

The Constant And Variable In Arabic Structure Of Verbal Sentence

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Abstract

The “verbal sentence” in linguistic structures and texts is characterized by possessing a set of constant and variable (changeable) phenomena. The present research aims to investigate all the phenomena that occur in the “verbal sentence” and classify them in terms of “constant” and “variable,” as there are numerous beliefs, differences, and confusion in this regard. The research problem addresses the constant and variable phenomena in forming “verbal sentences.” “*Al-Isnad*” (attribution) between the two parts of a “verbal sentence” emergence or deletion of any of the two parts of the sentence, rules of “verb” in the sentence regarding masculine or feminine. Dual or plural rules of “subject” with the “accusative object” in rank are the most significant. In dealing with these phenomena, the researcher adopted the descriptive analytical approach based on describing the phenomenon, analyzing it, and drawing a conclusion. The researcher found constant phenomena when composing “verbal sentences,” and variable phenomena occur in the composition structure related to the producer or the recipient. The research recommends that the phenomenon of constant and variable should be applied to all linguistic forms, such as nominal sentences and transcribers. Linguistic methods like “nominal sentence” and its “*nawasikh*,” like an exclamation, praising or criticizing someone, and preference.

Keywords: Constant; Subject; Variable; Verb; Verbal Sentence

INTRODUCTION

In Arabic, the linguistic structures are divided into two main parts: the nominal form, also called the nominal sentence, and the verbal form, also called the verbal sentence. The linguists have recorded in grammar encyclopedias deriving the rules from the Arab literary heritage, which is represented in the Quranic texts, the sayings of the prophet Muhammad (peace be upon him), and the literary texts of poetry and prose produced by the eras of eloquence among the Arabs. Each of the two structures mentioned above depends on two main elements, one of which is indispensable for the other, and the meaning intended for one of them is only complete with the other. If it is not verbal, it must be understood so that the purpose can be correct and give a benefit. The “nominal structure” depends on two fundamental pillars, i.e., the subject and the predicate (*Al-Musnad Wal MusnadIlaih*). Also, the “verbal structure” consists of two basic posts, i.e., verb and subject or *Al-Musnad Wal MusnadIlaih*. Each has its own constant and variable rules and provisions in Linguistic texts.

This research aims to Shed light on the constant and variable phenomena in both parts of the "verbal sentence." Specify the criteria for constants and variables in these phenomena. Reveal the reasons behind these phenomena' constant and variable nature

in both parts of the "verbal sentence." Explain the aesthetic value of linguistic methods based on the fact that their structures have constants and variables.

METHOD

The research paper used descriptive analysis based on a complete and accurate description of the object under study. The study was also based on how grammarians and linguists have thought about studying grammatical terminology in the past.

The present research examines the rules related to "verb" and "subject" and divides them into "constant" and "variable" in forming the sentence. It sheds light on "verbal sentence," which is the introduction of "sentence." constant rules for "verb," the emergence of the sign of dual or plural of the subject in a verb, the symbol of the feminine noun (*Al-Tanees*) between the constant and variable in a verb, and the rules of a subject.

RESULTS AND DISCUSSION

Constant And Variable In The Structure Of Verbal Sentence

The term "sentence" is one of the grammatical terms that preoccupied grammarians and linguists throughout the ages, and one of the reasons is that the linguists focused their attention and interests on studying the literary text. The sentence is the foundation stone when building the texts, so the attention of grammarians and linguists on the precise definition of this term. Although the renowned grammarian Sibawaih's book (*Kitab-e-Sibawaih*), regarded as a pioneer in this field, does not clearly define the word "sentence," it is evident from the book's contents that there are two types of sentences: nominal and verbal. The condition "it should make sense" was added to the sentence by al-Mubarrad after Sibawaih. As a result, the grammarians' views persisted up to the present day with the following definition of the sentence: "The sentence in the language is a statement which makes such a sense that can make you quiet."

The "verbal sentence" in linguistic structures is based on two main parts: (1) Verb and (2) Subject or Substitute of Subject. There must be rules for each of them to perform their function in a sentence. The noun will be meaningless if a verb is not attributed to it or a noun that can give the verb's meaning. There are fixed rules for the verb and the noun, providing them with a sense.

