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MORPHOLOGICAL ANALYSIS OF *FI'IL MUJARRAD* AND *FI'IL MAZĪD BI ḤARFIN* IN SURAH AL-KAHFI

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ABSTRACT

This study aims to analyze the forms of verbs in Surah Al-Kahfi Ayat 9–26, especially in the story of Ashḥābul Kahfi, through a morphological approach (ṣarf) using a qualitative literature study method. The main focus of the study is to classify and study in depth the verbs of *tsulāthī mujarrad* and *mazīd bi ḥarfin*, and to explain their functions and meaning tendencies in the context of the Ayat. In the analysis process, each verb is reviewed in terms of *madī* and *muḍāri'* forms, wazan patterns, basic or additional meanings, and their relationship to the meaning of the Ayat as a whole. The results of the study show that the verbs of *tsulāthī mujarrad* tend to be used to describe the direct actions of the young men of Ashḥābul Kahfi, such as talking, walking, or sleeping. Meanwhile, the verbs of *mazīd bi ḥarfin* appear more often in the context of Allah's intervention or power, such as giving instructions, revealing events, or recording information. This finding reveals how the choice of the form of the *fi'il* in the Qur'an has a significant semantic and rhetorical role, and shows the richness of the structure and economy of the Arabic language. This analysis is expected to broaden scientific insight in the field of Qur'anic linguistics and contribute to Arabic morphological studies, especially in understanding the structure of *fi'il* derived from the sacred text.

Keywords: *Morphology, Fi'il Mujarrad, Fi'il Mazīd, Surah Al-Kahfi*



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Introduction

Surat Al-Kahfi is the 18th surah in the Quran, consisting of 110 Ayat and classified as a Makkiyah surah. The name “Al-Kahfi” is derived from the main story in this surah, which tells of a group of faithful young men who took refuge in a cave (kahfi) to protect their faith from the threat of a tyrannical ruler. This surah has a unique distinction as it is recommended to be recited every Friday, as mentioned in various hadiths of the Prophet ﷺ. In general, the content of this surah is rich in lessons on faith, exemplary behavior, tests of faith, and attitudes toward the world and the hereafter. (Suhemi, 2020)

The major themes contained in Surat Al-Kahfi include four main stories: (1) The Companions of the Cave as an example of steadfast faith in the face of worldly pressures, (2) the story of the two gardeners as a lesson about arrogance and the transience of the world, (3) the story of Prophet Moses and Khidir, which contains lessons about knowledge, patience, and divine wisdom, and (4) the story of Dhul-Qarnain as a model of a just leader who ruled over a vast territory yet remained obedient to Allah. Each of these stories not only conveys a narrative but also contains profound lessons about the values of monotheism, patience, gratitude, manners, and servitude to Allah. (Natsir, 2022)

In this study, the author selects one important aspect of Surah Al-Kahfi that is directly related to linguistic understanding, namely the morphological aspect (tashrif) of verbs, specifically the fiil tsulāthī mujarrad and fiil mazīd bi ḥarf. This selection is based on the role of verbs in revealing the meaning and dynamics of events in the Qur’anic narrative.

By analyzing the form and meaning of verbs, readers can understand how the Qur’an forms a strong and meaningful narrative structure in conveying its messages. Theoretically, fiil mujarrad is a basic verb consisting of three original letters without any additions, while fiil mazīd bi harfin is a verb that has one additional letter outside its original letters.

Each verb form carries a specific pattern (wazn) that influences the basic meaning and additional meanings of the word. In Arabic morphology studies, the analysis of mujarrad and mazid verbs is crucial for understanding changes in meaning, grammatical aspects, and semantic nuances in Arabic texts, particularly the Qur’an.

