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Wazan and Meaning in Qur'an: A Morphological-Semantic Analysis of Fiʿil Māḍi

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Abstract

This study examines the morphological–semantic functions of fiʿil māḍī in Juz 29 of the Qur'an, with particular attention to tsulāthī mazīd patterns and selected passive forms. Previous studies of Qur'anic morphology have often focused on identifying verbal forms and roots, while the rhetorical contribution of these forms within specific Qur'anic contexts remains less fully explored. Addressing this gap, the study analyzes how selected wazān patterns contribute to dilālah ṣarfiyyah and reinforce theological, persuasive, and eschatological messages in Qur'anic discourse. This research employs a qualitative descriptive method based on library research. The data consist of fiʿil māḍī forms in Juz 29, identified manually from the Mushaf al-Madīnah and cross-checked using Qur'anic digital platforms, including Qur'an Kemenag and Tanzil. The verbs were classified according to their roots, wazān patterns, derivational structure, and active or passive voice. The analysis follows the Miles and Huberman interactive model through data reduction, data display, and conclusion drawing, supported by ṣarf references and relevant tafsīr works. The findings show that selected tsulāthī mazīd patterns contribute to distinct semantic effects: faʿʿala often conveys intensification or repetition, afʿala marks causation or initiation, and tafāʿala may express continuity or mutual engagement, depending on the root and verse context. Passive fiʿil māḍī forms in eschatological passages strengthen the sense of divine authority, inevitability, and emotional impact. The study contributes to Qur'anic linguistic studies by showing how morphological form, semantic nuance, and rhetorical function interact in the construction of Qur'anic meaning.

Keywords: fiʿil māḍī; Qur'anic morphology; wazān; rhetorical function; dilālah ṣarfiyyah

المستخلص

تتناول هذه الدراسة الوظائف الصرفية الدلالية للفعل الماضي في الجزء التاسع والعشرين من القرآن الكريم، مع تركيز خاص على صيغ الثلاثي المزيد وبعض الأشكال المبنية للمجهول. وقد ركزت دراسات لغوية قرآنية سابقة في الغالب على تحديد صيغ الأفعال وبيان

جذورها، في حين لم تحظَ الوظيفة البلاغية لهذه الصيغ داخل السياق القرآني المحدد بقدر كافٍ من التحليل. ومن هنا، تسعى هذه الدراسة إلى الكشف عن كيفية إسهام الأوزان الصرفية المختارة في إنتاج الدلالة الصرفية وتعزيز الرسائل العقدية والإقناعية والأخروية في الخطاب القرآني.
اعتمد البحث المنهج الوصفي النوعي القائم على الدراسة المكتبية. وتكوّنت البيانات من صيغ الفعل الماضي الواردة في الجزء التاسع والعشرين، حيث جرى تحديدها يدويًا من مصحف المدينة، ثم التحقق منها عبر المنصات الرقمية للقرآن الكريم، ومنها منصة القرآن التابعة لوزارة الشؤون الدينية الإندونيسية وموقع تنزيل. وصُنفت الأفعال وفق الجذر، والوزن الصرفي، والبنية الاشتقاقية، والبناء للمعلوم أو المجهول. وتم تحليل البيانات وفق نموذج مايلز وهوبرمان التفاعلي من خلال تقليل البيانات، وعرضها، واستخلاص النتائج، مع الاستعانة بمراجع الصرف وكتب التفسير ذات الصلة.
أظهرت النتائج أن بعض صيغ الثلاثي المزيد تسهم في توليد آثار دلالية محددة؛ فصيغة فعّل غالبًا ما تفيد التكثيف أو التكرار، وصيغة أفعل تدل على السببية أو ابتداء الفعل، أما صيغة تفاعل فقد تفيد الاستمرارية أو المشاركة بحسب الجذر والسياق الآياتي. كما تُسهم الأفعال الماضية المبنية للمجهول في المقاطع الأخروية في تقوية معنى السلطة الإلهية، والحتمية، والتأثير الوجداني. وتؤكد الدراسة أن البنية الصرفية في القرآن الكريم ليست مجرد بنية شكلية، بل تشارك في بناء المعنى وتوجيه الأثر البلاغي داخل الخطاب القرآني.

الكلمات المفتاحية :الفعل الماضي؛ الصرف القرآني؛ الوزن؛ الوظيفة البلاغية؛ الدلالة الصرفية

INTRODUCTION

The meaning embedded in Qur'anic verses is not solely derived from the lexical content of individual words, but is also shaped by the morphological and grammatical structures that construct them. From a Qur'anic linguistic perspective, meaning (معنى) can be approached through two principal dimensions: semantics, which refers to formal linguistic meaning, and pragmatics, which considers contextual and communicative intent. Classical Arab linguists and exegetes have consistently emphasized that word forms in the Qur'an are not merely linguistic artifacts, but serve as vehicles for conveying the rhetorical, spiritual, and ideological dimensions of the divine message. Consequently, an in-depth analysis of word structure, particularly the perfective verb (fiʿil māḍī), is crucial for uncovering the rhetorical potency and communicative depth of Qur'anic discourse.[1]

This study emerges from the observation that the perfective verb (fiʿil māḍī) plays a central role in shaping Qur'anic narratives, particularly in verses related to historical events, divine warnings, and promises or admonitions from Allah. Notably, Juz 29 contains numerous verses centered on themes of daʿwah, monotheism (tawḥīd), and eschatology, which are strongly marked by rhetorical emphasis.[2] In this context, the use of fiʿil māḍī goes beyond mere temporal reference; it functions as a strategic instrument to evoke emotion, convey divine threats, and awaken theological consciousness. Therefore, examining the structure and patterns of these verbs is essential to uncover the deeper rhetorical and semantic layers of the Qur'anic message.

