Al-Mazīd Verbs in Surah Al-Wāqiʿah: A Descriptive Morphological Analysis and Implications for Malay Qur'anic Translation

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ABSTRACT

This study examines the augmented triliteral verbs (al-afʿāl al-thulāthiyyah al-mazīdah) found in Surah al-Wāqiʿah and explores their implications for Malay translations of the Quran. A qualitative, text-based descriptive approach is employed to analyze the verb forms within the Surah. The corpus comprises 68 verb instances: 33 in the past tense (māḍī), 32 in the present/imperfect tense (muḍāriʿ), and three in the imperative mood. Of these, 64 are in the active voice and four in the passive; 40 are sound verbs (ṣaḥīḥ) and 28 are weak/defective verbs (muʿtall); furthermore, 47 are simple triliteral verbs (mujarrad) and 21 are augmented triliteral verbs (mazīd). Within the mazīd category, the corpus encompasses four primary patterns. The analysis demonstrates that morphological augmentation entails more than mere structural change. In several instances, mazīd patterns contribute meanings such as transitivity, intensification, causation, semantic specialization, or the strengthening of the relationship between an event and its object. The study also identifies the roles of iʿlāl (phonological alteration), idghām (assimilation), and ḥadhf (elision) in shaping the surface forms of certain verbs. While these processes are primarily formal and phonological in nature, ziyādah (augmentation) is more directly linked to semantic interpretation. An analysis of existing translations reveals that Tafsir Pimpinan al-Rahman generally conveys the core meanings of mazīd verbs effectively; however, some forms could be translated with greater precision if aspects such as tense, transitivity, passive voice, number, or intensification were rendered more explicitly. This article argues that the translation of the Quran into Malay benefits from a morphology-sensitive approach—one that integrates the examination of verb patterns, root words, grammatical functions, and contextual meanings.

Keywords: Arabic morphology; al-mazīd; Qur'anic linguistics; Sūrah al-Wāqiʿah; Malay translation; Tafsir Pimpinan al-Rahman

INTRODUCTION

Arabic morphology (ṣarf) plays a crucial role in the interpretation of the Quranic Arabic language, as changes in word structure can be linked to both grammatical function and lexical meaning. This is particularly evident in Arabic verbs, whose forms encode information regarding tense, voice, person, number, transitivity, and derivational relationships. Consequently, distinguishing between basic triliteral verbs (al-fiʿl al-thulāthī al-mujarrad) and augmented triliteral verbs (al-fiʿl al-thulāthī al-mazīd) is essential for understanding how the meanings of verbs are constructed.

Augmented (mazīd) verbs are formed by incorporating one or more additional letters into a basic triliteral root. Traditional Arabic morphology views these additions as a derivational process that carries meaning, although the precise semantic contribution depends on the specific pattern and context. Recent research into Quranic morphology further emphasizes that shifts in verb patterns can yield distinct semantic effects, and that morphological forms should not be divorced from contextual interpretation (Bukhayrah, 2022; Aroui, 2024).

Surah al-Wāqiʿah provides a suitable corpus for this research, as its discourse encompasses depictions of the Hereafter, Divine creation, human accountability, blessings, and the act of denial. Accordingly, the verbs within it perform a diverse range of semantic functions—such as creation, determination, substitution, affirmation, negation, selection, admonition, and the description of states. The original study, upon which this article is based, identified 21 instances of augmented triliteral verbs out of a total of 68 verb occurrences within the Surah. This revised version retains the original corpus while restructuring the findings to better suit an international academic readership.

The dimension of translation is particularly relevant within the Malaysian context. Tafsir Pimpinan al-Rahman, associated with Abdullah Basmeih, is a significant Malay-language translation and exegesis (tafsir) of the Quran. Previous studies have examined its methodology, as well as its handling of semantic, theological, and stylistic issues. Research on the translation of figurative and ambiguous expressions in the Quran indicates that translators must sometimes employ explicitation, lexical specification, parentheses, or explanatory notes to convey meanings that cannot be captured through word-for-word equivalence alone (Nasimah Abdullah, 2019). More recent studies have also explored Basmeih's translation methodology and his interpretive choices (Basri et al., 2025; Yasin et al., 2022).