The Fixed Rules For The Verb

The verb should be a (*Taam*) "complete one", which means, in terms of verbs of a verbal sentence, it gives a whole meaning to his subject even though it requires an object, but this requirement adds some extra information to the meaning and does not diminish it. For example, "I ate", "I exited", and "I went" are the exact opposite of incomplete verbs, which are used in the "nominal sentence." Its nominative (*marfu*) is not considered as "subject," as well as its accusative (*mansub*) is not considered as "object". Thus, its sentence will not be counted as a "verbal sentence"; instead, they are verbs that need a "noun" and "predicate" to complete their meaning.

The verb takes precedence over the noun to which it is attributed, and this is one of the fixed restrictions that does not accept change in the verbal structures. If the verb loses its rank in this structure. The sentence will be transformed from a verbal sentence

to a nominal sentence. Even if the noun attributed to it is the subject in terms of meaning. For example, “*Hazara Al-Talib*” (attended the student) and “*Al-Talib hazara*” (The student attended), so the student in the two examples is “*Al-Musnad Illaih*” (attributed to). However, he does not acquire the character of the subject unless *he* adheres to its rank, and it is after the subject. Arabic language has explained this phenomenon as an implicit subject requiring a verb like “*Al-Tullabhazaru – istamau – fahemu – kharaju*” (Students attended, listened, understood, went out). If the plural pronouns of “*Al-Tullabhazaru – istamau – fahemu – kharaju*,” which are related to their verbs, are removed, the nouns will take their place. It is necessary to adhere to its rank (Al-Shatibi, 2007).

The verb or the noun that gives its meaning should be mentioned since it is the driving force behind verbal structures. It serves as both the nominative factor in the subject and the accusative factor in the related items of the verbal sentence. However, this feature makes the phenomenon of deletion or removal occur to it more than others, as it must be removed in some methods and cannot be demonstrated at all, including the following ways: there is a method of calling someone such as “*Ya Khalid, Isma al-nasihah*” (Oh, Khaled, listen to the advice). Here, the linguists claim that in this approach, the phrase “*Adoo Khalid*” (I call upon Khaled) has an implicit verb that cannot be revealed since the word “*Ya*” (Oh) takes its place and is more frequently used. Then there is another method of specifying someone, such as “*Nahno Al-Muallimeen Najtahed Fi Tabsita Al-Uloom*” (We teachers strive to simplify the sciences). In order to specify this method and draw the attention of the listeners, the specified (Al-Mukhasas) came in accusative (*mansub*) case with the implicit verb “*Akhass*” (most specific).

The method of temptation like “*Akhaka, Akhaka*” (your brother, your brother): the linguists say that a verb is implicitly this method which makes it an accusative case (*nasab*), and that verb is “*Ilzim*”. This is done to draw the listener’s attention to something praiseworthy. The method of warning like “*Al-Tareeq Al-Tareeq*” (the way, the way): this structure is used to warn someone, and the thing which is cautioned against will be in the accusative case (*mansub*), with an implicit verb that must be omitted. The method of praise or criticism: Allah the Almighty said: “*WaImratuhu Hammalat Al-Hatab*” (And his wife is a bearer of firewood.” Here, the word “*Hammalah*” is in the accusative case (*mansub*) and is followed by the hidden implicit verb “*Azam*.” The method of swearing: especially if the swear, is by using the word “*Al-waav*” or “*Al-Taa*” such as “*Tallahe*” or “*Billahe*” and “*Wallahe*”. Here the verb of swear is “*Uqsemu*” (I swear), which must be hidden.

There are places where it is permissible to omit the verb depending on the mutual presumption between the speaker and the addressee, like in the interrogative method. For example, if a person asks “*who came?*” The respondent will answer “*Khaled*”. Here, the respondent relies on the verb in the question without mentioning it in his answer. However, there are many places where the language allowed the omission depending on the addressee’s understanding.

The Emergence Of The Sign Of Dual Or Plural Of A Subject In A Verb

The form of the subject changes in “verbal structures” as it may come in singular form, masculine form, or feminine form, as well as in dual or plural forms. In linguistic structures, the “plural” has three forms which are:

(1) the sound masculine plural, (2) the sound feminine plural, and (3) the broken plural. So, does the subject (doer) of the verb determine its form? Or does the verb only require one form, regardless of how many different subject forms there are?