In the past five years, several studies have highlighted the significance of morphological structures in shaping the meaning of Qur'anic verses. Hakim, Kholisin, and Hanafi (2020) investigated patterns of fiʿil mazīd in Juz 28 and found that affixation processes in verbal forms enhance the semantic intensity of daʿwah and rhetorical

[1] hanaa Fahdel Abd, 'The Self-Call in Quranic Expression (A Study in Structure and Significance) ', *Dirasat: Human and Social Sciences*, 52.6 SE-Arabic Language and Literature (2025), p. 7235, doi:10.35516/hum.v52i6.7235.

[2] Khalsiah and others, 'Syntactic and Semantic Variations in Negative Interrogatives: Contracted vs. Uncontracted Forms', *Studies in English Language and Education*, 11.3 (2024), pp. 1254–69, doi:10.24815/siele.v11i3.39866.

messages.[3] Sawalha (2024) developed MASAQ, a fully annotated Qur'anic corpus containing over 131,000 morphological entries and 123,000 syntactic annotations, enabling more precise analysis of verbal distribution in the Qur'anic text.[4] The following year, Sawalha et al. (2025) advanced Qur'anic morpho-syntactic annotation and parsing for corpus-based linguistic analysis.[5] While these studies offer significant contributions to the understanding of verbal structures in the Qur'an, the semantic-rhetorical functions of fiʿil māḍī in Juz 29 remain insufficiently examined, especially when wazān patterns, passive constructions, verse context, and tafsīr-based interpretation are considered together.

This research addresses the lack of systematic studies that correlate the morphological patterns (wazān) of tsulāthī mazīd and selected passive fiʿil māḍī forms with the semantic-rhetorical construction of fiʿil māḍī in a specific juz, particularly Juz 29.[6] Most existing studies on fiʿil māḍī tend to stop at identifying word forms or classifying verb types, without sufficiently elaborating on how morphological variations enhance the daʿwah message, emotional intensity, and rhetorical structure of the verses. Consequently, the semantic and rhetorical implications of these morphological patterns remain underexplored in Qur'anic linguistic studies.

The purpose of this study is to analyze fiʿil māḍī forms in Juz 29 of the Qur'an based on tsulāthī mazīd patterns and passive constructions, with the aim of explaining how these morphological structures function as rhetorical devices through dilālah ṣarfiyyah in Qur'anic discourse. This research seeks to enrich Qur'anic linguistic scholarship by offering a morphological–semantic approach grounded in the internal structure of the Arabic language.[7] The choice of Juz 29 as the focus of this study is

[3] Muhammad Hakim, 'PROSES MORFOLOGIS WAZAN-WAZAN FIâ€™IL MAZID DAN MAKNANYA DALAM AL-QURAN JUZ 28', *Tarling : Journal of Language Education*, 3 (2020), pp. 201–28, doi:10.24090/tarling.v3i2.3532.

[4] Majdi Sawalha and others, 'Morphologically-Analyzed and Syntactically-Annotated Quran Dataset.', *Data in Brief*, 58 (2025), p. 111211, doi:10.1016/j.dib.2024.111211.

[5] Charalambos Christodoulou, Spyros Armostis, and Marilena Karyolemou, 'The Definiteness Marker of Cypriot Arabic: A Phonological Account', *Journal of Semitic Studies*, 66.2 (2021), pp. 503–21, doi:10.1093/jss/fgab005.

[6] Akshi Kumar, 'Contextual Semantics Using Hierarchical Attention Network for Sentiment Classification in Social Internet-of-Things', *Multimedia Tools and Applications*, 81.26 (2022), pp. 36967–82, doi:10.1007/s11042-021-11262-8.

[7] Joel S Baden, 'Hithpael and Niphal in Biblical Hebrew: Semantic and Morphological Overlap', *Vetus Testamentum*, 60.1 (2010), pp. 33–44, doi:https://doi.org/10.1163/004249310X12577537066873.

intentional; it contains a high concentration of verses addressing themes such as monotheism (tawḥīd), eschatological warnings, and intense calls to **daʿwah**, often delivered through the strategic deployment of fiʿil māḍī to build rhetorical force. Additionally, whereas Hakim et al. (2020) concentrated on Juz 28, the present study extends the discussion to Juz 29, a section that is also rich in theological, eschatological, and daʿwah-oriented discourse.

