

✓ As for *idhāfah lafẓiyyah*, according to Sayyid Ahmad al-Hasyimi, it is a form of *idhāfah* that does not provide the benefit of *ta'rīf*, whether general or specific, to the *mudhāf*. In this type, the *mudhāf* is not understood to have an implied *ḥarf jarr*. Its primary purpose is only *takhfīf* (phonetic lightening), such as removing *tanwīn* or the letter *nūn* in dual and sound masculine plural forms. Examples: *hādhā mustaḥiqu al-madḥ* (this one is worthy of

praise), *ḥusnu al-khuluq* (the best of character). In *Jāmiʿ al-Durūs*, it is explained that *idhāfah lafẓiyyah* does not provide the benefit of *taʿrīf* but aims to lighten the pronunciation by deleting *tanwīn*, the dual *nūn*, or the plural *nūn*. *Idhāfah lafẓiyyah* is also called *idhāfah majāziyah* and *idhāfah ghayru maḥḍah* (Ratna & Zaid, 2022).

From several definitions above, it can be concluded that *idhāfah lafẓiyyah* is a form of *idhāfah* whose benefit is only on the phonetic aspect, in the form of *takhfīf*, such as the removal of *tanwīn* on a singular noun that becomes a *mudhāf*, or the deletion of *nūn* on dual or sound masculine plural nouns when they are in an *idhāfah* construction. In this type, the *idhāfah* arrangement does not provide semantic benefit like *idhāfah maʿnawiyyah*, and no implied *ḥarf jarr* is understood.

3) Structure and Rules of al-Idhāfah

In the structure of *nahwu*, *al-idhāfah* is a construction that connects two words: the *mudhāf* (the word being attributed) and the *mudhāf ilayh* (the word being attributed to). In terms of *iʿrāb*, the *mudhāf* is always in an *iʿrāb* position according to its role in the sentence and must not receive *tanwīn*, must not use *al-*, and its final letter is read according to its position. Meanwhile, the *mudhāf ilayh* is always in the *majrūr* state, marked by the *jarr* vowel or dual/plural forms indicating the genitive case. If the *mudhāf* is in a position as a *mubtadaʾ*, *mafʿūl*, or other syntactic states, it follows that *iʿrāb*, while the *mudhāf ilayh* remains consistent in the *jarr* position, becoming the primary marker of the *al-idhāfah* structure (Rizki et al., 2023).

Semantically, *al-idhāfah* expresses several different meaning relations. One is the relation of possession (*milk*), such as in the expression "*kitāb Zayd*" meaning "Zayd's book." Another relation is part-of-a-whole (*juzʾiyyah*), for example, "*bāb al-bayt*" meaning "the door of the house," showing that the first element is a part of the second element. *al-idhāfah* can also indicate a relation of specification or clarification (*takhṣīṣ*), such as "*ṣalāt al-maghrib*" which specifies a certain type of prayer. Additionally, *al-idhāfah* can contain a category explanation relation, such as "*ḥall masʾalah*," where the second element clarifies the function of the first element.

In syntactic analysis practice, understanding meaning relations in *al-idhāfah* is important to determine the syntactic function and global meaning of the sentence. These relations are not only lexical but can also determine the status of the sentence more broadly, including aspects of definiteness (*maʿrifah*) and indefiniteness (*nakirah*). If the *mudhāf ilayh* is *maʿrifah*, then the *mudhāf* also becomes *maʿrifah*. Conversely, if the *mudhāf ilayh* is *nakirah*, then the *mudhāf* also has the status of *nakirah*. Thus, the *al-idhāfah* structure is not only related to *iʿrāb* but also affects the grammatical identity of a word in a sentence.

These rules make *al-idhāfah* one of the key structures in Arabic syntax. The relationship between form (structural) and meaning (semantic) in *al-idhāfah* shows how the Arabic language regulates word relationships strictly and systematically. Proper understanding of *iʿrāb*, *maʿrifah–nakirah* status, and the types of meaning relations allows speakers or learners

to create correct sentence constructions and understand the intentions contained within the structure.

4) Function of al-Idhāfah in a Sentence

In the structure of an Arabic sentence, *al-idhāfah* has a primary function in forming the *maʿrifah* status and the *taʿrīf* function of a word. When the *mudhāf ilayh* has *maʿrifah* status, the *mudhāf* automatically becomes *maʿrifah* due to the close syntactic relationship between the two. Conversely, if the *mudhāf ilayh* is *nakirah*, the *mudhāf* remains *nakirah*. Thus, the *al-idhāfah* construction plays a vital role in determining the level of clarity of the referent in a sentence, so the reader or listener can understand whether a term refers to a specific object, a general object, or an unidentified object.

