Open Access
IHTIMAM: Jurnal Pendidikan Bahasa Arab
Vol. 9, No. 01, June 2026
https://journal.staimsyk.ac.id/index.php/Ihtimam/index

Fi'il Madhi and Fiil Amar in the Study of Classical and Contemporary Nahwu Science

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ARTICLE INFO
Article history:
Received
January 28, 2026
Revised
March 19, 2026
Accepted
June 06, 2026

Abstract

This study aims to examine and understand the use of fi'il madhi (past tense verbs) and fi'il amar (imperative verbs) from the perspectives of classical and contemporary Arabic grammar (nahwu). This research is conducted to explore how these two types of verbs are understood, explained, and applied in various nahwu literature across different periods. The method used in this study is descriptive qualitative with a library research approach, focusing on classical nahwu books and modern Arabic linguistic references. The results of this study indicate that classical nahwu tends to assert that every word in Arabic is strictly determined by established grammatical rules. In contrast, the contemporary approach suggests that words are not only determined by rules but also by their appropriateness within the context of communication. Furthermore, fi'il madhi is relatively stable and does not undergo significant changes in meaning and form, whereas fi'il amar shows development in meaning and usage according to communicative needs. Therefore, the integration of classical and contemporary nahwu provides a broader and more comprehensive understanding of Arabic grammar, particularly in the study of the Arabic language.

Keywords: fi'il madi, fi'il amr, Nahwu, classical, contemporary

Published by STAI Masjid Syuhada Yogyakarta
Website https://journal.staimsyk.ac.id/index.php/Ihtimam/index
ISSN 2774-4302
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INTRODUCTION

Arabic is an international language that holds a special place in various spheres of life, including religious, social, cultural, and scientific knowledge. It is the language of the holy book, the Quran, and the Prophet's sayings. Furthermore, Arabic is a highly structured and rich language, particularly in the study of grammar. Within grammar, there are many aspects that must be mastered, one of which is the fi'il (verb form). This aspect is essential, particularly the fi'il madhi (past tense verb) and fi'il amar (command verb). These two fi'il play a crucial role in understanding meaning in communication and in forming Arabic sentence structures. (Muzakki, 2025)

However, it is important to note that students' understanding of grammar in practice is still very limited. This is because they often focus solely on memorizing the rules and theoretical aspects, without understanding the direction and meaning of the rules they have memorized. Consequently, students often experience significant difficulties in understanding the application of Arabic grammar in real-life contexts. Therefore, the study of the verbs "madhi" and "amar" is not only important from a

grammatical perspective, but also crucial for understanding their function, meaning, and use in the context of Arabic communication. (Sidik et al., 2026)

From this, it can be understood that learning nahwu and sharaf is not simply oriented towards memorizing rules; it also requires an approach that can help students understand the function and application of language in real contexts. Therefore, learning strategies and metacognitive understanding are crucial elements in improving the ability to comprehend academic Arabic texts. (M & Hasanah, 2025)

Furthermore, understanding meaning is also crucial in learning Arabic. The meaning of a word or language form can change depending on the context of its use. Therefore, understanding the verbs "madhi" and "amar" is not sufficient from a grammatical perspective alone, but also requires an examination of their meaning and function in communication (Hanifah et al., 2023). As we now know, modern education exists in the era of Society 5.0, where Arabic language learning is not only focused on mastering theory but also requires the ability to understand, analyze, and apply language contextually in academic and social life (Muhammad & Satyawan, 2021). Therefore, it is highly recommended that someone not only understand the meaning but also master its use.

Studies on the verbs "madhi" and "amar" have been widely discussed in classical grammar and contemporary literature. For example, research conducted by "Sitti Saenab," who analyzed the verbs "madhi" in classical grammar, explained that "madhi" is a verb used in Arabic, which is interpreted as a past action. Another study by "Khasba," who analyzed the verbs "amar," stated that "amar" is also a verb used in grammar, which is interpreted as an action that indicates a command. Based on these two studies, we can understand that the understanding of classical grammar only focuses on the rules for determining a word's meaning. Meanwhile, contemporary linguistic studies are very different, where the discussion of "madhi" and "amar" has developed slightly. This is because the discussion has developed towards semantic and pragmatic analysis, especially in understanding the relationship between language form and the context of its use in everyday speech. Therefore, this study attempts to examine the verbs "madhi" and "amar" not only focusing on structural aspects but also examining their meaning and function in the Arabic context. This is done by adapting to current linguistic developments. (Kholifah et al., 2025)

In classical nahwu studies, such as those by Sibawaih in the Al-Kitab and Al-Zamakhsyari in the Al-Mufassal, they emphasize that every change and determination of a word's function must be examined in light of its rules and i'rab (contextualization) (Qudsiyah et al., 2025). However, with the development of the current era, a contemporary nahwu approach has emerged, which argues that the function of a word is not solely focused on explaining i'rab and rules. Rather, it also calls for a functional reexamination of its use in everyday language communication. (Muzakki, 2025)

However, it is important to note that studies of grammar that integrate the understanding of the verbs "madhi" and "amar" are still very limited. Therefore, this research aims to understand and examine the use of verbs "madi" and "amar" from the perspective of classical and contemporary grammar to gain a more comprehensive understanding.