Verbs in Arabic sentences function not only as predicates but also determine temporal aspects (past tense, present tense, and imperative), implied subjects, and contribute to the mood or narrative dynamics. Therefore, identifying verb types within a single surah of the Qur’an can reveal stylistic tendencies and methods of message delivery. In the context of Surah Al-Kahfi, the diversity of verb forms indicates that each story in this surah contains dynamic events recorded in a strong linguistic structure. (Mufrodi, 2015)

This study presents a classification of verbs in Surah Al-Kahfi into two broad categories, namely fiil tsulatsi mujarrad and fiil tsulatsi mazid bi harfin. Both will be presented in tabular form to facilitate identification and analysis. Each verb will be explained in terms

of its form (past tense/present tense/imperative), the Ayat in which it appears, its basic meaning, and any additional meanings if applicable. From there, the author will compare the functions and meanings produced, as well as examine the trends in their usage compared to other verb forms.

With this approach, this article is expected to contribute to the study of Qur'anic linguistics, particularly in the fields of morphology (sharf) and semantics. Additionally, this research aims to demonstrate how verb forms in the Qur'an not only serve grammatical functions but also contain profound rhetorical and thematic meanings. This study can serve as a reference for broader linguistic studies of the Qur'an and promote understanding of the unique and profound beauty of the Qur'an's linguistic structure. (Luthfan & Hadi, 2019).

Research Method

This study uses a qualitative approach with a library research method. This method was chosen because the focus of the study is an in-depth analysis of the forms of fi'il in the text of the Qur'an, specifically in Surah Al-Kahfi Ayat 9–26. The primary data sources are the Qur'anic text along with its translation, while secondary data sources include tafsir (Qur'anic exegesis) books, Arabic morphology (şarf) books, and relevant scientific journals on Qur'anic linguistics.

Data collection was conducted using the documentation technique, which involves examining and recording the verbs that appear in the Ayat of the story of Ashhābul Kahfi. The data was then analyzed morphologically by classifying the verbs into two main categories: fi'il tsulāthī mujarrad and fi'il mazīd bi ḥarfin. Each verb was analyzed based on its madī and muḍāri' forms, wazan patterns, basic or additional meanings, and contextual usage in the Ayat. The analysis was conducted descriptively and analytically to identify trends in verb usage in constructing thematic and rhetorical meanings in the story.

Results and Discussion

A. Introduction to Surat Al-Kahfi

Surat Al-Kahfi is the 18th surah in the Quran and is classified as a Makkiyah surah, meaning it was revealed before the Prophet ﷺ migrated to Medina. This surah consists of 110 Ayat and contains many stories and important lessons closely related to the values of monotheism, patience, steadfastness in faith, and divine wisdom in every event. One of the special features of this surah is the recommendation from the Prophet Muhammad ﷺ to read it every Friday, as mentioned in the hadith:

"Whoever reads Surat Al-Kahfi on Friday, light will shine from him until the next Friday."
(HR. Al-Hakim, Al-Baihaqi)

In general, Surat Al-Kahfi contains four main stories that form the core of its content, namely:

- a. *The Story of Ashhābul Kahfi* (Ayat 9–26)

This is the story of a group of young believers who fled to a cave to protect their faith from an oppressive ruler.

→ Representative Ayat:

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾

"(Remember) when the young men sought refuge in the cave and prayed: 'Our Lord, grant us mercy from Yourself and guide us to the right path in our affairs.'" (QS. Al-Kahfi: 10)

b. The Story of the Two Garden Owners (Ayat 32–44)

This story illustrates the trial of worldly wealth and the arrogance of a servant who is heedless of Allah's blessings.

→ Representative Ayat:

وَأَضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَبٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٢﴾

"And give them the example of two men: We made for one of them two gardens of grapevines and surrounded them with date palms, and between them We placed a field." (QS. Al-Kahfi: 32) (Lundeto, 2018)

c. The Story of Prophet Moses and Khidr (Ayat 60–82)

This story teaches about the limitations of human reason in understanding Allah's hidden plans and wisdom.

→ Representative Ayat:

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا ﴿٦٥﴾

"Then they found a servant from among Our servants whom We had given mercy from Our presence and taught him knowledge from Our presence." (QS. Al-Kahfi: 65)

d. The Story of Dzulqarnain (Ayat 83–98)

This story illustrates just leadership and devotion to Allah in exercising power and development.