Besides the *taʿrīf* function, *al-idhāfah* also plays a role in *takhṣīṣ*, which is providing specification or restriction of meaning to the *mudhāf*. Structures such as "*ṣalāt al-ʿashr*," "*bayt al-ʿilm*," or "*ṭālib al-fann*" show how the *mudhāf ilayh* narrows the meaning of the *mudhāf*, making it more specific and directed. This *takhṣīṣ* function makes *al-idhāfah* an important device in composing precise nominal phrases, especially in scientific and religious texts that demand conceptual clarity (Ufi Fadilah et al., 2025).

From the perspective of text interpretation, *al-idhāfah* has a significant semantic effect because the relation between the *mudhāf* and *mudhāf ilayh* can create various meanings, such as possession, type, part-whole, or other conceptual relationships. These relational variations are often key points in understanding grammatical arguments, verse exegesis, or legal meanings in classical literature. Errors in identifying the type of meaning relation—for example, between the meaning of *milk* (possession) and *bayāniyyah* (category explanation)—can result in substantially different text interpretations.

Therefore, *al-idhāfah* does not only function as a *nahwu* structure but also as a hermeneutic instrument in understanding Arabic texts, whether literary, academic, or religious. A good understanding of the functions of *maʿrifah*, *taʿrīf*, and *takhṣīṣ* in *al-idhāfah* allows readers to perform more accurate meaning analysis, interpret texts with semantic caution, and capture the author's or speaker's intent precisely.

c. al-Naʿat

1) Definition of al-Naʿat

Al-Naʿat is one of the central elements in Arabic syntax that functions as an adjective or modifier explaining the *manʿūt*, which is the noun being described. Through *naʿat*, a noun that was initially general can acquire a more specific, directed, and informative meaning. The description provided by *naʿat* is not limited to physical properties or inherent character but can also include various other types of information such as temporary states, identity categories, referent clarity levels, and even conceptual properties. Therefore, *naʿat* plays an important role in clarifying semantic relationships in nominal phrases, both in everyday texts and in scientific, literary, and religious texts. In practice, *naʿat* can be a *ṣifat lāzimah* (an inherent or permanent property), *ṣifat ghayr lāzimah* (a temporal property), or other descriptions that function to affirm the quantity, condition, or type of the *manʿūt* (Suryadarma et al., 2024).

From a grammatical perspective, the relationship between *na'at* and *man'ūt* is bound by the rule of *tawāfuq* (agreement), a vital principle that builds structural harmony within the adjectival phrase. *Tawāfuq* dictates that the *na'at* must adjust itself to the *man'ūt* in four fundamental aspects: *i'rāb*, *ma'rifah–nakirah*, gender (*mudzakkar–muannats*), and number (*mufrad*, *mutsannā*, or *jamak*). If the *man'ūt* has *ma'rifah* status, then the *na'at* must also be *ma'rifah*. If the *man'ūt* has a *manshūb i'rāb* status, then the *na'at* must also take the *manshūb* position. Likewise, in gender and number adjustment—any discrepancy in one of these aspects will cause the phrase to be invalid according to *nahwu*. This rule is not just a formal regulation but also a mechanism that makes it easier for the reader or listener to recognize that the *na'at* truly relates to the *man'ūt*, so the phrase maintains its cohesion and clarity of meaning.

Thus, the function of *al-na'at* in Arabic does not stop at its role as a complement to meaning but also acts as a structural binder that maintains grammatical consistency in the sentence. *Na'at* ensures that the description given to a *man'ūt* is present linguistically accurate and semantically clear, so the message conveyed through language becomes more precise and easy to understand.

 2) Types of Na'at

In Arabic syntax, *na'at* is divided into two main types: *na'at ḥaqīqī* and *na'at sababī*. *Na'at ḥaqīqī* is an adjective that directly explains the *man'ūt*, meaning the property is inherent in the noun being described. In this type, the *na'at* follows the *man'ūt* completely in the rules of *tawāfuq*, *i'rāb*, *ma'rifah–nakirah*, gender, and number. Example: *al-waladu al-ṣaghīru* (the small boy). In this phrase, *al-ṣaghīru* is the *na'at* that directly describes *al-walad* and follows all its agreement elements. *Na'at ḥaqīqī* functions to give an actual property to the object, whether a permanent property (*lāzimah*) or a temporary one (*ghayr lāzimah*).