METHOD

This research uses a qualitative approach with descriptive methods. A qualitative approach is used to understand phenomena in depth and contextually, rather than to test hypotheses quantitatively. This descriptive research method was chosen because the aim of the study was to examine and understand the use of fi'il madhi and fi'il amar from the perspective of classical and contemporary nahwu science, as formulated in the research problem in the introduction. (Amalia et al., 2025)

This study is a library research study, utilizing written sources as its primary data. Data sources were obtained from classical nahwu books such as Al-Ajurumiyah and Afiyah Ibn Malik, as well as contemporary Arabic linguistic books and journals relevant to the study of fi'il madhi and fi'il amar (Muzakki, 2025). The purpose of this data collection was to obtain a comprehensive overview of the development of the concepts from these two perspectives.

The data collection technique used in this study was documentation by reading data related to the rules and concepts in the use of fi'il madhi and fi'il amar. The collected data were then analyzed using comparative descriptive techniques, each of which was described from the perspectives of classical and contemporary nahwu (Islamic grammar), with the aim of comparing, contrasting, and comparing the two. The data analysis process involved data reduction and data presentation, allowing for systematic and valid conclusions to be drawn. (Nahdly & Fahman, 2025)

The data analysis process involved several stages: classifying the data based on the form of the fi'il, comparing the opinions of classical and contemporary nahwu, explaining each group's perspective on its function and language, and comparing the two to identify similarities and differences. (Qomaruddin & Sa'diyah, 2024)

The limitations of this study are focused on the analysis of fi'il madhi and fi'il amar in terms of form, function, and meaning within the study of nahwu, without delving into the aspects of balaghah (balaghah). With this approach and method, this research is expected to provide a comprehensive and systematic understanding of the use of fi'il madhi and fi'il amar from the perspective of classical and contemporary nahwu.

RESULT AND DISCUSSION

Fi'il Madhi

Ibn Aajurruumi explains in his book called Matan Jurumiyah that the meaning of the definition of fi'il madhi is كَلِمَةٌ دَلَّتْ عَلَى مَعْنًى فِي زَمَنٍ مَاضٍ (a sentence that shows the meaning of past work) (Ajjurum, 2025). The characteristics of the fi'il madhi, as explained in the explanation of Matan Jurumiyah, are that the final line is always fathahed in all cases, except in two situations, namely, when the fi'il madhi is connected with واو الجمعة (waw shows many meanings), then something like this is added to dhomma, and when fi'il madhi meets ضمير فاعل (dhomir which indicates the subject), then this is added to the breadfruit. (Muhammad S., 2025)

Example:

- كَتَبَ الطَّالِبُ الدَّرْسَ (This Example fi'il madhi)

- نَصَرُوا (This is an example of Fi'il Madhi conceding واوالجمعة)

- ضَرَبْتُ (This is an example of Fi'il Madhi conceding ضمير فاعل)

In the book Alfiyah Ibn Malik also, fi'il madhi is defined as a verb form that shows وُقُوعُ الحَدَثِ فِي الزَّمَنِ المَاضِي clearly (Suyuti & Asy'ari, 2021). Which indicates that an event has already occurred before we discuss it now. This definition places الزمن as the main point of analysis (Ryding, 2012). However, a number of scholars also suggest that the meaning الزمن not always literal, especially when fi'il madhi is used in the context of balaghah science, fi'il madhi can function to emphasize (التوكيد) or certainty (التحقيق), so that events are presented as if they have already occurred. (Haleem & Abdel, 2011)

From the opinions that we find from the views of classical scholars, there is a little disagreement regarding the time indicated by this fi'il madhi, namely, as stated by nahwu scholars, the meaning of fi'il madhi only indicates the meaning of what is past/has passed. (فِي زَمَنٍ مَاضٍ), Meanwhile, in several places where the fi'il madhi is placed, it does not indicate a past meaning, but rather the fi'il madhi indicates a future meaning as a form of affirmation. (التحقيق) (Haleem & Abdel, 2011). This understanding shows that the use of this past tense meaning cannot be said to be a temporal/permanent meaning, but rather has its own rhetorical function, and not just a literal meaning. As explained by Ibn Hisham in his classic book, the flexibility of meaning in the structure of the verb has the possibility of shifting meaning outside its usual context (Al-Ansari, 2019). Meanwhile, in modern studies, this is understood as one of the strategies used by linguistics to strengthen certainty in the form of discourse. (Ismail, 2024).