Existing research on Arabic morphology has investigated the structural characteristics of al-afʿāl al-thulāthiyyah al-mazīdah (augmented triliteral verbs) and their semantic functions—such as causation, intensification, transitivity, and the specification of verbal meaning. These studies demonstrate that morphological additions contribute to the grammatical and semantic interpretation of Arabic verbs (Badawi et al., 2004; Ryding, 2005). However, the relationship between morphological forms and contextual meaning warrants further investigation, particularly when the meanings of mazīd (augmented) verbs are rendered through translation into other languages.

In the context of Quranic translation, interpreting mazīd verb patterns presents a unique challenge, as the morphological distinctions in Arabic do not necessarily correspond directly to lexical or grammatical differences in the Malay language. A translation might convey the general meaning of a verb while leaving specific morphological nuances implicit or unexpressed. Studies on Malay translations of the Quran have identified challenges related to linguistic style, context, and the transfer of semantic meaning (Ariffin & Mansor, 2022; Yeob et al., 2024). Consequently, an analysis of mazīd (augmented) verbs based solely on lexical equivalents may overlook the contribution of morphological structure to the interpretation of the Quranic message.

Although this issue is significant, further research is required to examine how the morphological structure and context-dependent semantic functions of mazīd triliteral verbs are represented in Malay translations of the Quran. While existing research has explored linguistic and semantic challenges in a broader sense (Ariffin & Mansor, 2022; Yeob et al., 2024), the relationship between verb patterns, their contextual meanings within the Quranic text, and their corresponding translations in Tafsir Pimpinan al-Rahman warrants a systematic analysis.

To address this gap, this study examines mazīd triliteral verbs in Surah al-Wāqiʿah, focusing on their morphological classification, contextual semantic functions, and Malay translations. This study does not assume that each mazīd pattern possesses a single, fixed meaning. Instead, it investigates the interplay between morphological structure, lexical meaning, grammatical function, and the Quranic context in determining the interpretation of each occurrence of a verb—consistent with descriptive accounts of Arabic morphology and grammatical usage (Badawi et al., 2004; Ryding, 2005).

The original contribution of this study lies in the integration of these dimensions into a single analytical framework. By linking morphological classification, contextual semantic interpretation, and translation analysis, this study seeks to identify how Arabic morphological information is represented, preserved, or potentially obscured in Malay translations of the Quran. This focus is grounded in research indicating that translating the linguistic features of the Quran into Malay can entail challenges regarding the transfer of meaning and the representation of stylistic elements (Ariffin & Mansor, 2022; Yeob et al., 2024). Consequently, its contribution extends beyond merely identifying mazīd (augmented) verb forms; it also examines the relationship between Arabic morphological meaning and its translation into Malay within a specific surah.

Problem Statement and Research Gap

The primary issue addressed by this study is the tendency to treat the translation of Arabic verbs—specifically those belonging to the mazīd (augmented) forms—merely as lexical equivalents. Such an approach risks overlooking the morphological information encoded within these patterns. For instance, a verb in Pattern II (faʿʿala) may differ from its counterpart in Pattern I (faʿala) in terms of transitivity or intensity, while Pattern IV (ʾafʿala) might introduce a causative relationship. Similarly, a passive verb in Pattern II may emphasize the participant affected by an action rather than the agent performing it. If these distinctions are neutralized during translation, the target text may remain generally intelligible, yet it loses specific grammatical and semantic features present in the original Arabic source text.

While the original study provides a detailed account of individual verbs within Surah al-Wāqiʿah, its findings could be strengthened in three respects. First, the mazīd forms could be organized into a corpus-based table, allowing for a systematic comparison of their patterns and functions. Second, the discussion on translation could be framed explicitly as a morphology-sensitive translation challenge, rather than as isolated commentary on specific lexical choices. Third, incorporating recent research on Quranic morphology and Malay translations of the Quran would further underscore the ongoing relevance of the issue under investigation.

Consequently, this article offers a targeted analysis that bridges the study of morphology with the practice of translation. Its contribution lies not in the claim that every morphological augmentation has a one-to-one equivalent in Malay, but rather in identifying those morphological features most likely to necessitate explicit meaning adjustment, contextual clarification, or careful lexical selection when translated into Malay.