→ Representative Ayat:

قَالُوا يَٰذَا الْفَرْتَيْنِ إِنَّا يَا جُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾

"They said, 'O Dhu al-Qarnayn, indeed Ya'juj and Ma'juj are people who cause corruption in the land. So can we give you a ransom so that you build a barrier between us and them?'" (QS. Al-Kahfi: 94)

This story not only contains examples of faith, but is also rich in the use of dynamic verb forms, making it interesting to analyze morphologically in terms of mujarrad verbs and verbs with the particle *ḥarf*. The purpose of this analysis is to reveal the role and meaning of verbs in the context of the story, so that it does not merely stop at identifying verb forms, but also explains how these verbs function in sentence structure, as well as how their basic and additional meanings support the thematic message of the Ayat. Thus, verbs are not analyzed separately from their syntactic and semantic functions, but rather serve as an entry point for understanding the dynamics of the Qur'anic message in the story of Ashḥābul Kahfi. (Lundeto, 2018)

B. Theoretical Explanation

Fi'il (verb) is one of the main elements in Arabic sentence structure. In sharaf, *fi'il* is a word form that indicates an action or event related to a specific time, whether in the past (*māḍī*), present or ongoing (*muḍāri'*), or in the form of a command (*amr*). In the Qur'an, *fi'il* plays an important role in forming the meaning of events, bringing stories to life, and providing deep rhetorical power. Therefore, understanding the types and forms of *fi'il* is an important first step in exploring the semantic content and sentence structure of the Qur'an as a whole (Khasanah & Baehaqie, 2020).

One of the basic classifications of *fi'il* in Arabic is *fi'il mujarrad* (الفعل المجرد), which is a verb consisting only of root letters (أصول) without any additions. The most common form is *fi'il tsulāthī mujarrad*, which is a verb composed of three root letters, such as the pattern *fa'ala* (فَعَلَ). An example is the word *ḍahaba* (ذَهَبَ), meaning "he has gone," composed of the root letters: *ḍāl-hā'-bā'*. This type of verb reflects the purest basic meaning and often serves as the root for many other derived forms. There are several patterns of *fi'il tsulāthī mujarrad*, such as *fa'ala* (فَعَلَ), *fa'ila* (فَعِلَ), and *fa'ula* (فَعُلَ), each with its own meaning and function.

On the other hand, there is *fi'il mazīd* (الفعل المزيد), which is a verb that has one or more additional letters outside its original letters. One form of *fi'il mazīd* that is the focus of this study is *fi'il mazīd bi ḥarfin wāḥid* (verb with one additional letter), such as the patterns *af'ala* (أَفَعَلَ) or *fa''ala* (فَعَّلَ). An example is *akhraja* (أَخْرَجَ), which means "to take out," derived from the root word *kharaja* (خَرَجَ), which means "to come out." The addition of the letter hamzah at the beginning of the word causes a change in meaning from "to come out" to "to cause to come out," indicating an expansion or transposition of meaning (Kasir, 2024).

Fi'il mazīd carries a broader meaning or more complex semantic nuances compared to *fi'il mujarrad*. The addition of these letters not only changes the verb into a transitive form but can also impart causative (causing), intensive, reflexive, repetitive, or participial meanings, depending on the pattern (*wazan*) used. For example, the pattern *fa''ala* as in the word 'allama (عَلَّمَ, "to teach") which comes from 'alima (عَلِمَ, "to know"), indicates intensity or repetition in the meaning of teaching.

Every *fi'il* in Arabic has a *wazan* (morphological pattern) that serves to indicate a specific form and meaning. *Wazan* is used to identify patterns of word change and their classification. For example, the *wazan* *fa'ala* – *yaf'alu* indicates a general action, while the *wazan* *af'ala* – *yuf'ilu* often indicates a causative meaning or the transfer of action to another object. By understanding these *wazan* patterns, learners of Arabic can guess the meaning of derivative words even if they have never encountered them before.