Examples in the Qur'an: اقْتَرَبَتِ السَّاعَةُ (QS. Al-Qamar: 1), where the word اقْتَرَبَتْ (near) is used for future events that are certain to occur, thus giving the impression of certainty and imminence.

Meanwhile, contemporary nahwu uses one theory in this understanding: the theory of tenses (when it occurs) and aspects (how it occurs). The reason contemporary nahwu uses this theory is because they believe that classical nahwu only looks at the time dimension, while in linguistic practice, a single verb form does not always convey a literal meaning; it also requires aspects to understand how and what the event was like (Lee, 2015). Therefore, contemporary nahwu uses this theory.

Example: كَتَبَ الطَّالِبُ الدَّرْسَ ((The learner has written the lesson.) In the classical approach, it is understood as a past event, while the contemporary understanding, which uses a tense-aspect approach, emphasizes that the act of "writing" has been perfectly completed.

From the example above, contemporary nahwu argues that this fi'il madhi is also more accurately understood as a perfective aspect, namely an action that indicates an event that has been completely completed. This understanding explains that, in

understanding fi'il, one should not only look at the sentence form but also consider what and how the event occurred. (Danks, 2011)

Fi'il Amar

In Arabic, fi'il is a word that is given the meaning of work or action, while amar is the isim masdar form of the original word أَمَرَ – يَأْمُرُ which means an order, a call and is related to the future era. Therefore, Ibn Aajurruumi defines fi'il amar in his book as كَلِمَةٌ دَلَّتْ عَلَىٰ مَعْنًى فِي زَمَنٍ مُسْتَقْبِلٍ (fi'il amar is a word that shows the meaning of a command or request and contains the meaning of the future). (Khasnah, Sa'diyyah, & Sulistiani, 2023)

Example: اِذْهَبْ (Go)

Examples of verses from the Qur'an:أَقِيمُوا الصَّلَاةَ (establish prayer)

In his book Alfiyah Ibn Malik, Imam Ibn Malik provides a way to distinguish the verb amar from other verbs in Arabic, such as the verb madhi and mudhari. In addition to its meaning, which indicates a command and request, the verb amar also has other characteristics: it can be entered by a nun taukid (amplifying verb), either a nun taukid khofifah (a light strengthening verb) or a nun taukid tsaqilah (a heavy taukid verb). What distinguishes these two nuns is their tasydit. The nun taukid khofifah is not given a tasydit, while the nun taukid tsaqilah is given a tasydit, making it difficult to pronounce. (Suwito, 2023)

Example:

- اِذْهَبَنْ (fi'il amar which is entered by nun taukid khofifah)

- اِذْهَبَنَّ (fi'il amar which is entered by nun taukid tsaqilah)

It is also important to note that classical nahwu scholars such as Ibn Ajurrum, Ibn Malik, and Sibawayh generally agree that nun taukid, both nun taukid khofifah and nun taukid tsaqilah, can be included in fi'il amar as a form of affirmation (taukid) of the meaning of the command. However, there are differences in their interpretations. Ibn Malik emphasized that there is a difference in the level of affirmation, namely where nun taukid tsaqilah is considered to provide a stronger affirmation than nun taukid khofifah (Khasnah et al., 2023). Meanwhile, Imam Sibawayh focuses more on the aspects of its use in context and style, so that the meaning of the affirmation is not only determined by its form, but also by the situation and purpose of its utterance. This difference shows that in the classical nahwu tradition, the analysis of fi'il amar is not only structural, but also opens up space for a broader contextual approach. ('Uthman, 2019)

In contemporary linguistic studies, analysis of the verb "amar" (verb) is not limited to structural aspects as described in classical grammar, but also encompasses aspects of language usage, namely how the meaning of a linguistic form is determined by the context of its use (Searle, 2013). This indicates that the verb "amar" (verb) in the Qur'an is classified as a derivative that directs the interlocutor to perform an action. However, its meaning is not always interpreted as a literal command; it can also function as a prayer, request, advice, suggestion, or threat, depending on the context of the utterance, the

relationship between the speaker and the interlocutor, and the intended communication goals of both parties. (Amin, et al., 2017)

Examples of verbs of command that show the meaning of prayer in the Qur'an: رَبِّ اغْفِرْ لِي (O Allah, have mercy on me).