Objectives and Research Questions

The study has three objectives:

1. To identify and classify the augmented triliteral verbs occurring in Sūrah al-Wāqiʿah.
2. To describe the morphological processes and semantic functions associated with the augmented patterns.
3. To evaluate how selected morphological features are represented in the Malay translation of Tafsir Pimpinan al-Rahman.

The study addresses three corresponding questions:

1. What augmented triliteral verbs occur in Sūrah al-Wāqiʿah, and which patterns do they represent?
2. What morphological and semantic effects are associated with these patterns in their Qur'anic contexts?
3. To what extent does the Malay translation preserve or neutralize these morphological distinctions?

LITERATURE REVIEW

Arabic morphological augmentation

Classical Arabic morphology distinguishes between mujarrad (unaugmented/simple) forms and mazīd (augmented) forms. Augmentative letters are typically discussed through established patterns (awzān), and the resulting forms may denote causative, intensive, reciprocal, or reflexive meanings, the acquisition of a state, or other semantic relationships. Modern descriptions of Arabic morphology also emphasize the interaction between derivation and syntax, particularly concerning valency and transitivity (Holes, 2004; Ryding, 2005).

In the analysis of the Quran, the relationship between form and meaning is of paramount importance. Bukhayrah (2022), in a study on Surah Maryam, argues that morphological augmentation should be examined from a morphosemantic perspective, as an increase in formal complexity often corresponds to an enrichment of semantic value. Nurani et al. (2023) also examined muḍāriʿ mazīd (augmented imperfective) verbs in Surah Yāsin, identifying their forms, patterns, and semantic functions. Nashrulloh and Fauji (2024) extended this type of analysis to Surah al-Zukhruf, while Aroui (2024) discussed the semantic contributions of mazīd forms containing two augmentative letters within Quranic examples. These studies support the methodological premise

of the current research: that Quranic verb patterns are most meaningful when analyzed in conjunction with their context.

Morphology and the Translation of the Quran

Translating the Quran involves more than mere lexical substitution. A translator must navigate grammatical, semantic, stylistic, interpretive, and cultural dimensions. Studies on Malay translations of the Quran indicate that explicit information may be added when the forms present in the source text might be unclear to the target audience. Research concerning mutashābihāt (ambiguous verses), figurative language, euphemisms, and theological terminology highlights the need to balance semantic fidelity with readability (Nasimah Abdullah, 2019; Nasimah Abdullah & Lubna Abd. Rahman, 2019).

In this context, morphology serves as a useful diagnostic layer. Translators are not strictly required to replicate Arabic morphological distinctions using Malay affixes that are formally equivalent. Instead, the intended semantic effect can be conveyed through lexical choice, auxiliary words, adverbs, explanatory phrases, or context-specific specifications. The appropriate strategy depends on whether a given morphological feature is essential to the proposition or merely a component of the formal structure.

Tafsir Pimpinan al-Rahman and Abdullah Basmeih

Tafsir Pimpinan al-Rahman holds a significant position in the interpretation and translation of the Quran in Malaysia. Studies characterize it as more than a purely literal translation, noting the inclusion of concise interpretive explanations and an overall ijmālī (summarized/general) approach (Yasin et al., 2022). Recent research continues to examine Basmeih's translation methodology, including his handling of theological terms and ambiguous expressions (Basri et al., 2025). These studies provide a useful context for examining whether morphological features are retained, generalized, or made explicit in the Malay target texts.

METHODOLOGY

This study employs a qualitative descriptive approach to examine al-afʿāl al-thulāthiyyah al-mazīdah (augmented triliteral verbs) in Surah al-Wāqiʿah and their Malay translations as presented in Tafsir Pimpinan al-Rahman. The Arabic text of the Surah serves as the primary source for identifying the occurrences of these verbs, while the Malay translation provides the basis for examining how the meanings of the identified verbs are represented in the target language. The specific edition used must be specified in the final manuscript; the 2022 Rumi (Latin-script) edition, published by the Department of Islamic Development Malaysia (JAKIM), is the one cited (Basmeih, 2022).