METHOD

This section provides a transparent and coherent account of the research methodology, outlining the overarching strategy adopted in this study and presenting its design in a systematic manner. It begins by introducing the guiding principles of the research approach, then proceeds to detail each methodological component in clearly structured subsections. This step-by-step organization ensures that readers can follow the logical progression from the selection of the research framework, through data collection and classification procedures, to the analytical techniques employed. To address the need for methodological transparency, this section also clarifies the unit of analysis, inclusion criteria, classification procedure, and validation process used in identifying fiʿil māḍī forms in Juz 29. By maintaining methodological clarity and procedural transparency, the study not only facilitates replicability but also enhances the credibility and scholarly rigor of its findings.[8]

Research Approach and Design

This study employs a qualitative research design, grounded in a library research strategy with a descriptive–analytical orientation. Such an approach is particularly suited to the nuanced investigation of linguistic phenomena, as it facilitates an in-depth examination of perfective verb (fiʿil māḍī) forms within the Qur'anic text. The design allows for a systematic exploration of the morphological patterns (wazān), while simultaneously analyzing the semantic dimensions and rhetorical functions embedded in these forms. The unit of analysis is each fiʿil māḍī form occurring in Juz 29, recorded

[8] Pascual Pérez-Paredes and Niall Curry, 'Epistemologies of Corpus Linguistics across Disciplines', *Research Methods in Applied Linguistics*, 3.3 (2024), p. 100141, doi:https://doi.org/10.1016/j.rmal.2024.100141.

according to its Arabic form, transliteration, root, wazān, derivational category, voice, surah and verse location, basic meaning, and rhetorical function. By integrating descriptive observation with interpretive analysis, this methodological framework captures both the structural regularities and the functional variability of the verbs. Furthermore, the analysis is situated within the broader linguistic and theological contexts of the Qur'an, ensuring that morphological insights are consistently interpreted in light of the Qur'an's rhetorical objectives and doctrinal themes. This combination of linguistic precision and contextual awareness enhances the depth, coherence, and scholarly contribution of the research.[9]

Object and Data Sources

The research focuses on all instances of fiʿil māḍī within Juz 29 of the Qur'an, from Sūrat al-Mulk to Sūrat al-Mursalāt. This selection is justified by two key observations:

1. The prevalence of daʿwah, tawḥīd, and eschatological themes.
2. A notably high frequency of tsulāthī mazīd patterns and passive fiʿil māḍī constructions that are rhetorically significant in these themes.

Data Sources include:

1. Primary source: Digital Qur'an platforms (Qur'an Kemenag and Tanzil), classical *sarf* refrences (*Al-Amtsillah al-Tas rīfiyyah, Al-Mutammimah al-Ājurrūmiyyah, Matn Bināʾ wa Asās with commentaries), and both classical and contemporary tafsīr works (Tafsīr al-Jalālayn, Tafsīr al-Marāghī, Tafsir al-Misbah).*
2. Secondary sources: *Mushaf al-madinah* (King Fahd Complex standard edition), serving as the authoritative text.

Data Collection Techniques

Data were gathered through a systematic, four-step process:

1. Manual identification of every fiʿil māḍī in Juz 29 using the printed Qur'an as the reference. Each identified form was entered into a coding sheet containing the

[9] Aziz Driouch and Abdelkader Hermas, 'Amazigh-Arabic Code-Switching in Radio Talk Shows: A Functional Analysis', *Journal of Language Contact*, 17.4 (2024), pp. 611–41, doi:https://doi.org/10.1163/19552629-01704001.

Arabic form, transliteration, root, wazān, voice, surah and verse number, and initial semantic note.

2. Verification of each verb form via cross-checking with Qur'an Kemenag and Tanzil to ensure textual accuracy and consistency. When differences in spelling, segmentation, or classification occurred, the printed Mushaf al-Madīnah was treated as the primary reference.
3. Classification of the verbs according to wazān patterns, with a focus on tsulāthī mazīd patterns and passive fiʿil māḍī constructions. The tsulāthī mujarrad category was not omitted from the frequency record; it was retained as a comparative category, but it was not treated as the main focus of the semantic-rhetorical analysis.
4. Morphological verification was conducted by comparing each form with classical ṣarf references to distinguish root structure, derivational pattern, and voice. This step was necessary to avoid conflating wazān, passive construction, and semantic category in the same classification.