In Arabic sentence structure, the verb (*fi'il*) functions as the predicate that connects the subject (*fā'il*) and, in many cases, the object (*ma'f'ul bih*). In addition to indicating time and aspect, the verb also plays a role as the driving force of narrative meaning: describing changes in situation, movement of place, and psychological and spiritual transformations of characters in a story. Therefore, the existence of *fi'il* is vital in interpreting the messages of the Qur'an as a whole (Hasanah & Sofa, 2022).

Overall, the discussion of *fi'il mujarrad* and *fi'il mazīd bi ḥarfin* cannot be separated from their context of use in the Ayat of the Qur'an. The primary objective of this study is

not merely to identify the grammatical forms of fi'il but also to understand how these forms construct narratives, convey divine messages, and enrich the linguistic richness of the Qur'an. Thus, the study of fi'il morphology is not merely a grammatical analysis but also a window into understanding the depth of meaning in divine revelation.

C. Classification of Fi'il in Surah Al-Kahfi

Surah Al-Kahfi, as one of the Makkiyah surahs rich in narrative elements, contains various forms of fi'il in various patterns and variants. Each story presented in it uses verbs (fi'il) to describe movements, dialogues, and the dynamics of character changes in a deep and vivid manner. In the story of Ashḥābul Kahfi (Ayat 9–26), there are many fi'il with high morphological value, especially in the form of fi'il tsulāthī mujarrad and fi'il mazīd bi ḥarfin wāḥid.

Generally, fi'il tsulāthī mujarrad is the basic form of verbs in Arabic, consisting of three original letters. This type of verb is the root of many other derivative words. In the story of Ashḥābul Kahfi, this form is often used to describe basic actions such as sleeping (نَامَ), waking up (بَعَثَ), running (فَرَّ), and speaking (قَالَ). The use of fi'il mujarrad indicates clarity and simplicity in describing the actions of characters, thereby strengthening the narrative of the Qur'an in a straightforward and effective manner (Hakim, 2020).

Meanwhile, fi'il mazīd bi ḥarfin wāḥid is a form of fi'il that contains an additional letter outside its original letters, which serves to expand or deepen the meaning. This addition can make the meaning transitive, intensive, or give a new dimension to the use of the verb. In this story, there is also the use of fi'il mazīd such as آتَيْنَاكُمْ (We gave you), which comes from the root word أَتَى with the addition of the letter alif. This form of fi'il not only indicates an action, but also provides a deeper rhetorical and semantic effect, as well as linking the divine subject (Allah) with the object in the form of mercy, guidance, or knowledge that is given (Hakim & Hanafi, 2021).

To facilitate the identification and classification process, the following table lists the fi'il tsulāthī mujarrad and fi'il mazīd bi ḥarfin wāḥid found in the Ayat of the story of Ashḥābul Kahfi (QS. Al-Kahfi: 9–26). The data in this table were selected based on the most representative fi'il, as well as showing distinctive morphological and contextual forms and functions.

Tabel 1.
Fi'il Tsulāthī Mujarrad in QS. Al-Kahfi: 9–26

No	Fi'Il (Madi)	Fi'Il (Muḍāri')	Pola Wazan	Arti Dasar	Ayat
1	قَالَ	يَقُولُ	فُعَل	Berkata	13
2	نَامَ	يَنَامُ	فُعَل	Tidur	18
3	بَعَثَ	يَبْعَثُ	فُعَل	Membangkitkan	12
4	ضَرَبَ	يَضْرِبُ	فُعَل	Memukul	11
5	هَدَى	يَهْدِي	فُعَل	Memberi Petunjuk	13

Tabel 2
***Fi'il Mazīd bi Ḥarfin* dalam QS. Al-Kahfi: 9–26**

No	Fi'Il (Madī)	Fi'Il (Muḍāri')	Pola Wazan	Arti Tambahan	Ayat
1	أَتَيْنَا	نُؤْتِي	أَفْعَلْ	Kami Telah Memberi	10
2	أَمَدَّهُمْ	يُمِدُّهُمْ	أَفْعَلْ	Memperkuat/Membantu	14
3	أَعْرَضْنَا	يَعْرِضُ	أَفْعَلْ	Kami Perlihatkan	21
4	أَحْصَى	يُحْصِي	أَفْعَلْ	Menghitung/Mencatat	12
5	أَقَامُوا	يُقِيمُونَ	أَفْعَلْ	Menegakkan	13