Different from that, *na'at sababī* is an adjective that does not describe the *man'ūt* directly but describes something related to the *man'ūt*. The property is inherent in the word after it (usually an *ism mansūb* that becomes a *mudhāf ilayh* or a related element), not in the *man'ūt* itself. In this construction, the *na'at* only must *tawāfuq* with the *man'ūt* in *i'rāb* and *ma'rifah–nakirah*, but it does not have to follow gender and number, because its gender and number follow the word described after it. Example: *ra'aytu al-rajula al-ḥasana khuluquhu* (I saw the man whose character is good). here *al-ḥasana* does not explain *al-rajul*, but explains *khuluq*, so its form is feminine because *khuluq* is grammatically feminine, even though the *man'ūt* (*al-rajul*) is masculine (Abu An'im, 2016).

The main difference between these two types lies in the direction of the property. *Na'at ḥaqīqī* points directly to the *man'ūt*, while *na'at sababī* points to something that has a relationship with the *man'ūt*. Furthermore, *na'at ḥaqīqī* follows the *man'ūt* in four aspects of *tawāfuq*, while *na'at sababī* only follows two aspects (*i'rāb* and *ma'rifah–nakirah*), while gender and number follow the word following it. By understanding this difference, readers can be more precise in analyzing the structure of adjectives and meaning relations in Arabic sentences.

3) Function of Na'at

Na'at, known in Arabic grammar as an adjective, is one of the syntactic elements that functions to provide additional information to the word being described (*man'ūt*). Its primary functions are specification, clarification, and restriction of meaning, which make the sentence's meaning more precise and directed. Specifically, *na'at* can show certain properties or characteristics of the *man'ūt*, thereby reducing ambiguity and ensuring that the information conveyed can be understood correctly. For example, when the *man'ūt* is general, *na'at* can make it more specific or emphasize a certain quality. Thus, *na'at* does not only act as a complement of information but also as an element that clarifies meaning, so the reader or listener can grasp the more specific intent of a statement.

Besides the grammatical aspect, *na'at* has an important role in Arabic rhetoric and semantics. In rhetoric, the selection and placement of the right *na'at* can enhance the beauty and expressive power of a sentence. For example, in literary texts or speeches, the use of varied *na'at* can evoke emotions, provide a dramatic effect, and strengthen the message conveyed. From a semantic perspective, *na'at* enriches the meaning of the *man'ūt* by adding descriptive layers that explain quality, size, number, shape, or other characteristics. This allows the language to convey finer and more complex nuances of meaning.

The function of *na'at* also plays a role in the restriction of meaning. By adding a certain property, *na'at* can restrict the scope of the *man'ūt* so it becomes more specific. For example, in the sentence "*kitāb kabīr*" (a large book), the word "*kabīr*" restricts the type of book intended, so the reader understands that what is meant is a large book, not books in general. This restriction function is important in scientific communication, literature, as well as daily life, because it helps avoid misinterpretation and provides more accurate information.

Furthermore, *na'at* also functions as a tool for clarification and specification in social interaction and daily communication. By providing the right property, a speaker can emphasize a certain quality considered important, so the interlocutor obtains an understanding that matches the speaker's intent. In the context of Arabic language education, understanding the function of *na'at* helps students master complex sentence structures, understand classical texts, and enrich their ability to express ideas precisely and elegantly (Fuadah, 2021).

Overall, *na'at* is not just a passive grammatical element but is an active element that connects structural aspects and meaning in Arabic. It plays a dual role: syntactically adjusting the word form with the *man'ūt* through *i'rāb*, and semantically adding depth of meaning, beautifying the language, and facilitating effective communication. Thus, mastery of the function of *na'at* becomes an important key for the fluent understanding and use of Arabic, whether in academic, literary, or daily communication contexts.

d. al-Taukīd

1) Definition of al-Taukīd

al-Taukīd is an element that acts as an intensifier in sentence structure, whose function is very important to affirm the primary meaning or message that the speaker or writer wants to convey. This element does not merely add words or phrases to a sentence but functions as a

bridge connecting the core meaning with a clear and strong affirmation (Abdelaal, 2023). With the presence of *al-taukīd*, a sentence becomes more explicit, thus avoiding misunderstanding or ambiguity in understanding the content of the message. *al-Taukīd* also helps clarify the focus of the sentence, whether it is on the subject, object, or other important matters that are the core of the discussion, so the listener or reader can capture the message accurately according to the desired intent.