The identification process involves a systematic reading of the Surah and the extraction of verb forms classifiable as mazīd (augmented) triliteral verbs. Each candidate form is analyzed to determine its triliteral root, morphological pattern, grammatical category, and function within its immediate Quranic context. This classification is guided by established references on Arabic morphology—specifically works that discuss Arabic verb derivation patterns, morphological structures, and their associated grammatical and semantic characteristics (Badawi et al., 2004; Ryding, 2005).

This analysis distinguishes between individual verb occurrences and unique lexical forms. An "occurrence" refers to every instance of a verb appearing within the corpus, whereas a "unique lexical form" refers to a distinct verb form or lexeme, depending on the unit of classification employed. Consequently, repeated occurrences of the same verb are recorded separately when analyzing corpus frequency, while lexical types are counted independently where relevant. This distinction ensures that the total dataset of 68 entries can be interpreted consistently. The manuscript must also state whether the 68 data points refer to the total number of occurrences, distinct lexemes, or some other clearly defined unit.

For each occurrence, the analysis is conducted in four stages. First, the morphological structure is identified by determining the root and the mazīd (augmented) pattern. Second, the grammatical category and function are examined based on the surrounding syntactic construction. Third, the contextual meaning is interpreted by

considering the lexical meaning of the root, the morphological pattern, the grammatical structure, and the broader Quranic context. Finally, the corresponding Malay translation is examined to determine how that specific meaning is conveyed. This procedure integrates grammatical description with an analysis of contextual translation—an approach relevant to the challenges of transferring the linguistic features of the Quran into the Malay language (Ariffin & Mansor, 2022; Yeob et al., 2024).

Special attention is given to semantic functions such as causation, intensification, transitivity, and semantic specification. These functions are not automatically determined solely by the morphological pattern; rather, each interpretation is evaluated by examining the interplay between morphology, lexical features, syntax, and context (Badawi et al., 2004; Ryding, 2005). If a verb pattern allows for more than one interpretation, the analysis takes relevant contextual factors into account, avoiding the assignment of a single, fixed semantic function to that pattern.

The findings are documented in a comprehensive analysis table, which includes the Arabic verb, its triliteral root, the morphological pattern, the grammatical category, the contextual meaning, and the corresponding Malay translation. This procedure provides a transparent classification record and facilitates the verification of the relationship between the Arabic source text and its Malay translation. To ensure the study can be replicated, the table must include the verse references for each instance and clearly identify the edition of Tafsir Pimpinan al-Rahman that was used.

FINDINGS AND ANALYSIS

Corpus profile

Category	Number	Proportion / note
Total verbal data	68	Complete verbal corpus of the sūrah
Perfect verbs	33	al-māḍī
Imperfect verbs	32	al-muḍāriʿ
Imperatives	3	al-amr
Active verbs	64	Active voice
Passive verbs	4	Passive voice
Sound verbs	40	al-ṣaḥīḥ
Weak verbs	28	al-muʿtall
Basic triliteral verbs	47	al-mujarrad
Augmented triliteral verbs	21	al-mazīd

Table 1. Profile of the verbal corpus reported in the original study.

Principal augmented patterns

The 21 augmented occurrences are distributed across four principal triliteral augmented patterns represented in the corpus. The clearest examples involve Forms II, IV, V, and VIII. Because some lexemes occur more than once, the number of occurrences is greater than the number of distinct lexical roots represented in the examples discussed below.

Verse	Verb	Root	Pattern	Basic function	Malay rendering / issue	Translation implication
56:19	يُصَدَّعُونَ	ص د ع	Form (faʿʿala), passive	causative/intensifying relation; passive foregrounding	“tidak merasa pening kepala”	Passive meaning can be made explicit: “not be caused to suffer headache.”
56:57	تُصَدِّقُونَ	ص د ق	Form (faʿʿala)	affirming/recognising truth; transitive	“kamu percaya”	“truly/firmly believe” better reflects strengthened/transitive sense.