Data Analysis Procedure

The data were analyzed using the Miles and Huberman interactive model in three iterative stages:

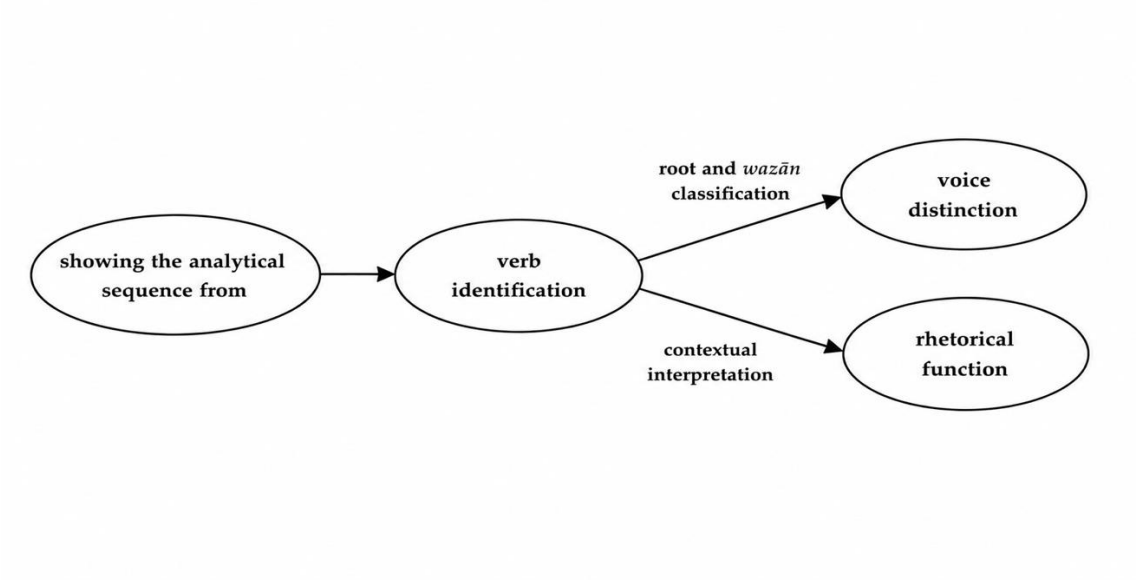
1. Data Reduction: Extracting and grouping fiʿil māḍī based on targeted morphological patterns. At this stage, the data were separated into distinct analytical categories: root-based structure, wazān pattern, active or passive voice, and semantic-rhetorical function.
2. Data Display: Organizing the categorized data into tables or lists detailing the verb form, wazān, semantic nuance, and rhetorical function—facilitating clear data visualization and pattern recognition. Separate tables were prepared for wazān distribution, passive constructions, and selected examples of semantic-rhetorical analysis so that non-equivalent categories were not combined in a single classification.
3. Conclusion Drawing: Interpreting the data by correlating morphological patterns with semantic and rhetorical roles, informed by morphology (ṣarf) frameworks

and tafsīr interpretations. Each rhetorical interpretation was checked against the lexical root, syntactic position, verse context, and relevant tafsīr explanation before being included in the final analysis.

Data Validation

To ensure the robustness of the findings, source triangulation and morphological cross-checking were employed by verifying each verb instance across three key sources: the printed Mushaf al-Madīnah, digital Qur'an platforms, and relevant tafsīr texts. In addition, the classification of each verb was reviewed through ṣarf references to confirm its root, wazān, and active or passive form. Forms were not classified as rubāʿī unless their quadriliteral root could be established morphologically. This triangulation strengthened the accuracy, consistency, and academic credibility of the study.

Figure 1. Framework for Morphological–Semantic Analysis of Fiʿil Māḍī in Juz 29



showing the analytical sequence from verb identification, root and wazān classification, voice distinction, contextual interpretation, and rhetorical function.

RESULT AND DISCUSSION

Summary of Main Findings

The analysis of fiʿil māḍī forms in Juz 29 of the Qur'an reveals that selected tsulāthī mazīd (*الثلاثي المزيد*) patterns and passive fiʿil māḍī constructions are not merely morphological variations but contribute to strategic elements in Qur'anic discourse. These patterns operate beyond the transmission of the verbs' core lexical meanings, embedding within them additional layers of theological affirmation, emotional resonance, and persuasive force that directly serve the Qur'anic daʿwah mission.

The presence of tsulāthī mazīd patterns frequently signals intensification, causative nuance, or reflexive action, enabling the text to convey emphasis, establish causal chains, and evoke processes of internal reflection. Similarly, passive fiʿil māḍī constructions, particularly in eschatological contexts, reinforce notions of divine omnipotence and inevitability, situating human actions and historical events firmly under the control of Allah's will. These passive forms are analyzed as voice constructions rather than as rubāʿī wazān unless a quadriliteral root can be morphologically established. This interplay between morphology and rhetoric ensures that messages of tawḥīd, eschatological warning, and moral exhortation are articulated with both semantic precision and heightened rhetorical impact.

While the tsulāthī mujarrad (*الثلاثي المجرد*) remains numerically dominant due to its role in conveying foundational lexical content, the tsulāthī mazīd patterns and passive constructions fulfill a more specialized rhetorical function. They serve as linguistic amplifiers that enrich narrative intensity, modulate audience perception, and enhance memorability of the divine message. However, their rhetorical value is not treated as fixed or automatic; it is interpreted through the interaction of root meaning, wazān, syntactic position, verse context, and tafsīr-based explanation.[10]

[10] Megan L Zahay and others, 'The Labor of Building Trust: Traditional and Engagement Discourses for Practicing Journalism in a Digital Age', *Journalism & Mass Communication Quarterly*, 98.4 (2020), pp. 1041–58, doi:10.1177/1077699020954854.