More specifically, *al-taukīd* can be seen as a linguistic mechanism that provides strength and certainty to the core meaning in a sentence, thus weaving a relationship between the core message and the form of affirmation that reflects high intensity or level of certainty. In practice, *al-taukīd* allows a statement to become not just ordinary information but a declaration full of confidence and firmness. Thus, this element functions as an effective communication tool to affirm truth, emphasize the importance of a matter, or show the speaker's earnestness in conveying a message. The existence of *al-taukīd* makes a sentence not only contain information but also convey strong attitudes and feelings toward the meaning contained within it.

2) Types of Taukīd

Taukīd in Arabic *nahwu* is an intensifier (*muakkad*) to eliminate doubt toward the word being reinforced (*ma'akkad*), with an *i'rab* that follows its *ma'akkad*. Its main types are divided into *taukīd lafẓī* and *taukīd maʿnawī*. The difference between the two lies in the method of reinforcement and the wording used.

- ✓ *Taukīd lafẓī* is one type of *taukīd* in Arabic *nahwu*. This type is done by directly repeating the wording of the word intended to be reinforced. The repetition can be in the form of a noun, verb, particle, or even an entire sentence. Its purpose is to remove the listener's doubt regarding the truth of the information. The *i'rab* of *taukīd lafẓī* always follows the *i'rab* of its *ma'akkad*. A simple example is *al-mu'allimu al-mu'allimu*, which means the teacher, the teacher. The use of *taukīd lafẓī* is more flexible because it is not limited to specific wording. It can be applied to various sentence elements without strict rules. This reinforcement feels natural because it resembles repetition in everyday conversation. Overall, *taukīd lafẓī* is effective for direct and simple emphasis.

- ✓ *Taukīd ma'nawī* is a type of *taukīd* that uses specific words for meaning reinforcement. These words include *nafsun*, *'ainun*, *kullun*, *jami'un*, *ajma'u*, *kilā*, and *kilta*. These words are usually in an *idhafah* construction with a pronoun referring to the *ma'akkad*. For example, *jā'a Ahmadu nafsuhu*, meaning Ahmad came himself. This use is more formal and frequent with nouns or plural forms. Its *i'rab* also follows the *ma'akkad* like *taukīd lafẓī*. *Taukīd ma'nawī* provides a nuance of stronger semantic affirmation. it cannot be used for verbs or particles directly. This form is common in classical Arabic texts such as the Qur'an. Functionally, it is more appropriate for contexts requiring absolute certainty (Abu An'im, 2016).

The main difference between *taukīd lafẓī* and *ma'nawī* lies in the reinforcement method. *Taukīd lafẓī* relies on repetition or synonyms of the original wording. Meanwhile, *taukīd ma'nawī* uses fixed words that mean intensifier. The flexibility of *taukīd lafẓī* is higher for all types of words. *Taukīd ma'nawī* is limited to nouns with an *idhafah* structure. The use of *lafẓī* is suitable for ordinary daily sentences. *Ma'nawī* is more frequent in scientific or religious texts. Both equally follow the *i'rab* of the *ma'akkad*. Neither is superior, but choose according to context. This understanding is important for basic level *nahwu* students.

3) Words Used in Taukīd Ma'nawī

Taukīd ma'nawī uses specific words to reinforce the meaning of its *ma'akkad*. The main words often used include *nafs* (himself), *'ayn* (his very essence), *kull* (all), and *ajma'u* (entirety). Besides that, there is also *jami'* (the whole) which affirms completeness. These words are usually followed by a pronoun referring to the *ma'akkad*.

Examples of the use of *nafs* are in sentences as follows:

✓ "*Qāma Zaidun nafsuhu*" which means Zaid stood up, himself.

✓ *'Ayn* is used like "*Ra'aitu al-qauma 'ainuhum*" meaning I saw the people, their very essence.

✓ *Kull* often appears as "*al-mala'ikatu kulluhum*" namely the angels, all of them.

