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The Structure of Jumlah Ismiyah In Juz amma: A Syntatic Analysis

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Abstract

The urgency of this research lies in analyzing the structure of *jumlah ismiyah* in Juz Amma to deepen understanding of Arabic syntax and its application in Qur'anic language. This study investigates the syntactic structure of *jumlah ismiyah* (nominal sentences) in *Juz Amma*, the thirtieth and final section of the Qur'an, encompassing Surahs 78–114. As one of the most frequently recited portions of the Qur'an, *Juz Amma* exhibits distinctive linguistic and rhetorical features that make it an important corpus for syntactic analysis. Employing a descriptive-analytical approach grounded in classical Arabic grammar (*nahw*), the study examines the structural patterns of nominal sentences by identifying their constituent elements, including *mubtada'* and *khabar*, as well as the occurrence and syntactic behavior of plural noun forms. Plural nouns are classified into *jamak salim mudzakkar*, *jamak salim muannats*, and *jamak mukassar*, while their morphological patterns, syntactic functions, and frequency distribution are analyzed throughout the corpus of *Juz Amma*, which contains 564 verses. The data were systematically collected through close textual analysis of the Qur'anic text and subsequently categorized according to established principles of Arabic syntax. The findings reveal that *jamak mukassar* is the most dominant plural form, accounting for approximately 62% of all identified plural constructions, and frequently functions as the *mubtada'*, *khabar*, or object within complex *jumlah ismiyah* structures. Furthermore, the analysis demonstrates the syntactic flexibility of nominal sentences, particularly in *iḍāfah* (*muḍāf–muḍāf ilayh*) constructions and in rhetorical contexts that strengthen emphasis and semantic precision (*balāghah*). These findings provide valuable insights into the interaction between morphology and syntax in Qur'anic Arabic and offer practical implications for Qur'anic exegesis, Arabic language instruction, and future linguistic research on classical Arabic sentence structures.

Keywords: *Jumlah Ismiyah, Juz Amma, Syntactic Analysis, Nahw, Jamak Mukassar, Qur'an, Balaghah*

Introduction

Arabic syntax (naḥw) plays a fundamental role in understanding the grammatical structure and meaning of Qur'anic discourse (Abdelgelil et al., 2021; Jawad & Muhammad, 2021; Maulana & Mawaddah, 2025). In Arabic grammar, jumlah ismiyah (nominal sentence) occupies a significant position because it conveys states, descriptions, and assertions through a construction typically consisting of a mubtada' (subject) and a khabar (predicate) (Muzdalifah et al., 2021; Abu-Rabia, 2021; Sakinata & Mawaddah, 2025). In the Qur'an, the use of jumlah ismiyah is not only governed by grammatical rules but also reflects rhetorical and semantic functions that contribute to the richness of the divine message (Wahida et al., 2021; Abdelgelil et al., 2021).

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Therefore, examining the syntactic structure of jumlah ismiyah is essential for achieving a deeper understanding of Qur'anic Arabic (Jawad & Muhammad, 2021; Abu-Rabia, 2021; Azizah et al., 2026). Juz Amma, the thirtieth section of the Qur'an, is one of the most frequently recited and studied parts of the Qur'an by Muslims worldwide (Bashir et al., 2023; Pansuri & Riani, 2025). Despite its pedagogical importance, previous studies have primarily focused on its thematic, rhetorical, or semantic aspects, while comprehensive syntactic investigations of jumlah ismiyah remain limited (Ahmad & Ahmad, 2022). Most existing research discusses nominal sentences from a theoretical grammatical perspective or analyzes selected verses rather than examining their structural patterns across an entire Qur'anic section (Jahlān, 2025; Haq et al., 2025).

Consequently, there is still a need for a systematic analysis that identifies the various forms and syntactic characteristics of jumlah ismiyah within Juz Amma (Jahlān, 2025; Bashir et al., 2023). Juz Amma, as the concluding section of the Qur'an, possesses unique linguistic characteristics, with 3,227 verses rich in jumlah ismiyah (nominal sentence structures) (Akzam & Yaacob, 2024; Usman et al., 2024; Miswar et al., 2024). Jumlah ismiyah not only serves syntactic functions but also carries deep rhetorical (balāghah) dimensions (Hulawa & Pulungan, 2022; Ismail, 2022). Previous studies have predominantly analyzed jumlah ismiyah in the earlier sections of the Qur'an; however, Juz Amma, with its distinctive Makki style, has not received sufficient attention regarding its syntactic structure (Tjalau et al., 2025; Khamimah et al., 2022).