Distribution of Morphological Patterns (*Wazān*)

The distribution of fiʿil māḍī wazān patterns in Juz 29 is presented in separate tables to avoid combining non-equivalent categories. The revised classification distinguishes wazān patterns, passive voice, and semantically marked verbs. The data indicate that tsulāthī mujarrad forms are retained as a comparative frequency category, while mazīd patterns such as faʿʿala and afʿala are analyzed for their contribution to intensified and causative meanings. Passive fiʿil māḍī forms are not treated as a separate wazān category; they are analyzed independently as voice constructions.

Table 1A. Distribution of Fiʿil Māḍī by Morphological Category in Juz 29

No.	Analytical Category	Classification Status	Function in This Study
1	Tsulāthī mujarrad	Frequency category	Retained as comparative data, not the main focus of semantic-rhetorical analysis
2	Tsulāthī mazīd	Wazān category	Main focus of morphological-semantic analysis
3	Passive fi‘il māḍī	Voice category	Analyzed separately from wazān distribution
4	Semantically marked verbs	Semantic category	Discussed only when contextually relevant, not counted as wazān

Table 1B. Distribution of Tsulāthī Mazīd Wazān in Juz 29

No.	Wazān	Example	Surah:Verse	Frequency	Dominant Semantic Function
1	fa‘‘ala	kadhdhabat	69:4	To be verified	Intensification/repetition
2	af‘ala	arsala	71:1	To be verified	Causation/initiation
3	tafa‘‘ala	tawallā	75:32	To be verified	Reflexive or internalized action
4	tafā‘ala	tabāraka	67:1	To be verified	Continuity or enduring attribute
5	ifta‘ala	i‘tarafa	67:11	To be verified	Deliberate acknowledgment
6	istaf‘ala	istakbara	74:23	To be verified	Seeking, claiming, or assuming a state, depending on context

Table 1C. Passive Fi‘il Māḍī Forms in Eschatological or Warning Contexts

No.	Passive Form	Wazān of Base Form	Surah:Verse	Rhetorical Function
1	ughriqū	af‘ala (passive)	71:25	Emphasizes divine punishment and removes human agency from the event
2	udkhilū	af‘ala (passive)	71:25	Highlights divine judgment and eschatological finality
3	quṭi‘at	fa‘ala (passive)	77:11	Emphasizes the appointed certainty of judgment

Although verbs such as كاد، ظنّ and عصى do not constitute wazān categories in the strict morphological sense, they should be separated from the wazān distribution table and discussed as semantically marked verb forms only when they are relevant to the interpretation of epistemic stance, proximity of action, or moral deviation in Juz 29.

Functional Analysis of Tsulātsī Mazīd

The tsulāthī mazīd patterns enrich the semantic depth of fiʿil māḍī in Juz 29 by adding layers of intensity, causality, and reflexivity. However, these functions are interpreted in relation to the lexical root, syntax, verse context, and tafsīr explanation rather than being treated as fixed meanings of the wazān alone. Key functional observations include:

1. فَعَّلَ – يُفَعِّلُ (*faʿʿala – yufaʿʿilu*)

   Function: Expresses semantic intensification or repeated action, emphasizing persistence in a particular deed.

   Example: كَذَّبَتْ (kadhdhabat, 69:4) – persistent and deliberate acts of denial.

   Morphological-Semantic Implication: Highlights continuous defiance and opposition, reinforcing the Qur'anic warning to communities that repeatedly rejected divine messengers. The interpretation is strengthened by the immediate context of Sūrat al-Ḥāqqah, where the denial of Thamūd and ʿĀd is connected with eschatological warning.

2. أَفْعَلَ – يُفْعِلُ (*afʿala – yufʿilu*)

   Function: Denotes causation or the initiation of an action, establishing a cause–effect relationship.

   Example: أَرْسَلْنَا (arsalnā, 71:1) – dispatching a messenger as the cause for delivering a warning.

   Morphological-Semantic Implication: Underlines Allah's active agency as the ultimate cause of events, emphasizing His sovereignty in orchestrating revelation and guidance. In Sūrat Nūḥ, this form introduces the prophetic mission as a divinely initiated act of warning before punishment.

3. فَاعَلَ – يُفَاعِلُ (*fāʿala – yufāʿilu*)

   Function: Conveys participatory or reciprocal action, often involving interaction between two parties.

4. تَفَعَّلَ – يَتَفَعَّلُ (*tafaʿʿala – yatafaʿʿalu*)

   Function: Indicates internal reflection, self-transformation, or gradual internalization of meaning.

   Example: تَوَلَّى (tawallā, 75:32) – turning away.

   Morphological-Semantic Implication: Reflects a subject's internal disposition expressed through outward action. In Sūrat al-Qiyāmah, the form occurs in a context of denial and rejection, showing that the morphological pattern must be interpreted together with the moral stance expressed in the verse.