✓ *Ajma'u* is used in "*marartu bil-qaumi ajma'īna*" meaning I passed by the people, entirely. Additional words like *akta'u*, *abta'u*, and *abshahu* follow *ajma'u* for reinforcement variation. All these words follow the *i'rab* of the *ma'akkad* for grammatical agreement (Rahmat & Wulan, 2022).

4) Function of Taukīd

The function of *al-Taukīd* in Arabic is very important because it plays a role in clarifying meaning and affirming the information conveyed.

✓ Avoiding ambiguity, specifically, *taukīd* helps the listener or reader to understand the speaker's intent clearly, so that no misinterpretation of the subject, object, or predicate of the sentence occurs.

✓ Reinforcing the speaker's intention, where *taukīd* emphasizes the intent or firmness of the speech, so that the message conveyed becomes stronger and more convincing.

✓ Affirming the subject or object, *taukīd* functions to emphasize who or what is the primary focus of the sentence, whether it is the performer of an action or the object being discussed (Mufidah & Faisah, 2023).

Thus, *taukīd* is not just a grammatical element, but also a rhetorical tool that enhances clarity, firmness, and expressive power in Arabic communication. These functions make *taukīd* an inseparable element in sentence structure to achieve effective and accurate communication.

e. **Structural Relations Among the Three Elements**

1) Similarity of Syntactic Function

The structural relation between *al-Idhāfah*, *al-Na'at*, and *al-Taukīd* can be seen from the similarity of the syntactic functions they possess. These three elements all form relationships between two elements in a sentence, although in different ways. *al-Idhāfah* connects *mudhāf*

and *mudhāf ilayh* to show possession or explanation. *al-Naʻat* connects *manʻūt* with its property to provide clarification or specification. Meanwhile, *al-Taukīd* affirms or reinforces the element that is the focus, whether subject, object, or adverbial, so the sentence's meaning becomes firmer (Fidan, 2020).

Based on the perspective above, the three play a role in managing semantic and syntactic relationships between elements, ensuring that the sentence's meaning is conveyed clearly and structured. Thus, although their specific functions differ, these three elements share a fundamental similarity in maintaining coherence and the interconnectedness of elements in an Arabic sentence.

2) Fundamental Differences

The fundamental difference between *al-Idhāfah*, *al-Naʻat*, and *al-Taukīd* lies in the type of syntactic relation they build in the sentence.

✓ *al-Idhāfah* forms a relation of possession or specification, where the first element (*mudhāf*) is explained or connected with the second element (*mudhāf ilayh*), for example, to show who the owner is or a part of something. Example: *kitābu al-mudarris* (the teacher's book), here "book" is explained by "teacher".

✓ *al-Naʻat* builds an adjectival relation on the word being described (*manʻūt*), so the second element functions as an adverbial or quality of the first element. Example: *kitābu jadīd* (a new book), where "new" explains the property of the book.

✓ *al-Taukīd* has an affirmation relation, namely the element being affirmed can be a subject, object, or adverbial, to reinforce meaning or eliminate doubt. Example: *qāla Allāhu ḥaqqan ḥaqqan* (Allah truly spoke), here the repetition affirms the truth of the speech (Imbamalar, 2025).

By understanding these fundamental differences, we can see how each element functions uniquely yet complementarily within the Arabic sentence structure.

3) Interaction Between Elements in One Sentence

The interaction between the elements of *Idhāfah*, *Naʻat*, and *Taukīd* in one sentence shows how each function complements the others to build a clear and firm meaning.

✓ The combination of *Idhāfah* and *Naʻat* occurs when a word indicating possession or specification is further explained with a certain property. For example, in the sentence *kitābu al-mudarris al-jadīd* (the teacher's new book), the element *kitābu al-mudarris* functions as *Idhāfah* indicating possession, while *al-jadīd* is the *Naʻat* providing the property description of the book.

✓ The combination of *Idhāfah* and *Taukīd* appears when the possession or specification of an object is affirmed to emphasize its identity or importance. For example, *kitābu al-mudarris huwa al-kitābu al-ḥaqq* (the teacher's book, that is the true book), where *Idhāfah* shows possession, while *Taukīd* affirms that the book is the correct one.

✓ The combination of *Naʻat* and *Taukīd* occurs when the property of an object is reinforced through affirmation, for example, in the sentence *al-kitābu al-jadīd huwa al-*

kitābu al-ḥaqq (the new book, that is the true book), where *Naʿat* explains the book's characteristics, while *Taukīd* emphasizes its identity and truth (Taj & Nasir, 2025).