56:60	قَدَّرْنَا	ق د ر	Form (faʿʿala)	determination/setting by measure	"Kami yang menentukan"	Good lexical match; "have determined" can foreground perfective completion.
56:61	نُبَدِّلَ	ب د ل	Form (faʿʿala)	replacement/change; transitive	"menggantikan"	Translation is broadly adequate; object structure should be retained.
56:61	نُنْشِئَكُمْ	ن ش أ	Form (ʾafʿala)	causative/transitive creation	"menciptakan kamu"	Adequate; causative relation is naturally expressed by "create."
56:72	أَنْشَأْتُمْ	ن ش أ	Form (ʾafʿala)	causative/transitive production	"menumbuhkan"	Adequate in context; causal agency remains important.
56:35	أَنْشَأْنَاهُنَّ	ن ش أ	Form (ʾafʿala)	causative creation	"Kami telah menciptakan..."	Good correspondence; perfective aspect is explicitly represented.
56:21	يَشْتَهُونَ	ش ه و	Form (ifta`ala)	desire/strong preference	"yang mereka ingini"	Could be strengthened to "what they truly desire" where context warrants.
56:20	يَتَخَيَّرُونَ	خ ي ر	Form (tafa``ala)	selection/preferential choice	"yang mereka pilih"	"choose/select according to preference" may preserve derivational nuance.
56:73	تَذَكَّرُونَ	ذ ك ر	Form (tafa``ala)	taking heed/remembering	"kamu mengambil peringatan"	Generally adequate; contextual "take heed" is possible.
56:65/72	تَفَكَّهُونَ	ف ك ه	Form (tafa``ala)	contextual reflection/astonishment	contextual Malay rendering	Meaning should be interpreted contextually rather than mechanically.
56:75–82	تُكَذِّبُونَ	ك ذ ب	Form (faʿʿala)	declaring false/denying	"kamu mendustakannya"	Good match; plural addressee may be made explicit.
56:89	سَبِّحْ	س ب ح	Form (faʿʿala) imperative	intensified/performative glorification	"bertasbihlah"	Strong and appropriate equivalence.
56:75	أُقْسِمُ	ق س م	Form (ʾafʿala)	causative/performative swearing	"Aku bersumpah"	Lexically and functionally adequate.
56:69	أَنزَلْتُمُوهُ	ن ز ل	Form (ʾafʿala)	causative bringing down	"kamu menurunkannya"	"have sent it down" may foreground perfective event.

Table 2. Representative augmented verbs and translation implications. The table consolidates the principal examples discussed in the source study; repeated occurrences are not counted as separate lexical roots.

Form (ʾafʿala): causative and transitive force

The pattern ʾafʿala is particularly significant in the corpus because it is associated with causative or transitivising force. The clearest example is)56:35(أَنشَأْنَاهُنَّ, derived from the root n-sh-ʾ. The source study explains that the basic root has an intransitive dimension, whereas the augmented Form (ʾafʿala) creates a transitive verb capable of taking an object. In the verse, the object is the feminine plural pronoun referring to the wives. The Malay rendering "Kami telah menciptakan..." successfully communicates the resulting causative-transitive event, even though Malay does not reproduce the Arabic derivational pattern formally.

The same root appears in)56:61(نُنْشِئَكُمْ and)56:72(أَنْشَأْتُمْ. Their recurrence demonstrates that one augmented pattern can be used across different grammatical environments while maintaining a central causative idea. For translation, the important question is therefore not whether the translator reproduces the Arabic prefixal

morphology, but whether the target expression preserves the event structure: an agent causes something to come into existence or be produced.

Other Form (ʾafʿala) examples such as أَنزَلْنَٰهُ and أُقْسِمُ show that the semantic contribution of Form (ʾafʿala) is not reducible to a single gloss. In أَنزَلْنَٰهُ, the form contributes a transitive "bringing down" relation, while in أُقْسِمُ the verb is lexicalised as "swear." This illustrates why pattern-based translation should be combined with lexical and contextual analysis.

Form (faʿʿala): intensification, transitivity, and semantic strengthening

Form (faʿʿala) is prominent in the corpus. The verbs نُبَدِّلَ, قَدَّرْنَا, تُصَدِّقُونَ, يُصَدَّعُونَ, and تُكَذِّبُونَ demonstrate different semantic outcomes. The common morphological feature is the doubling of the second radical, but the semantic effect varies with the lexical root and syntactic environment.