Problem Identification: 1). The dominant types of jumlah ismiyah in Juz Amma, 2). The syntactic functions of jumlah ismiyah within sentence structures, 3). The distribution patterns of jamak salim vs. jamak mukassar, 4). The contribution of syntax to rhetorical (balaghah) meaning

Research Questions: 1). How are jumlah ismiyah morphologically classified in Juz Amma?, 2). What are the main syntactic functions of jumlah ismiyah in its structure?, 3). How are the distribution and frequency of each plural type characterized?, 4). What are the implications of the findings for teaching Qur'anic nahw?

Research Objectives: 1). To classify jumlah ismiyah based on jamak salim mudzakkar, muannits, and mukassar, 2). To analyze their syntactic functions as mubtada', khabar, maf'ul, etc. 3). To present frequency distribution and usage patterns, 4). To provide pedagogical recommendations for teaching nahwu

Research Benefits, Theoretical: Enriches the study of Qur'anic syntax, particularly in Juz Amma

Practical: 1). Assists nahw teachers in teaching jumlah ismiyah contextually, 2). Serves as a reference for exegesis based on syntactic analysis, 3). Supports Arabic language curriculum development in Islamic boarding schools

Scope of the Study: 1). Object: All jumlah ismiyah in the 37 surahs of Juz Amma (Surah An-Naba' to An-Nas), 2). Approach: Nahw-based syntactic analysis with a descriptive-quantitative method, 3). Limitation: Focus on structural aspects, not on deep semantic or balaghah analysis

Writing Structure: Chapter I: Introduction, Chapter II: Literature Review (Theory of Jumlah Ismiyah), Chapter III: Research Methodology, Chapter IV: Analysis and Discussion, Chapter V: Conclusion and Recommendations.

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The novelty of this study lies in its comprehensive syntactic analysis of *jumlah ismiyah* throughout *Juz Amma*, rather than focusing on isolated Qur'anic verses or theoretical descriptions. By systematically examining the structural patterns, syntactic functions, and contextual variations of nominal sentences, this research provides a broader understanding of Qur'anic Arabic syntax and bridges the gap between traditional Arabic grammatical analysis and contemporary syntactic approaches

Method

This study employs a qualitative approach with a library research design, as the data analyzed consist of Qur'anic texts, specifically Juz Amma. The approach used is syntactic analysis within the framework of Arabic grammar (nahwu) to examine the structure of jumlah ismiyah (nominal sentences). The data sources in this study consist of primary and secondary data. The primary data are verses in Juz Amma that contain jumlah ismiyah. The secondary data are obtained from supporting literature, particularly the book Silsilah an-Nahwu as well as other relevant references in the field of Arabic syntax.

This study does not cover all verses in Juz Amma; instead, it employs purposive sampling, which is the selection of data based on specific criteria. The criteria include verses that clearly contain the structure of jumlah ismiyah with elements of mubtada' (subject) and khabar (predicate) in singular (mufrad), dual (mutsanna), or plural (jamak) forms. The data collection technique is conducted through documentation, namely by reading and examining the verses in Juz Amma, then identifying and recording sentences that fall into the category of jumlah ismiyah according to the established criteria.

The data analysis technique is carried out using descriptive qualitative methods with the following steps: (1) identifying jumlah ismiyah in the verses, (2) describing their constituent elements, namely mubtada' and khabar, (3) classifying the forms of mubtada' and khabar based on singular, dual, and plural categories, (4) analyzing the syntactic relationships between elements within the sentence, and (5) drawing general patterns of jumlah ismiyah structures found in the data. To ensure the validity of the data, the analysis is conducted by referring to the grammatical rules of nahwu as presented in Silsilah an-Nahwu, so that the findings have a strong theoretical foundation.