The fundamental rule related to the subject is that it is singular, masculine, and does not require a sign because the sign comes to clarify the ambiguity of the listener, so if the subject (doer) departs from the singular form, it can take one of the two forms. It will be a pronoun, and in this form, a sign must be added to its subject that indicates its type. So, if the subject is dual, the *Alif* of *Tasniyah* (a sign that indicates that the subject is dual) will be added to it as it is said: “Al-TalibaneFahema” (two students understood; male) or “Al-TalibataaneFahema” (two students understood; female). If it is “masculine plural” (with both types, sound masculine plural or broken plural), the letter “*Waave*” will be added to it like “Al-MuslimoonSaamu Ramazan” (the Muslims fasted the month or Ramazan) and “Al-Rejaalsallu fi Al-Masjid” (people prayed in the mosque). If the subject is in feminine plural, the sign “*Noon*” for women will be added, like “Al-talibaatyaktubna al-wajibaat” (the female student writes their assignments). This is one of the fixed forms in the structure of a “verbal sentence” that a sign is added to the verb that indicates its implicit subject.

The subject will be an “apparent noun” (dual–plural), and there are two cases of this. First: It is known and very common in forming the linguistic structures that the verb comes free of these two signs: (signs of dual and plural) with the intention of distinguishing between the verbal structure like “*Qaama Al-Talibaane*” (two students stood) and “nominal structure” like “*Al-TalibaaneQaama*”. Second: It is not famous and known but found in some Arabic methods, which is the emergence of the signs of dual and plural with the verb as it is said: “*Qaama Al-Talibaane*” (two students stood), “*Qaamu Al-Tuallab*” (male students stood), “*Qumna Al-Taalibaat*” (female students stood). It is as though they implied the appearance of these signs in the verb with the dual subject or the plural on the appearance of the feminine sign in the verb with the feminine subject.

The Feminine Sign In The Verb Between The Constant And Variable

If the subject is feminine in the verbal structure, the verb will need a sign showing the femininity of its subject. Hence the sign of femininity in the “verbal structures” is subject to change and instability. This sign is not fixed and is subject to change according to the state of the subject because the forms of feminine subject vary in the structure as follows:

1. It may be an apparent noun or a connected pronoun.
2. It may be feminine symbolically or literally.
3. The form of the subject may differ in terms of number.
4. The verb may be connected to its subject, and it may be separated.
5. The subject may be a singular or gender noun.

The points mentioned above can further be explained. If the subject is an apparent feminine noun in reality rather than metaphor, and the authentic

feminine is represented in a human, like a women or animal like jenny, a sign will be added to the verb indicating its femininity. They say: “*Hazarat Suaad*” (Suaad came) and “*Zallat Al-Ataan*” (The jenny went astray). The reality of the sign of femininity is constant (not changeable).

If the subject of a feminine (real or metaphorical) is a “connected pronoun” like “*Hind hazarat*” (Hind came) and “*Al-Shams Ashraqat*” (The sun rose), the *taa* of femininity will be added. The reality of the sign of femininity in this place is constant (not changeable). Sibawayh narrated from some Arabs saying “*Qala Fulanatan*” (she said) that although the “*Taa*” of femininity is proven in these two forms in the Arabic method by analogy and their regularity in the Arabic tongue in use, the linguistic blog examined some audible methods in which the verb of “real feminine subject” came without the “*Taa*” of femininity (Nazir Al-Jaysh, 2007).

Femininity Of The Verb For Its Feminine Subject

Suppose the subject is figuratively feminine and not in reality. In that case, it does not require the *taa* of femininity. Therefore, it is considered a variable combination in which the *taa* of femininity can be added or omitted as the matter is up to the speaker, and the language has no power over it. That is because of the type of feminine in the subject, as if the language differentiated between the authentic feminine and the metaphorical feminine by obliging or not obliging the *taa* in the verb (Al-Shatby 2007 AH). So, it is said: “*Talat Al-Shams*” with *taa* of femininity and “*Tala Al-Shams*” without the *taa* of femininity which is translated in English as “the sun rose”. Also, it is said: “*tahaddamt Al-Daar*” and “*Tahaddama Al-Daar*” (the house collapsed). Neither method has an advantage over the other.

If the subject is an “apparent noun” (broken plural of a feminine or masculine noun), it is permissible to use or omit the *taa* of femininity in the verb because, in this plural, the word of “singular” (*Alwahid*) is not clear. It is said in the plural of the broken feminine: “*Qaamat al-hunood*” and “*Qaama al-hunood*” (The Indians rose). The *taa* of femininity, as well as the masculine in this sentence, has been used for the group. The same is applied in the broken plural (male). It is said “*Asraa al-rijaal*” and “*asraat al-rijaal*” (the men hurried) in the meaning of “*asraat jamaat al-rijaal*” (the group of men hurried). Real femininity or real masculinity is not attributed to the group, so it is permissible to bring the sign or omit it in this method.