From the two tables above, it can be seen that *fi'il tsulāthī mujarrad* tends to indicate basic actions that are physical or direct speech, while *fi'il mazīd* is more often used to indicate actions of Allah or intensive processes that have broader consequences. This shows a pattern: *fi'il mujarrad* is more often used in character narratives, while *fi'il mazīd* is used in contexts of divine intervention or will. (Ghofur et al., 2024)

From the two previous tables, it can be seen that *fi'il tsulāthī mujarrad* tends to represent basic actions that are physical in nature or in the form of direct dialogue, while *fi'il mazīd bi ḥarfin* is more often used to describe Allah's actions or intensive processes that have a broader impact. This pattern shows that *fi'il mujarrad* is more frequently used in the narration of human characters, while *fi'il mazīd* is used to mark divine intervention or will. (Ghofur et al., 2024)

This classification is important because it helps identify the tendency of verb forms in Qur'anic stories. In the Qur'an, verbs are not merely grammatical elements, but also carriers of semantic and spiritual messages. The addition of a single letter in a verb can change the relationship between the agent, the action, and the result. In the context of the story of Ashhābul Kahfi, this is evident when comparing the verb *قَالَ* used by the characters and *ءَاتَيْنَا*, which is an action performed by Allah. (Fidiyawati & Akbar, 2023)

Thus, the classification of verb forms is an important foundation for further analysis of the syntactic and semantic functions of verbs in the context of Ayat. This understanding demonstrates that the formation of meaning in the Qur'an is closely related to the morphological structure of words, not merely from a lexical or literal translation perspective. Such studies are highly valuable in linguistic exegesis and the study of Qur'anic rhetoric. (Defnaldi, 2022)

D. Discussion of the Function of Verbs and Comparison of Meanings in Surah Al-Kahfi

The verb in the Qur'an does not only function as a linguistic element but also as an important medium in conveying narrative, theological, and rhetorical messages. In Surah

Al-Kahfi Ayat 9–26, which contain the story of Ashhābul Kahfi, the forms of verbs used are crucial in determining the direction and meaning of the story. For example, in Ayat 13 it is stated:

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى

The verb آمَنُوا (they believed) is a fi'il tsulāthī mazīd with the wazan أَفْعَلْ, which indicates the active entry of belief into the heart. This marks a spiritual change within the characters. Compared to the verb قَالُوا, the verb آمَنُوا emphasizes internal transformation. The dominant mujarrad verb is قَالَ (said), as in Ayat 14:

وَإِذْ قَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ

This verb is in the past tense (madī) and indicates a completed communicative action. Its function is to initiate dialogue and express belief. Compared to other verbs like نَطَقَ or قَالَ, قَالَ is more neutral and general, making it the more commonly used form in Qur'anic narration. In Ayat 12:

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْجَزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوا أَمَدًا

The verb بَعَثْنَاهُمْ is the tsulāthī mujarrad form of the root ب-ع-ث, meaning 'to awaken'. This verb describes Allah's action of awakening the young men after their long sleep. When compared to verbs such as أَنْشَأَ or بَعَثَ, بَعَثَ is more appropriate because it emphasizes the meaning of awakening from sleep, not creation or giving life. Furthermore, the verb آتَيْنَا (We gave) in Ayat 10:

رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً

Is the form of fi'il mazīd with the addition of the letter alif (أَفْعَلْ). The function of this verb is to indicate divine giving. Compared to verbs such as وَهَبَ or آتَى, آتَى is more neutral and flexible, emphasizing the direct relationship between Allah as the giver and the object of the gift, which is mercy or guidance (Amrulloh & Himmah, 2017). In Ayat 21, the verb أَعَزَّنَا is used:

وَكَذَلِكَ أَعَزَّنَا عَلَيْهِم

This verb indicates the causative meaning of causing someone to find something. Compared to verbs such as كَشَفَ or أَعَزَّنَا, أَعَزَّنَا better describes an unexpected event as the result of divine will. Another important mujarrad verb is ضَرَبْنَا in Ayat 11:

فَضَرَبْنَا عَلَىٰ آذَانِهِمْ

Literally meaning 'to strike', but in this context it has an idiomatic meaning: to cover their ears tightly. Compared to ضَرَبَ, أَغْلَقَ has a stronger and more metaphorical meaning, describing divine power in protecting them. In general, the use of fi'il mujarrad in this story serves to describe basic human actions such as speaking, sleeping, and rising, while fi'il mazīd is used to describe divine intervention such as giving guidance, awakening, showing, and granting mercy. This difference is both linguistic and theological, indicating the role of humans as servants and Allah as the controller of all events. (Mufrodi, 2015)

E. Results of Morphological Analysis of Surah Al-Kahfi

Based on an analysis of Ayat 9–26 of Surah Al-Kahfi, it was found that fi'il in the form of tsulāthī mujarrad and mazīd bi ḥarfin play an important role in constructing the narrative and conveying the spiritual message of the story of Ashḥābul Kahfi. Quantitatively, the verb tsulāthī mujarrad is more frequently used to describe the direct actions of the characters, such as speaking, walking, and rising. ConAyatly, the verb mazīd is more prominent in contexts of divine intervention, highlighting Allah's power and will. (Luthfan & Hadi, 2019)

The most dominant fi'il mujarrad is قَالَ, indicating that the Qur'anic narrative strongly emphasizes verbal communication as a means of conveying beliefs. The statements of the young men in this story serve as evidence of their faith and a rejection of the erroneous belief system. This demonstrates the consistent use of fi'il mujarrad to convey the direct expressions of the characters.

Verbs such as ضَرَبَ, نَامَ, and بَعَثَ are also found in the mujarrad form, reflecting concrete actions such as sleeping for a long time, being resurrected, and divine protection. The wazan pattern فَعَلَ is the general form of these verbs, indicating basic actions that are not syntactically complex. In contrast, fi'il mazīd bi ḥarfin such as آتَيْنَا and أَغْرَرْنَا carry deeper meanings. The addition of letters in the أَفْعَلَ pattern not only enriches the morphological structure but also strengthens the semantic relationship between Allah and humans. For example, آتَيْنَا is not simply 'we gave', but means spiritual giving from a high place (مِن لَّدُنكَ). Meanwhile, أَغْرَرْنَا functions as a causative verb indicating that Allah not only revealed, but also arranged the timing and manner of the revelation of the story.

The analysis also shows that the wazan fi'il mazīd pattern contains additional meanings that are not apparent in the root word. For example, أَمَدَّهُمْ from the root م-د-د means to give additional time or strength continuously. This emphasizes the importance of understanding the meaning of زائد (additional meaning) in fi'il mazīd, which is not always lexically apparent. (Suhemi, 2020)

Conclusion

Based on the results of the study, it can be concluded that fi'il is an important element in constructing the narrative and meaning of the story of Ashḥābul Kahfi. The use of fi'il tsulāthī mujarrad serves to indicate concrete and direct actions of the young men in the story, such as speaking and sleeping. This demonstrates the tendency of the Qur'an to use the basic form of verbs to convey human meanings in a straightforward and efficient manner. ConAyatly, fi'il mazīd bi ḥarfin is used to describe actions originating from Allah SWT, such as giving guidance, revealing events, and recording information completely. The addition of letters to these verbs not only expands their meaning but also indicates the presence of causative, intensive, or relational aspects between the subject and object. Thus, these additional meanings reinforce the divine message in the narrative and demonstrate Allah's absolute power. Overall, this study affirms that understanding the morphological patterns of verbs in the Qur'an is crucial for delving into its semantic and rhetorical structure.

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