5. تَفَاعَلَ – يَتَفَاعَلُ (*tafāʿala – yatafāʿalu*)

   Function: Signals continuity, abundance, or enduring attribution, depending on context.

   Example: تَبَارَكَ (tabāraka, 67:1) – blessed and exalted.

   Morphological-Semantic Implication: Affirms Allah's perpetual blessedness, strengthening theological emphasis on His eternal attributes within verses of tawḥīd. The opening of Sūrat al-Mulk connects this form with divine sovereignty, since dominion is explicitly attributed to Allah.

6. اِنفَعَلَ – يَنفَعِلُ (*infaʿala – yanfaʿilu*)

   Function: xpresses transformation or change of state.

7. اِفْتَعَلَ – يَفتَعِلُ (*iftaʿala – yaftaʿilu*)

   Function: Denotes deliberate action initiated by the subject, often with a specific intention.

   Example: اعْتَرَفُوا (iʿtarafū, 67:11) – consciously admitting one's sins.

   Morphological-Semantic Implication: Highlights confession as an intentional act of moral acknowledgment, serving as a rhetorical device for promoting self-accountability. In Sūrat al-Mulk, this confession appears after the people of Hell acknowledge their sin, which intensifies the moral and eschatological force of the verse.

8. اِسْتَفْعَلَ – يَسْتَفْعِلُ (*istafʿala – yastafʿilu*)

   Function: Conveys seeking, requesting, claiming, or assuming a state, depending on the lexical root and context.

   Example: اسْتَكْبَرَ (istakbara, 74:23) – acted arrogantly or assumed greatness.

   Morphological-Semantic Implication: In this context, the form does not indicate seeking forgiveness but the assumption of arrogance; therefore, it functions rhetorically to expose the moral posture of rejection.

These morphological patterns serve as rhetorical amplifiers, particularly in verses containing exhortations, warnings, and affirmations of tawḥīd.14 Their deliberate use strengthens the persuasive power of the Qur'anic message, ensuring that theological truths are conveyed with both emotional resonance and semantic precision. However, the final discussion should cite sources directly related to ṣarf, balāghah, tafsīr, or Qur'anic morphology; less relevant references should be replaced during reference revision.[11]

Functional Analysis of Passive Fiʿil Māḍī Constructions

The passive fiʿil māḍī construction functions as a potent rhetorical device in Juz 29, particularly within eschatological contexts. Its usage strategically reinforces the theological assertion of God's absolute sovereignty over all events. The primary functions identified are:

1. Theological Affirmation – التأكيد اللاهوتي
   This function underscores the absolute sovereignty of Allah over all events, portraying actions as entirely within His divine will and decree.

   Example: *أُدْخِلُوا* (*udkhilū,* 71:25) – "they were made to enter the fire."

   Morphological-Semantic Implication: This passive verbal form removes human agency from the event, emphasizing that entry into the Fire is not the result of arbitrary forces but the direct execution of divine judgment. Such constructions reinforce tawḥīd by illustrating that ultimate authority over human fate rests solely with Allah. The form should be classified as a passive construction derived from

[11] Ardiawan, Ismal. "الأَمْثِلَةُ التَّصْرِيْفِيَّةِ (Kitab Amtsilah Tashrifiyah)." الأَمْثِلَةُ التَّصْرِيْفِيَّةِ (Kitab Amtsilah Tashrifiyah), 2000.

an afʿala-type verb, not as rubāʿī unless a quadriliteral root is independently established.

2. Eschatological Reinforcement – التعزيز الأخروي. This role strengthens the certainty of divine retribution, particularly toward those who reject revelation and persist in disbelief.

   Example: أُقِّتَتْ / وُقِّتَتْ (uqqitat / wuqqitat, 77:11) – "a fixed time has been appointed."

   Morphological-Semantic Implication: By using a passive structure, the verse conveys the inevitability and precision of the final judgment, leaving no room for doubt about its occurrence. This form functions as a rhetorical anchor in eschatological discourse, reminding the audience of the unalterable timeline set by Allah for ultimate justice. The discussion should specify the accepted reading used in the study and should align the Arabic form with the Mushaf edition adopted as the primary source.

3. Emotional Impact – الأثر العاطفي. This function aims to evoke fear, awe, and deep reflection upon the reality of human destiny under divine authority.

   Example: أُغْرِقُوا (ughriqū, 71:25) – "they were drowned."

   Morphological-Semantic Implication: The passive voice shifts focus from the agent to the magnitude of the event, portraying the drowning as an overwhelming manifestation of divine punishment. This not only serves as a historical reminder of past nations destroyed for their defiance but also as a warning for contemporary audiences to heed the divine message before facing similar consequences. The interpretation should be linked explicitly to Sūrat Nūḥ, where the passive sequence ughriqū and udkhilū intensifies the movement from worldly punishment to eschatological consequence.