If the subject is an apparent, plural, sound feminine noun, it will have three forms. First, it will be a masculine noun and be factual or metaphorical, such as “*Talhaat*”, the plural of “*Talha*” which is a proper masculine noun, and “*Hammamaat*”, the plural of “*Hammam*” which is a metaphorical masculine noun. In this verb, the masculine is allowed to consider the word “singular,” as well, as the feminine is allowed to consider the word of “plural” like “*Hazara al-talhaat*”, “*Hazarat al-talhaat*” (Talha came), “*Futeha al-hammamaat*” and “*Futehat al-hammamaat*” (bathrooms opened). Second, it will be a feminine noun, and its feminization is metaphorical such as “*Tamraat*” (dates), “*Khutwaat*” (steps). In this, the rule mentioned above will

be applied to bring or omit the sign of femininity. Third, it will be feminine. The linguists differed in the feminization of the verb of this subject. Most linguists believe that it takes the rule of "singular" form from the obligation to feminize its verb. Some of them, such as Ibn al-Khabbaaz al-Mawsili and Ibn Malik al-Andalusi think that in this case, it is permitted to feminize or not to feminize, and they support their view by the verse of the Holy Quran in which Allah the Almighty said: "Iza Jaaka al-Muminaat" (when the believing women come to you).

Suppose the subject is an apparent, plural, a real and sound feminine noun which is attached to its verb and the gender is meant by it not a specific individual. In that case, it is permissible to omit it and bring it as it is said: "*Nemat al-Umm*" or "*Nema al-Umm*" (How good the mother is!), and that is because considering the gender in it is more important than considering the feminine singular.

The Subject's Fixed Rules

The subject must be mentioned, and if it is omitted (the word), the meaning will be implied because the subject and its replacement (Naaeb al-faael) are both essential components of the "verbal framework". This is one of the fixed rules of the subject that does not accept change. Linguists differed in this rule of the subject and proved in the places where the subject was omitted, but it is not proven upon investigation.

The subject must be in a "nominative" case (*marfu*) as genitive (*majrūr*) and accusative (*mansūb*) cases for the subject are not allowed. It requires the sign of "nominative" case (*marfu*) in the singular or broken plural or what replaces it from the sub-signs such as (*waw*) a sign of the nominative case of the five nouns or the sound plural masculine, and the *alif* which is a sign of the nominative case in "dual" (*al-musanna*) or the "*zamma*" which is implicit at the end of the incomplete or broken noun. This is one of the fixed rules that do not accept change, and that is because the subject is an integral part of the formation of a sentence.

The subject's factor is a verb because of the case signs (*al-alamah al-erabiyah*), so it must have a cause, and its cause is the verb or something that replaces it. The subject must be a noun, so it is not permissible to be implied by a noun, a sentence, or what appears to be a sentence implicit in the singular noun. Thus, it was established in the grammatical lesson that the subject is a singular noun.

Position Of Subject In Verbal Structures

Further, a linguistic root revolves around constancy and immobility. As for the grammatical term is concerned, it is the position that the singular word deserves in the linguistic structure to perform the function assigned to it. The rank, though this term is one of the laws governing the formation of a sentence, cannot be overlooked. Therefore, the grammarians made the rules and fixed principles for it, including: "The position of the subject is before the position of the object" (Al-Razi 1/229: 1975), "The position of the *umdah* is

before the position of the *fuzlah*” (Zarkashi 1/310: 1957). Both the sayings mean that the position of “subject” is before the position of “predicate”.

Subject's Position's Stability

The placement of the subject in a "verbal sentence," which comes after the verb, is one instance where the rule of position was kept and followed by the language. It is not permissible to precede it no matter how the language behaves in the parts of the verbal sentence” or its related items. However, the position remains preserved, such as “*Hazara Khaled*” (Khaled came) and “*kharaja Saeed*” (Saeed went out) and other regular structures in the “verbal sentence” in which the early grammarians’ statements were repeated and that emphasize the regularity of this phenomenon and its stability in the structure of the “verbal sentence”.