The passive verb يُصَدَّعُونَ in 56:19 is especially important for translation. The Malay rendering "mereka tidak merasa pening kepala" conveys the experiential meaning but shifts away from the passive construction. The Arabic form foregrounds the absence of an externally caused painful effect on the recipients. A morphology-sensitive rendering such as "they will not be caused to suffer headache" is structurally closer, although a more idiomatic Malay formulation may still be preferred in a published translation. The key point is that the passive morphology carries discourse information and should not be ignored in analysis.

In تُصَدِّقُونَ, the source study distinguishes صَدَقَ ("to be true") from صَدَّقَ ("to affirm, confirm, or recognise as true"). The Malay "kamu percaya" communicates the general proposition, but the stronger sense of accepting something as true may be represented by "you truly believe" or "you affirm its truth," depending on target-language style. This is a clear example of a translation in which the core meaning is correct but the morphological nuance may be weakened.

قَدَّرْنَا is another important example. The Form (faʿʿala) pattern expresses determination or fixing by measure, and the verse concerns the divine determination of death. The existing Malay rendering "Kamilah yang menentukan..." is semantically successful. The English analytical gloss "We have determined" makes the completed nature of the event more visible, but Malay does not always require an overt perfect marker when context already provides the temporal interpretation.

Finally, تُكَذِّبُونَ illustrates how Form (faʿʿala) can produce a transitive relation meaning "to declare false" or "to deny." The rendering "kamu mendustakannya" is strong because it preserves the transitive relationship with the object. The source study nevertheless observes that the plural addressee can be made more explicit in Malay as "kamu semua," although such an addition is stylistic rather than obligatory.

Form (tafa``ala) and Form (ifta`ala): derivational nuance

The corpus also includes Form (tafa``ala) and Form (ifta`ala) verbs whose semantic contributions are more difficult to express by a single Malay lexical equivalent. يَتَخَيَّرُونَ reflects preferential selection. Its contextual translation as "they choose" is accurate at the basic level, but "select according to preference" more clearly signals the semantic relation suggested by the augmented form. Similarly, تَذَكَّرُونَ is associated with remembering, taking heed, or deriving a reminder. The Malay phrase "kamu mengambil peringatan" captures the interpretive dimension and is therefore preferable to a purely literal rendering of "remember."

The Form (ifta`ala) verb يَشْتَهُونَ is derived from the root associated with desire or inclination. The source study identifies iʿlāl and ḥadhf in its surface formation and observes that the Malay phrase "yang mereka ingini" communicates the basic meaning. Nevertheless, the context of the pleasures of Paradise allows a more expressive English gloss such as "what they truly desire." This does not mean that every occurrence of Form (ifta`ala) must be translated with intensification; rather, the pattern should alert the translator to examine whether the context supports a strengthened or internally directed semantic reading.

The verb تَفَكَّهُونَ is another case where context is indispensable. The lexical root and derived form interact with the discourse situation, and the source study connects the form with a contextual sense of astonishment,

reflection, or regret. Such cases demonstrate a major principle of Qur'anic translation: morphological form supplies a semantic signal, but the final target-language meaning must be determined through syntax, context, and tafsīr rather than by a mechanical dictionary gloss.

Morphological processes: ziyādah, iʿlāl, idghām, and ḥadhf

Four processes are particularly relevant to the corpus. Ziyādah introduces additional material into the basic root and creates an augmented pattern. Because the pattern itself is derivational, ziyādah has the strongest potential semantic relevance. By contrast, iʿlāl involves changes affecting weak letters, idghām involves assimilation or merging, and ḥadhf involves deletion. These latter processes primarily explain why the surface form may not transparently display the underlying morphological structure.

The analysis of يَسْتَهُونَ illustrates this distinction well. The underlying derivational pattern is Form (iftaʿala), while the final weak radical undergoes phonological/morphological adjustment. The translator should therefore distinguish the derivational meaning of the pattern from the formal consequences of weak-letter behaviour. A similar caution applies whenever a Qur'anic form contains an apparently irregular surface shape.