Through these rhetorical choices, passive fiʿil māḍī constructions not only intensify the emotional weight of the narrative but also embed a theological inevitability, ensuring that the audience internalizes the finality and seriousness of the divine message.[12]

Comparative Discussion

The findings of this study align with the conclusions of Hakim et al. (2020),[13] who demonstrated that variations in wazān expand the semantic scope of Qur'anic daʿwah. However, the present research advances this understanding by highlighting the strategic role of passive fiʿil māḍī constructions as a rhetorical element within the eschatological discourse of Juz 29, a feature that has not been extensively addressed in previous scholarship.

Furthermore, studies of Qur'anic morphological annotation, as exemplified by Sawalha(2024),[14] provide useful support for verifying verbal forms and distributions. However, the present study does not claim to develop a morphological parser or conduct full computational corpus analysis. (Sawalha et al., 2025),[15] reinforces the reliability of the current approach. By combining classical ṣarf theory with manual identification and digital cross-checking, this study offers a text-based framework for analyzing morphological–semantic interactions in Qur'anic text.[16]

This dual emphasis on theological function and methodological rigor positions the research as both a refinement and an expansion of earlier linguistic inquiries into Qur'anic morphology.[17] Nevertheless, the comparison must rely on references that directly address Arabic morphology, Qur'anic linguistics, balāghah, tafsīr, or annotated Qur'anic datasets.

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[12] Abdallah Abu Qub'a and others, 'The Passive Voice in the Holy Quran: An Exploratory Study', *Humanities and Social Sciences Communications*, 12.1 (2025), p. 473, doi:10.1057/s41599-025-04622-4.

[13] Hakim, 'PROSES MORFOLOGIS WAZAN-WAZAN FIâ€™IL MAZID DAN MAKNANYA DALAM AL-QURAN JUZ 28'.

[14] Sawalha and others, 'Morphologically-Analyzed and Syntactically-Annotated Quran Dataset.'

[15] Christodoulou, Armostis, and Karyolemou, 'The Definiteness Marker of Cypriot Arabic: A Phonological Account'.

[16] Ahmad Zainal Abidin, Salamah Noorhidayati, and Imam Ahmadi, 'Amulet of Quranic Verses in East Javanese Rural: Unraveling Mystical Theology and Living Quran', *Academic Journal of Interdisciplinary Studies*, 12.6 (2023), pp. 392–400, doi:10.36941/ajis-2023-0177.

[17] Enes Büyük, 'Envârü't-Tenzîl Şerh-Hâşiyelerinde Tefsir İlminin Mahiyeti TT - The Nature of the Science of Tafsīr in the Sharhs and Hāshiyahs Written on Anwār al-Tanzīl', *Cumhuriyet İlahiyat Dergisi*, 24.3 (2020), pp. 1039–58, doi:10.18505/cuid.690206.

In addition, this study provides a replicable analytical model that can be adapted to other linguistic phenomena in the Qur'an, such as active participles (ism fāʿil) or present–future tense verbs (fiʿil muḍāriʿ), thereby opening the door for comparative rhetorical studies across verb tenses and nominal structures. Such a cross-category approach has the potential to uncover deeper interconnections between morphology, thematic emphasis, and audience impact—thus contributing not only to Qur'anic linguistics but also to broader fields of Arabic rhetoric and discourse analysis. The reference to computational philology should be limited unless supported by a clearly described computational method.

Limitations and Implications

In addition, this study provides a replicable analytical model that can be adapted to other linguistic phenomena in the Qur'an, such as active participles (ism fāʿil) or present–future tense verbs (fiʿil muḍāriʿ), thereby opening the door for comparative rhetorical studies across verb tenses and nominal structures. Such a cross-category approach has the potential to uncover deeper interconnections between morphology, thematic emphasis, and audience impact—thus contributing not only to Qur'anic linguistics but also to broader fields of Arabic rhetoric and discourse analysis. The reference to computational philology should be limited unless supported by a clearly described computational method.[18]

Despite these limitations, the study offers several important implications.[19] For Qur'anic linguistic studies, it demonstrates how morphological variations particularly tsulāthī mazīd patterns and passive fiʿil māḍī constructions, can be systematically linked to rhetorical strategies, enriching the understanding of Qur'anic discourse. In the context of tafsīr,[20] the findings provide insights into how specific morphological choices function

[18] Marie-Luise Pitzl, 'Creativity in English as a Lingua Franca', in *Idiom and Metaphor* (De Gruyter Mouton), pp. 223–49, doi:doi:10.1515/9781501510083-009.

[19] Kelleen Toohey, 'The Onto-Epistemologies of New Materialism: Implications for Applied Linguistics Pedagogies and Research', *Applied Linguistics*, 40.6 (2019), pp. 937–56, doi:10.1093/applin/amy046.