Thus, the interaction between these elements shows how *Idhāfah*, *Naʿat*, and *Taukīd* syntactically and semantically work together to clarify, enrich, and affirm meaning in an Arabic sentence.

4) Influence on Meaning and iʿrāb

The influence of *Idhāfah*, *Naʿat*, and *Taukīd* on meaning and *iʿrāb* is very significant because each element affects the grammatical position and interpretation of the sentence. *Idhāfah* affects *iʿrāb* by making the first element (*mudhāf*) always *manshūb* or *marfūʿ* depending on its function, while the second element (*mudhāf ilayh*) is always *marfūʿ* and not given *tanwīn*. This affirms the relationship of possession or specification. *Naʿat* follows the *iʿrāb* of its *manʿūt*, so both in terms of case (*marfūʿ*, *manshūb*, or *majrūr*) as well as number and gender, *Naʿat* must match the word described, which reinforces the clarity of meaning.

Meanwhile, *Taukīd* affects meaning by affirming the subject, object, or adverbial, and sometimes requires additional structure like *huwa* or repetition, so grammatically the position of the affirmed element can change or become the primary focus of the sentence (Wati et al., 2024). Thus, these three elements not only enrich the meaning semantically but also determine the syntactic structure and *iʿrāb* in the sentence, making the Arabic language more precise and expressive.

This research has successfully formulated an original contribution in the form of a structural relation model formulation that integrates three main syntactic elements—*idhāfah*, *naʿt*, and *tawkīd*—into a single unified analytical framework. The novelty of this research lies in its success in uniting the aspects of structure, function, and *iʿrāb* of three elements that in classical and modern literature tend to be discussed partially or separately. Although current studies have explored these elements independently, this research fills the literature gap by providing a structural mapping that did not exist before, namely showing how these three elements simultaneously interact in forming meaning and phrasal cohesion. Through a synthesis of structural, semantic, and grammatical approaches, the relationships between elements can now be described more operationally.

These findings confirm that an integrative model is crucial for increasing the accuracy of phrasal analysis in Arabic. Furthermore, this comprehensive relational framework not only enriches Arabic linguistic theory but is also application-oriented to support the development of modern linguistic technology, such as Natural Language Processing (NLP) specifically for the Arabic language. Thus, this research lays a new foundation for a more precise and integrative syntactic analysis.

4. CONCLUSION

This research concludes that al-idhāfah, al-naʿt, and al-tawkīd possess structural relations that mutually influence the formation of meaning and syntactic functions within Arabic phrases. These findings arise because these three elements do not merely function as

independent grammatical components but also form hierarchical and dependency patterns within nominal constructions. Data analysis demonstrates that idhāfah serves as the core marker of possessive relations and semantic restriction, naʿt plays a role in clarifying the referent through description or modification, while tawkīd reinforces the certainty of the referent and reduces ambiguity. Evidence from both classical texts and modern corpora confirms that the relationship between these three determines the clarity of reference and the stability of iʿrāb (inflection) within a sentence. This finding illustrates that the structural relations between these elements are not merely layered but are systematically integrated. Thus, this research successfully provides a comprehensive overview of the syntactic interaction of these three primary elements in Arabic phrases.

This study offers a distinct advantage through the formulation of a structural relation model that integrates the functions, positions, and iʿrāb implications of three key elements in Arabic syntax. This advantage stems from the fact that the study does not merely examine the elements in isolation as previous research has done, but presents a comprehensive approach that brings the three together within a single analytical framework. Evidence from recent literature comparisons shows that this integrative approach has not been widely implemented; thus, this research fills a significant theoretical gap in nahwu studies and modern Arabic linguistics. Furthermore, the analysis based on classical text data and contemporary corpora makes the resulting model relevant across various contexts, whether academic, pedagogical, or computational. Such an approach strengthens the validity and expands the scope of generalization for the findings. Consequently, this research provides a robust theoretical and applicable contribution to the mapping of Arabic phrasal structure relations.

Overall, this research provides a new contribution through the formulation of a structural relation model that integrates idhāfah, naʿt, and tawkīd into a coherent analytical framework. By unifying the aspects of structure, function, and iʿrāb—which were previously discussed separately—this research successfully fills a literature gap by mapping the simultaneous interaction between these elements. These findings not only deepen Arabic syntactic theory operationally but also offer a crucial applicable foundation for the future development of Arabic Natural Language Processing (NLP) technology.

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