Imam Abd al-Qaher states in al-Muqtasid: “You should know that if the subject (doer of the action) has a connection with the verb that we described, there is no doubt that his position will fall after the verb” (Al-Jurjani, 1982). The grammarians arranged the original position of the three main elements that mostly make up the “verbal sentence”: verb, subject, and object. They believe, "The position of the verb must be first, the position of the subject to be after it and the position of the object to be last" (Ibn Yaish).

If the subject loses this position and is put before the verb, this function will be taken away from the subject, and it will acquire a new position even though the meaning of the subject will not change. For example: “*Zaid yaktub al-dars*” (Zaid writes the lesson), then (Zayd) even if he is the one who performs the function of the subject in this structure, but being preceded by the verb, it lost its position in the sentence and gained a new position, which is the initiation, and a hidden pronoun occupied its position which appears in cases of dual and plural situations like declension and plural cases, for example: “*Al-zaidanyaktuban al-dars*” (two Zaid write the lesson) and “*Al-Zaidoonyaktubuna al-dars*” (many Zaid write the lesson). The composition does not assume two subjects for one verb: (the advanced noun - the concealed or apparent pronoun, dual or plural).

However, the occurrence of a set of linguistic methods from the Arabs, in which the subject came before its verb, made some of the advanced grammarians allow the subject to be given precedence over its verb (Al-Shatibi, 2007), and its displacement from its original fixed position in the linguistic blog, which it deserves through its regularity in the linguistic structures.

Most ancient and modern linguists do not accept this structure, which allows changing the position of the subject from its place, as they see that the subject and its verb are one word with two parts: the first part of which is the verb, and the subject is the other part, and by combining them the benefit is completed. This indicates the occurrence of something after it has not existed, and, in the opposite, if the subject precedes his verb, he will lose the characteristic of indicating the occurrence and will acquire the characteristic

of indicating the proof of the event and confirming its attribution to the one who performed it or performed by or from it.

Stability And Transformation

The position of the object differs from the position of the subject in verbal constructions in terms of stability and transformation, as the position of the object is subject to transformation and change based on the rule of the functions of the vocabulary in the structure of the sentence. So, it is not permissible for the subject to deviating from the position it deserves because it is inherent to the verb and a basic part of the sentence.

As for the object, it is not inherent with every verb as it may come with the verb and without the verb, and the benefit of the structures does not depend on its presence; if it is mentioned, it benefits such as: “*kataba al-talib al-dars*” (the student wrote the lesson), and if it is not mentioned, it does not alter the meaning such as: “*bakhula al-rajul*” (the man is miser) or “*zhabtu*” or “*kharatu*” (I went, I existed).

The position of the object in the verbal structures has four forms. To alter it by changing its position and its completion is dependent on the emergence of a case system (*aleraab*) and the clarity of the meaning in the mind of the interlocutor such as: “*zarabaKhalidunSaeedan*” (Khalid beatSaeed), or “*zarabaSaeedanKhalidun*” (Khalid beatSaeed). This is based on the verb conjugation rule in Arabic, which permits the verb acting to function in all of its modalities. This behaviour comes in two forms:

First: Changing its position by bringing it before the subject, like “*Kataba al-darsa al-talibu*” (the student wrote the lesson).

Second: Changing its position by bringing it before the verb and subject, like “*al-darsakataba al-talibu*” (the student wrote the lesson).

To delay it compulsorily: the object is required to have its predetermined position in the linguistic usage system in several forms. When there is fear of confusion, that is if the case system (*aleraab*) that distinguishes between the subject and the object is lost in the structure. In this case, Arabic forces the writer or speaker to bring the subject and delay the object. The word loses its case system - movement (*aleraab*) when it cannot be pronounced, as in the broken nouns, such as “*akramat Lila Bushra*” (Laila honored Bushra) and “*Saada Musa Yahya*” (Musa helped Yahya), or both the subject and the object were added to the “*yaa*” of the speaker like “*Saada akhijaari*” (my brother helped my neighbor). So, suppose a verbal or intangible context distinguishes between the subject and the object. In that case, it is permissible to alter both by putting one before the other, such as the case system – movement (*aleraab*) appearing on one of them. It is said: “*zarab Musa zaidun*” (Zaid hit Musa), or one of them is described with words that show the sign of case movement (*aleraab*), for example: “*zarab Musa Al-Aaqila Isa*” or the subject was feminine, for example: “*zarabat Musa Salma*” (Salma hit Musa), or the existence of something that differentiates between the subject and the object in the meaning, such as: “*akala Musa al-kamsari*” (Musa ate pears). Due to the existence of the presumption that separates the

subject from the object, the language in such forms permits alerting in the object.