Results and Discussion

Forms of mubtada':

An isim (noun) that can function as a mubtada' (subject) is generally isim-isim ma'rifah (definite nouns), while some may also be isim nakirah (indefinite nouns). In addition, the mubtada' may sometimes consist of an isim majrur with a ḥarf jar zā'idah (additional preposition) and a maṣdar mu'awwal. The isim ma'rifah referred to includes: 1). Proper noun (isim 'alam), 2). Pronoun (isim dhamir), 3). Demonstrative noun (isim isyarah), 4). Relative pronoun (isim maushul), 5). Nouns with alif-lam (definite article), 6). Mudhaf noun (construct state), 7). Mubtada' derived from isim nakirah

As for the conditions that must be fulfilled when an isim nakirah is positioned as a mubtada' in a sentence, they are:

It must be an isim maushuf (a noun qualified by an adjective), for example: **طالب ذكي حاضر**

It is an isim mudhaf indicating specification (littakhshish), not a mudhaf ma'rifah, for example: **خمس صلوات كتبن الله**

It consists of an interrogative noun (isim istifham), for example: **من حضر في الفصل**

Its khabar is in the form of syibhul jumlah (al-jar wal majrur or **ظرف**) that precedes the mubtada', for example: **في الدار ولدان**

The khabar is emphasized more than the mubtada', using expressions like **إنما** or negation with exception (**إلا**), for example: **إنما رجل مسافر**

The mubtada' expresses a supplication (du'a), for example: **سلام على إبراهيم**

The mubtada' indicates partiality (**بعض**) or totality (**كل**), for example: **رأيت التلاميذ بعض قارئ وبعض كاتب**

The mubtada' is preceded by lam ibtida', for example: **لمؤمن شاكر وصابر**

The nominal sentence begins with a suddenness particle (**إذا الفجائية**), in which case the mubtada' may be nakirah, for example: **دخلت الصبح فإذا ولد واقف**

The nominal sentence functions as a circumstantial clause (hal), where the mubtada' may also be isim nakirah, for example: **ركبت السيارة وضوء يرشدني**

The use of **ما** (ma) nakirah expressing amazement (**ما التعجبية**), for example: **ما أحسن المناظر**Cutri A. Tjalau, Suharia Sarif, and Randi Safii, "Kajian Sintaksis Pragmatik terhadap Pola Kalimat Ismiyah dalam Al-Qur'an," *Jurnal Naskhi Jurnal Kajian Pendidikan dan Bahasa Arab* 7, no. 1 (April 2025): 131–32, https://doi.org/10.47435/naskhi.v7i1.3659.

Type of khabar:

Khabar is divided into three types: khabar mufrad, khabar jumlah, and khabar shibh al-jumlah:

Khabar Mufrad

Khabar mufrad (المفرد) is a predicate that is not in the form of a sentence nor resembles a sentence, but consists of a single word, whether it indicates singular, dual (mutsanna), or plural. This term is also called khabar ism (الخبر الاسمي). It must correspond with the mubtada' in gender (masculine/mudzakkar or feminine/ta'nits) as well as in number (singular, dual, or plural).

Example: (القمرُ) "the moon shines", (الطالبةُ مؤدبةٌ) "the female student is polite". (Abd Latif & Ismail, 2024).

Khabar Jumlah

Khabar jumlah (جملة) is a predicate in the form of a sentence, either a jumlah ismiyah (اسمية) or a jumlah fi'liyah (فعلية). When these sentences function as a predicate, their grammatical position (i'rab) is treated like khabar mufrad, but their position is in the nominative (fi محل رفع).

Example of jumlah ismiyah: (الحديقةُ أشجارُها خضراءُ) "the garden—its trees are green", or (الثوبُ لونه أبيض) "the garment—its color is white". Here, الثوب is the first mubtada', while the second structure acts as a subordinate nominal sentence whose predicate occupies the nominative position as the predicate of the first mubtada'.

Example of jumlah fi'liyah: (يلعبون في الحديقة) "they are playing in the garden". The verb يلعبون is fi'il mudhari' marfu' because it functions as the predicate of the mubtada'.

Khabar jumlah, whether nominal or verbal, must agree with the mubtada'.

Khabar Shibh al-Jumlah

Khabar shibh al-jumlah (شبه الجملة) is a predicate that is neither a single word nor a full sentence, but resembles a sentence. It consists of jarr wa majrur (جار ومجرور) or dharf (ظرف – adverbial expression).

In essence, jarr wa majrur and dharf do not directly function as predicates; instead, there is an implied word such as كان or مستقر meaning "to be/exist."