Example of fi'il amar which shows the meaning of supplication in the Koran: أَعِنِّي عَلَىٰ ذِكْرِكَ (Please help me to remember you).

Example of fi'il amar which shows the meaning of advice in the Koran: وَقُولُوا لِلنَّاسِ حُسْنًا (And say good things to people).

Examples of fi'il amar that show the meaning of recommendations in the Koran: كُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا (Don't eat and drink too much).

Examples of the verb amar which show the meaning of threats in the Qur'an: اعْمَلُوا مَا شِئْتُمْ (do as you please).

Thus, the Arabic verb "vi'il amar" can be understood as a linguistic form that not only has a structural function but also serves as a means of communication, encompassing the various purposes for which the communication is conducted by the speaker and listener. From this, we can see that this analysis demonstrates that the pragmatic approach (language function) provides a more comprehensive understanding than the structural approach, as explained by classical nahwu scholars, because it is able to explain the many variations in meaning that emerge in real-life language use. Therefore, a study of the verb "vi'il amar" from a contemporary perspective shows a slight shift in meaning from a normative approach (according to custom) to a functional approach, where language is understood as a dynamic and contextual system.

Thus, the Arabic verb "vi'il amar" can be understood as a linguistic form that not only has a structural function but also serves as a means of communication that conveys specific goals and intentions between the speaker and the listener. From this, we can see that the pragmatic approach provides a more comprehensive understanding than the structural approach, as often explained in classical nahwu studies, because it is able to explain the various variations in meaning that emerge in real-life language use. Therefore, the study of the fi'il amar (verb of commanding) from a contemporary perspective indicates a slight shift from a normative approach to a functional approach, where language can be understood as a dynamic, communicative, and contextual system. (Sidik & Sari, 2025)

Developments in contemporary Arabic linguistic studies also demonstrate that analysis of fi'il is not limited to changes in structural form but also encompasses syntactic function and meaning relationships within sentence structures. The grammatical aspect approach views language form and function as interrelated in shaping the meaning of an utterance. In this context, discussions of the fi'il madhi (verb of commanding) and fi'il amar (verb of commanding) are understood not only from the perspective of their grammatical rules but also from the perspective of their contextual use in Arabic communication.

In Arabic language learning, mastering the rules of grammar (nahwu) aims not only to understand the language's structure theoretically but also to support the ability to use the language in practical communication. The al-insya' approach also explains that linguistic elements, including the use of the verbs "madhi" and "amar" (verb), need to be understood practically so that students can construct and use Arabic sentences appropriately in their context. This applies to both classical and contemporary grammar. (Shofiyah et al., 2025)

The use of verbs in Arabic plays a crucial role in developing language skills, both spoken and written. Therefore, understanding the verbs "madhi" and "amar" is not only crucial for grammatical theory but also for developing effective communication skills in Arabic.

CONCLUSION

Based on the results of the study, it can be seen that the verbs "madhi" and "amar" in Arabic are not only understood as grammatical forms indicating time and specific functions, as explained in classical grammar, but also have broader meanings from a contemporary linguistic perspective. In classical grammar, the verb "madhi" is understood as a verb form indicating a past event, while the verb "amar" is understood as a verb form indicating a command. However, in their use, these two verb forms are not always interpreted literally, as they are influenced by the context, the purpose of the communication, and the language style used.

This study shows that the verb "madhi" can be used to indicate certainty about an upcoming event as a form of tawkid (verb), while the verb "amar" can contain various pragmatic meanings such as prayer, request, advice, suggestion, and threat. This demonstrates that analysis in Arabic is not limited to structural aspects and grammar rules alone, but also encompasses aspects of meaning, pragmatics, and function in linguistic communication. From a contemporary linguistic perspective, understanding of fi'il can be said to be evolving from a standard approach to a functional and contextual approach. The tense and aspect approach (when and how) in fi'il madhi and the pragmatic approach in fi'il amar provide a more comprehensive understanding of Arabic language use in real contexts. Therefore, this research is expected to contribute to the development of nahwu studies that are more applicable, communicative, and relevant to modern linguistic developments. It can also serve as a reference in Arabic language learning, particularly in understanding the contextual use of fi'il.

The limitations of this research lie in its focus on fi'il madhi and fi'il amar. Therefore, further research is expected to expand the discussion to other forms of fi'il, such as fi'il mudhari, and expand the analysis in semantics, pragmatics, and contemporary Arabic language learning.

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