[20] Wadee A Nashir and others, 'A Complete, Multi-Layered Quranic Treebank Dataset with Hybrid Syntactic Annotations for Classical Arabic Processing', *Data in Brief*, 62 (2025), p. 111940, doi:https://doi.org/10.1016/j.dib.2025.111940.

as deliberate devices to enhance the theological, persuasive, and emotional impact of the message.[21]

For practitioners of *daʿwah*,[22] recognizing the semantic and rhetorical potential of these patterns can inform the design of more effective communication strategies that resonate with audiences on both intellectual and emotional levels.[23] Furthermore, the integration of traditional *ṣarf* analysis with manual data coding and digital Qur'an cross-checking sets a methodological precedent for future research, encouraging interdisciplinary approaches that combine classical philology with digital verification methods.[24]

Looking ahead, expanding this research to cover other ajzāʾ of the Qur'an and incorporating quantitative corpus-based statistical analysis in future studies could yield more generalizable and empirically robust findings. Such an extension would not only validate the present conclusions on a larger scale but also uncover potential thematic consistencies or stylistic variations in the use of fiʿil māḍī across the Qur'anic corpus. This would significantly advance the integration of morphological studies into broader Qur'anic linguistic and rhetorical scholarship. The present study, however, remains qualitative and does not claim statistical generalization.

[21] Ahmed Seddik Al-Wahy, 'The Influence of English on Modern Standard Arabic Speech Reporting Styles: A Corpus-Based Study', *Lingua*, 259 (2021), p. 103084, doi:https://doi.org/10.1016/j.lingua.2021.103084.

[22]Hajira Liaqat, Ishfaq Ahmed, and Sheikh Usman Yousaf, 'From Phenomenology to Items: A Mixed Method Approach to Develop a Scale of Workplace Islamic Da'wah', *Journal of Islamic Marketing*, 15.12 (2024), pp. 3727–47, doi:10.1108/JIMA-09-2023-0287.

[23] Mariam Essam Abdelaziz and others, 'A Benchmark Arabic Dataset for Arabic Question Classification Using AAFAQ Framework', *Scientific Data*, 12.1 (2025), p. 1444, doi:10.1038/s41597-025-05688-0.

[24] Hamada Hassanein, 'Discourse Functions of Opposition in Classical Arabic: The Case in Ḥadīth Genre', *Lingua*, 201 (2018), pp. 18–44, doi:https://doi.org/10.1016/j.lingua.2017.08.009.

Concluding remarks

The selection of tsulāthī mazīd patterns and passive fiʿil māḍī constructions in Juz 29 is not a product of linguistic coincidence but rather reflects a meaningful interaction between morphological form, lexical meaning, and Qur'anic context. [25] These morphological variations play a decisive role in shaping semantic depth,[26] theological emphasis, and emotional resonance, making them essential instruments in the communication of the divine message.[27]

By systematically mapping the relationship between form and meaning within a single juzʾ, this study has highlighted how morphology operates as a powerful rhetorical device in reinforcing daʿwah and eschatological themes. The findings open avenues for further investigation that integrates larger-scale corpus analysis, statistical modeling, and reception studies to assess the perceptual and emotional effects of wazān on different audiences.

Ultimately, the results reaffirm the intricate interplay between linguistic form and rhetorical function in the Qur'an,32 underscoring the importance of morphology not merely as a grammatical construct but as a vehicle for theological and persuasive expression. This recognition positions morphological analysis as an essential component of Qur'anic studies, offering fresh pathways for exploring how divine discourse strategically combines structure, meaning, and rhetorical intention.

CONCLUSION

This study demonstrates that the morphological patterns of tsulāthī mazīd and selected passive fiʿil māḍī constructions in Juz 29 of the Qur'an function as rhetorical devices that enhance semantic depth, theological emphasis, and emotional resonance in Qur'anic discourse. By systematically mapping these forms in relation to root meaning, wazān, voice, and verse context, the research highlights their strategic role in reinforcing

[25] Hassanein, 'Discourse Functions of Opposition in Classical Arabic: The Case in Ḥadīth Genre'.

[26] Ensaf Hussein Mohamed and Eyad Mohamed Shokry, 'QSST: A Quranic Semantic Search Tool Based on Word Embedding', *Journal of King Saud University - Computer and Information Sciences*, 34.3 (2022), pp. 934–45, doi:https://doi.org/10.1016/j.jksuci.2020.01.004.

[27] İbrahim H Erdoğan and Sema Eryücel, 'The Concept of Divine Revelation According to Ibn Sînâ and Al-Ghazālī: A Comparative Analysis', *Religions*, 2024, 1383, doi:10.3390/rel15111383.

daʿwah and eschatological themes, extending the current understanding of Qur'anic morphology beyond mere structural classification. These findings contribute to Qur'anic linguistic studies by offering a morphological–semantic framework that combines traditional ṣarf theory, manual identification, digital cross-checking, and tafsīr-based interpretation. Future research could expand this approach to other sections of the Qur'an and examine the reception effects of specific wazān patterns on diverse audiences through larger-scale corpus analysis or empirical reception studies.

Moreover, this framework may serve as a basis for future interdisciplinary collaboration between traditional Islamic scholars and computational linguists, particularly in developing digital tools that assist in identifying morphological features across the Qur'anic corpus. Such tools would not only facilitate large-scale comparative studies but also enhance pedagogy and lay understanding by visualizing the interplay between morphological form and communicative impact in the Qur'an. However, the present study does not claim to develop such tools; it offers a qualitative morphological–semantic model that can inform future computational work.

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