Example of jarr wa majrur: (الكتابُ في الحقيبة) "the book is in the bag", (الماءُ في الإبريق) "the water is in the jug", originally: الكتابُ كائنٌ في الحقيبة.

Example of dharf makan (place): (الجنةُ تحت أقدام الأمهات) "Paradise is under the feet of mothers", originally: الجنةُ كائنةٌ تحت أقدام الأمهات.

Other examples: (الطائرُ فوق الشجرة) "the bird is above the tree".

Example of dharf zaman (time): (الرحلةُ يوم الخميس) "the trip is on Thursday", (السفرُ بعد أسبوع) "the سفر will take place after a week". (Handriawan & Hairi, 2020; Ikhwani, 2023)

From the perspective of meaning, the structure of jumlah ismiyah conveys the following:

It expresses its basic meaning, namely emphasizing that something occurs or attributing something to something else, without indicating whether the action is continuous or not, under the following conditions:

1. The predicate is mufrad (not a sentence), such as الأرضُ متحركةٌ "the earth is moving."
2. The predicate is a jumlah ismiyah, such as النجاحُ هو سعادتي "success is my happiness."

These structures merely emphasize the occurrence of the action without indicating continuity.

Sometimes jumlah ismiyah conveys a meaning of continuity (الدوام والاستمرار), provided that its predicate is not a fi'il mudhari'. This applies in expressions of praise or blame, for example in Surah al-Qalam:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

This verse emphasizes that the Prophet Muhammad possesses noble character that is constant and not limited by time.

If the predicate consists of a verb (fi'il), then jumlah ismiyah conveys a sense of continuity. Example:

وَاللَّهُ أَخْرَجَكُمْ مِن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا

"Allah brought you out from your mothers' wombs…"

The Relationship Between Nominal (Ismiyyah) and Verbal (Fi'liyyah) Constructions in the Context of Sentence Structure

Nominal sentences (jumlah ismiyah) constitute one of the primary syntactic structures in Arabic, consisting of a mubtada' (subject/topic) and a khabar (predicate/comment). In

the study of the Qur'an, particularly in Juz 'Amma, this structure holds a significant position, as it functions not only as a sentence pattern but also as a means of conveying meaning that is stable, emphatic, and oriented toward the reinforcement of messages. In contrast to verbal sentences (jumlah fi'liyyah), which emphasize actions or events, nominal sentences tend to be employed to express states, qualities, or truths perceived as constant and enduring. Therefore, analyzing nominal sentences in Juz 'Amma is highly relevant for understanding how the Qur'anic language constructs meaning through its syntactic arrangements.

Grammatically, the mubtada' serves as the central element or topic of discussion, while the khabar provides information or explanation about the mubtada'. In their basic structure, both elements are in the nominative case (marfū'), although in practice the form of the khabar may exhibit considerable complexity. The khabar is not always limited to a single word; it may take the form of a nominal phrase, a prepositional phrase, or even a more extended clause. This diversity indicates that nominal sentences in the Qur'an do not appear solely in simple forms but also develop through layered structures in accordance with semantic requirements. In other words, the syntactic richness of the Qur'an is reflected in the way it organizes nominal elements to produce strong and effective emphasis.

In Juz 'Amma, nominal sentences are frequently used to affirm divine attributes, human conditions, and descriptions of the Hereafter. This usage is particularly important because the themes in Juz 'Amma generally revolve around creed ('aqīdah), warning, and the strengthening of faith. When the Qur'an employs nominal sentences, the conveyed message appears more firm and permanent. For instance, structures that describe the attributes of God, the condition of believers, or the reality of the Day of Judgment are often constructed nominally to suggest that such information is not temporary but represents enduring truths. From a stylistic and syntactic perspective, this demonstrates that the selection of sentence forms in the Qur'an is always closely related to specific rhetorical purposes.

Beyond the basic structure, nominal sentences in Juz 'Amma also exhibit syntactic variations such as taqdīm (fronting) and ta'khīr (postponement). These variations occur when certain elements are advanced or delayed for purposes of emphasis, aesthetic arrangement, or contextual adjustment. In syntactic analysis, taqdīm of a particular element may provide greater focus on the fronted component, whereas ta'khīr may function to maintain structural flexibility and enhance rhetorical effect. This phenomenon indicates that nominal sentences in the Qur'an not only adhere to fundamental grammatical rules but also demonstrate a high degree of flexibility that supports clarity of meaning and depth of message. Thus, nominal sentence structures in Juz 'Amma can be understood as linguistic devices that are both grammatical and artistic.