When restricting the verb to its object, which is done by using restricting words (adaat al-hasr) like "Innama" (really) or "Illa" (apart from) preceded by a negative. For example, "Innamaufeedo al-nush al-mujtahid" (Indeed, advice is beneficial to the hardworking person) or "ma afada al-nushilla al-mujtahid" (the advice did not benefit except for the hardworking person). In such cases, the object must maintain the standard position that the linguistic structures have established and not deviate from it to avoid defects and conflicts in the recipient's understanding when the object is presented in the two primary forms.

The third form of shifting the position of the object into the verbal structures in Arabic language is the necessity of presenting the object and delaying the subject, and that can be shown in the two methods. Firstly, according to the rule of delaying the restricted (al-mahsoor) in nominal and verbal sentences, the object must come before the subject if the restriction (al-hasr) is on the subject. The following verbal structures are examples of such cases: "La yanfa'u al-Muslim illa al-amal al-salhe" (Nothing benefits a Muslim except good deeds) and "Innamayanfa'u al-Muslim al-amal al-saleh" (Only good deeds benefit a Muslim).

Secondly, if the subject includes a pronoun that returns to the object, it is necessary to precede the object and delay the subject until the structure becomes straight, its use is justified, and it takes place according to the correct rules of the linguistic system that requires that the pronoun refers to an interpreter that is preceded by a word and position or a word without a position, for example, "*hamala al-matausahebahu*" (the owner of the luggage carried it) and "*qada al-sayyarahmalikuha*" (the owner of the car drove it). In such methods, it is not permissible for the subject to precede its object so that confusion does not occur in the system of the sentence and repetition in some of its elements. So, if it is said: "qada malik al-sayyarah al-sayyarah" (the owner of the car drove the car) or "hamala sahib al-mataa al-mataa" (the owner of the luggage carried the luggage), then the linguistic system of the composition would be disturbed, and there would be useless repetition that is not required by the meaning.

The fourth form, in which the object abandons its position, can be achieved using many techniques. Suppose the object is one of the nouns that must take the lead in the sentence, such as: "*man ataita*" (whom you gave) and "*man akramta*" (whom you honored), and "*ayyurajultakarramaakram*" (which man Akram honored). So, such methods are not permissible to mediate or delay the object. Suppose the object is a separate pronoun, as in the verse of the Holy Quran in *Surat Al-Fatihah*: (You, we worship). So, if the object had been delayed, it would have been connected to its verb, and the rhetorical purpose for which the method was formulated would have been lost. If the verb is associated with "*faa*" of the penalty that occurs in the answer of "*amma*" (conditional), as Allah the Almighty says in the Holy Quran: "*amma al-yateemfalataqhar*" (so as for the orphan, do not oppress - him). In such a

structure, it is necessary to separate the “*amma*” (conditional) and the verb associated with “*amma*”.

CONCLUSION

This study investigated the constant (fixed) and variable (changeable) rules when constructing the “verbal sentence” and found that there are regular (fixed) rules for the two pillars of attribution (*al-isnaad*) in “verbal sentence.” The two pillars of *al-isnaad* must be available when constructing the “verbal sentence” (the subject and predicate). One is apparent, and the other is implicit, or both are implicit in situations where the speech depends on the recipient's understanding. The effect in the sign of the case system (*aleraab*) in parts of the verbal structure (subject–substitute of subject-object) is the verb, and there is nothing else to prove the evidence. The damma (nominative case - marf), or what acts on its behalf, is the subject's fixed sign of the case system (*aleraab*). The dual and plural markers are removed from the verb if the issue occurs in the verbal structures as they are recognized. According to what is well known to the Arabs, the sign of gender in the verb is subject to change if the subject is feminine, and it is not established except in one case with the authentic feminine. The issue is bound by its position after the verb in the verbal sentence, and taking precedence over its verb is not permissible. Otherwise, the verbal combination loses its characteristics. The object can move within the verbal sentence, whether ahead of the verb, subject, or behind them.

The researcher suggests that the study of constant (fixed) and variable (changeable) should be applied to linguistic methods to reveal the fixed and changeable rules in the Arabic language. Including the methods of preference, exclamation, praise, criticism, calling someone, condition, and swearing, as well as the degree to which some of them accept change and the reasons for changing phenomena in linguistic structures.

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