DISCUSSION

The findings demonstrate that the 21 augmented verbal occurrences are not distributed randomly. They occur in semantically dense passages where the Qur'anic discourse describes divine action, human response, eschatological reward, and denial. The repeated use of Form (faʿʿala) and Form (ʾafʿala) is especially significant because these patterns are well suited to transitive and causative predication. The morphology therefore supports the rhetorical organisation of the sūrah: divine acts are presented as deliberate and causally effective, while human responses are framed as acts of affirmation, denial, choice, or reflection.

The translation implications can be organized into four strategies. First, where Malay already has an adequate lexical equivalent, direct translation is sufficient. This is the case with "bertasbihlah" for سَبِّحْ and "mendustakannya" for تُكَذِّبُونَ. Second, where the morphological meaning is partly grammatical, Malay aspectual or auxiliary material can be used when necessary, as in "telah menurunkan" for a perfective Form (ʾafʿala) verb. Third, where passive voice or transitivity is semantically important, explanatory wording may be necessary. Fourth, where the augmented form interacts strongly with context, the translator should prioritize contextual meaning over an artificial attempt to mirror Arabic morphology.

This finding is consistent with broader research on Malay Qur'anic translation. Studies of Basmeih's work show that translators sometimes employ explicitation or interpretive additions to make source-text meanings accessible to Malay readers. Such strategies are not necessarily departures from fidelity; when carefully controlled, they can function as compensation for grammatical or semantic information that Malay does not encode in the same morphological manner as Arabic.

At the same time, caution is necessary. Not every Arabic morphological distinction should be made overt in the Malay translation. Over-explication can make the target text cumbersome or impose an interpretation that is not required by the source. The translator's task is therefore one of controlled semantic compensation. Morphology should guide interpretation, but it should not dictate a single target-language wording in every context.

Implications for Arabic–Malay Qur'anic Translation

The findings suggest a practical morphology-sensitive workflow for Qur'anic translation. The translator should first identify the root and pattern, then determine the verb's syntactic valency and voice, and only after that select a Malay lexical equivalent. The following checklist can be applied to augmented verbs:

a. Identify the triliteral root and distinguish root letters from augmentative letters.
b. Determine the morphological pattern (wazn).
c. Establish whether the augmentation affects transitivity, intensity, causation, reciprocity, or another semantic relation.

d. Check whether weak-letter changes, assimilation, or deletion have altered the surface form.
e. Examine the verb's subject, object, tense/aspect, voice, and discourse context.
f. Compare the existing Malay rendering with the resulting morphological interpretation.
g. Use lexical adjustment or controlled explicitation only when a relevant meaning would otherwise be lost.

This workflow can also improve translator training. Students of Arabic–Malay translation often recognize a lexical meaning before they recognize the derivational structure. Teaching the pattern–root relationship through Qur'anic examples can help them see why seemingly similar verbs require different Malay renderings. The approach is particularly relevant to advanced Arabic language, Qur'anic studies, and translation programmes in Malaysia.

CONCLUSION

This revised study has examined augmented triliteral verbs in Sūrah al-Wāqiʿah on the basis of the original corpus of 68 verbal data, including 21 augmented occurrences. The analysis confirms the importance of morphological pattern in interpreting Qur'anic verbs. Form (ʾafʿala) frequently contributes causative or transitive force, while Form (faʿʿala) may strengthen lexical meaning, establish transitivity, or intensify a predication. Form (tafaʿʿala) and Form (iftaʿala) demonstrate that derivational meanings can involve preference, reflection, desire, or other contextual nuances that cannot always be represented by a single Malay equivalent.

The study further distinguishes ziyādah from iʿlāl, idghām, and ḥadhf. Ziyādah has the clearest derivational and semantic role, whereas the other processes principally explain formal changes in the realization of the verb. For translation, the principal lesson is that morphological analysis should precede lexical decision-making. Tafsir Pimpinan al-Rahman generally communicates the meanings of the verbs effectively, but selected cases could benefit from greater sensitivity to passive voice, transitivity, aspect, plurality, and semantic strengthening.

The contribution of this study is therefore methodological as much as descriptive. It proposes that Arabic–Malay Qur'anic translation be approached through an integrated model combining morphology, syntax, semantics, context, and tafsīr. Future studies can extend the corpus to other sūrahs, compare several Malay translations, and test the proposed morphology-sensitive workflow against a larger annotated Qur'anic corpus.

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