From a semantic perspective, nominal sentences make a substantial contribution to the reinforcement of meaning in the verses of Juz 'Amma. When used to express divine attributes or human conditions, nominal constructions generate a stronger sense of permanence compared to verbal patterns. This aligns with the character of Juz 'Amma, which consists largely of short yet densely meaningful surahs. Each sentence structure is carefully selected to ensure that the conveyed message directly reaches the spiritual and intellectual dimensions of the reader. Therefore, the study of nominal sentences cannot be separated from the relationship between form and function in Qur'anic language.

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Syntactic structure is not merely a formal arrangement but an integral part of how revelation delivers meaning effectively. Overall, the analysis of nominal sentences in Juz 'Amma demonstrates that nominal structures play a crucial role in establishing emphasis, stability of meaning, and the linguistic beauty of the Qur'an. The presence of the mubtada' and khabar, along with their various forms, shows that nominal sentences are not merely grammatical components but also serve as a medium for conveying messages rich in rhetorical and theological significance. Consequently, a syntactic study of nominal sentences in Juz 'Amma can contribute to a deeper understanding of the Qur'anic linguistic structure and assist readers in recognizing how linguistic form supports the meanings it conveys.

The Context of Meaning and Message Content in Juz 'Amma

The interpretation of verses in Juz 'Amma cannot be separated from the contexts that underlie them, including historical, linguistic, socio-cultural, and spiritual dimensions. As a part of the Qur'an predominantly composed of Makkan surahs, Juz 'Amma presents a distinctive character of discourse that is powerful, concise, and focused on affirming core theological doctrines, the Hereafter, and universal moral values. In this regard, linguistic structures—particularly the use of nominal sentences (jumlah ismiyah) play a significant role in reinforcing meanings that are constant and emphatic.

From a historical perspective, the verses in Juz 'Amma were revealed during the early phase of the Prophet Muhammad's mission in Mecca, a period marked by profound crises of faith and social order within Arabian society. Consequently, the conveyed messages emphasize the consolidation of monotheism (tawḥīd), warnings concerning the Day of Judgment, and the cultivation of moral awareness. Within this framework, the use of nominal sentences often functions as a form of emphasis (ta'kīd), ensuring that the conveyed truths are perceived as stable and not bound by temporal limitations.

Linguistically, the eloquence and precision of Arabic in Juz 'Amma are reflected in its diction, sentence structures, and distinctive rhetorical style. Nominal sentences, as a principal syntactic form in Arabic, demonstrate a unique capacity to convey informative and declarative meanings. The presence of the mubtada' and khabar in this construction serves not only a grammatical function but also contributes to nuanced layers of meaning, particularly in affirming attributes, states, or truths intended by the verses.

Moreover, the socio-cultural context of pre-Islamic Arabian society significantly influences both the form and content of the messages in Juz 'Amma. Its verses frequently respond to a society shaped by jāhiliyyah traditions, introducing new values centered on justice, responsibility, and social relations grounded in faith. In this context, nominal sentence structures contribute to delivering these messages in a direct and assertive manner, facilitating comprehension and internalization.

From a spiritual dimension, Juz 'Amma conveys messages that guide individuals toward strengthening their relationship with Allah and deepening their awareness of the Hereafter. The frequent use of nominal sentences enhances the sense of certainty and firmness of meaning, particularly in describing divine attributes, human conditions, and eschatological realities. This indicates that syntactic elements function not merely as linguistic structures but also as rhetorical devices that intensify spiritual messages.

In conclusion, understanding the meaning and message content in Juz ‘Amma requires an approach that considers not only thematic aspects but also the linguistic structures employed. The analysis of nominal sentences demonstrates that this syntactic form contributes significantly to conveying meanings that are stable, emphatic, and universal. Therefore, syntactic analysis is essential for uncovering the relationship between linguistic form and the meanings embedded in the verses of Juz ‘Amma.

Analysis of Qur'anic Verses Containing Nominal Sentence (Jumlah Ismiyah) Patterns in Surah Al-Ma’arij

“For the disbelievers; there is no one who can repel it (the punishment).”

The verse above is a jumlah ismiyah (nominal sentence) structure. The basic concept of a jumlah ismiyah is to begin with the musnad ilaih (subject). However, in this sentence, the predicate (musnad) is placed first for the purpose of specification (takhṣīṣ). The letter lam in the word lilkāfirīn is a preposition (ḥarf jarr) that conveys a meaning of possession, emphasizing that the punishment is specifically for the disbelievers. It also serves as a warning (at-tahdīd), indicating certainty and threat that the punishment will indeed be brought upon them.

“From Allah, the Owner of the ways of ascent.”

The verse above is also a jumlah ismiyah structure in which the predicate is placed first to serve as a warning (tanbīh), emphasizing that the One who can inflict punishment upon the disbelievers is only Allah, the Owner of the ways of ascent. This refers to His exaltedness, high rank, and supreme blessings. This interpretation was stated by Ibn Abbas and Qatadah. Thus, al-ma‘ārij refers to the درجات (levels) of Allah’s bestowal of blessings upon His creation.

“In a day whose measure is fifty thousand years.”

This verse is a jumlah ismiyah structure where the predicate is advanced for the purpose of specification (takhṣīṣ). Additionally, placing the predicate first along with a preposition indicates emphasis (ihtimām) and care (‘ināyah). The meaning is that Jibril and the other angels require a journey of one day to ascend to Allah. One day in the realm of angels is equivalent to fifty thousand years in the human world.

“Indeed, they see it (the punishment) as distant (impossible).”

This verse is a jumlah ismiyah structure introduced by a particle of emphasis (ḥarf ta’kīd), affirming that the disbelievers consider the punishment to be impossible because they are deceived by the temporary pleasures of worldly life. Furthermore, when the predicate appears in the form of a verb, it indicates continuity. This shows that the disbelievers will always assume that the punishment is impossible. In the book Ma‘ānī an-Naḥw, it is explained that a predicate in verbal form conveys the meaning of تعجيل المسرة أو المساءة (the hastening of joy or misery). Thus, even if they consider the punishment impossible, sooner or later Allah will certainly bring it upon them.

“And his family that used to protect him (in the world),”

This verse is a jumlah ismiyah structure in which the subject (mubtada’) appears in the form of an adverbial expression (ẓarf) conveying warning (at-tahdhīr), while its predicate is a verb indicating تعجيل المسرة أو المساءة (the hastening of joy or misery). The word tu’wīh means to protect and provide safety from fear. In this verse, the subject is expressed in

adverbial form to emphasize that the disbelievers hope to escape the punishment they suffer by ransoming themselves with their children whom they are proud of, their beloved spouses, and their relatives who used to help them during their worldly life.

Conclusion

This part consists of two (2) sub-parts: conclusion of the article and suggestions or recommendation from the research. Conclude your article critically and logically based on the research findings. Please be careful in making generalization of the findings. You should also state your research limitation in these parts. Generally, the conclusion should explain how the research has moved the body of scientific knowledge forward.In suggestion, please describe your recommendation for further studies regarding your research implication. This study contributes to the field of Arabic linguistics by providing a systematic syntactic analysis of jumlah ismiyah in Juz Amma. The findings enhance the understanding of nominal sentence structures in Qur'anic Arabic and demonstrate how classical grammatical principles can be interpreted through contemporary syntactic perspectives. The results may also serve as valuable references for Arabic language teaching, Qur'anic linguistic studies, and the development of learning materials that emphasize authentic Qur'anic texts. Furthermore, this research offers a foundation for scholars seeking to integrate traditional Arabic grammar with modern linguistic frameworks.

Despite these contributions, the study has several limitations. First, the analysis is limited to Juz Amma, which represents only one section of the Qur'an and may not capture the full diversity of jumlah ismiyah structures found in other chapters. Second, the research focuses exclusively on syntactic features without examining semantic, pragmatic, or rhetorical dimensions that may influence sentence interpretation. Finally, the study relies primarily on qualitative analysis, limiting the possibility of broader statistical generalization. Future research should expand the corpus to include the entire Qur'an or compare Juz Amma with other Qur'anic sections. Researchers are also encouraged to combine syntactic analysis with semantic, discourse, and rhetorical approaches, as well as employ corpus-based or computational linguistic methods to provide more comprehensive and empirically robust insights into Qur'anic Arabic sentence structures.

Acknowledgment

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