



THE FUNCTIONAL ROLE OF FI'IL MUḌĀRI' I'RĀB IN THE QUR'AN: A SEMANTIC ANALYSIS OF SURAH AN-NĀZI'ĀT

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Abstract

This study examines the functional role of fi'il muḍāri' i'rāb in Surah An-Nāzi'āt through an integrated naḥw-tafsīr framework. Previous studies tend to treat i'rāb as a purely formal grammatical category, detached from semantic interpretation, while exegetical studies often overlook grammatical precision. This study addresses that gap by demonstrating that i'rāb is not merely a syntactic marker but an active constituent of Qur'anic meaning. Using a qualitative library research method with a descriptive-analytical approach, the study identifies thirteen fi'il muḍāri' forms in the surah, classified across three i'rāb categories: marfū', manṣūb, and majzūm. The analysis reveals a clear correlation between each inflectional form and its semantic function within the surah's eschatological discourse. The marfū' form, which constitutes 84.6% of the identified forms, operates through istiḥdār al-ḥāl, rendering future and past events as vivid, immediate realities for the reader. The manṣūb form encodes gradual spiritual transformation within a non-confrontational da'wah strategy. The majzūm form compresses and relativizes worldly time, reinforcing the surah's affirmation of the Hereafter's certainty. These findings demonstrate that the integrated naḥw-tafsīr framework is analytically productive and replicable for examining how grammatical form shapes Qur'anic meaning across different surahs.

Keywords: *fi'il muḍāri'; i'rāb; Surah An-Nāzi'āt; naḥw; tafsīr; functional analysis*

المخلص

تناول هذه الدراسة الوظيفة الدلالية لإعراب الفعل المضارع في سورة النازعات، وذلك من خلال إطار منهجي تكاملي يجمع بين علم النحو وعلم التفسير. وقد دأبت الدراسات السابقة على معالجة الإعراب بوصفه ظاهرة نحوية شكلية مجردة من أبعادها الدلالية، في حين تغفل الدراسات التفسيرية في الغالب عن الدقة النحوية. وتسعى هذه الدراسة إلى ردم هذه الفجوة، بإثبات أن الإعراب لا يُعدّ مجرد علامة تركيبية، بل هو ركيزة فاعلة في تشكيل المعنى القرآني. واتبع البحث المنهج الوصفي التحليلي في إطار الدراسة المكتبية النوعية، وقد رُصد في السورة ثلاثة عشر فعلاً مضارعاً، صُيغت وفق ثلاث حالات إعرابية: الرفع، والنصب، والجزم. وتكشف نتائج الدراسة عن ارتباط وثيق بين كل صيغة إعرابية ووظيفتها الدلالية في السياق الأخرى للسورة. فالمرفوع، الذي يمثل 84,6% من الأفعال المرصودة، يُحقق معنى استحضر الحال، إذ يُقرب الأحداث الماضية والمستقبلية إلى وعي المتلقي ويجعلها حاضرة أمامه. أما المنصوب فيُجسد مسيرة التحول الروحي التدريجي ضمن أسلوب دعوي غير مواجه. وأما المجزوم فيُقَلِّص الزمن الدنيوي ويُندِّبُه، مُعزِّزاً يقين الآخرة الذي تقوم عليه السورة. وتثبت هذه النتائج مجتمعة أن الإطار التكاملي بين النحو والتفسير منهج ناجع وقابل للتطبيق في دراسة العلاقة بين الصيغة النحوية والمعنى القرآني عبر سور متنوعة.

الكلمات المفتاحية: *فعل مضارع؛ إعراب؛ سورة النازعات؛ نحو؛ تفسير*

INTRODUCTION

The fi'il muḍāri' (imperfect verb) occupies a central position in Arabic linguistic studies, functioning not merely as a temporal marker but as a bearer of layered semantic meaning shaped by context and accompanying qarīnah (circumstantial indicators). Within Qur'anic discourse, this verb form becomes particularly significant: its i'rāb (inflectional state) does not operate as a mechanical grammatical rule, but as a constituent element of meaning that interacts with the thematic and rhetorical objectives of each verse. Understanding this interaction is therefore essential for any comprehensive analysis of Qur'anic language, as Demirdöven (2024) notes, understanding different i'rāb forms of a word or sentence helps us better grasp the original meaning and intent of the text.

The integration of naḥw (Arabic syntax) and tafsīr (Qur'anic exegesis) provides the most adequate framework for examining this relationship. Tafsīr engages the contextual dimensions of a verse its siyāq (discourse context), asbāb al-nuzūl (occasions of revelation), and qarīnah while naḥw provides the structural basis for determining i'rāb categories and their governing 'āmil (governing agent). Together, these two disciplines enable a reading of the fi'il muḍāri' that is neither purely formal nor purely thematic, but genuinely integrative.

However, a persistent gap exists in the literature. Studies focusing on the grammatical dimension such as those surveying i'rāb patterns across the Qur'an tend to treat inflection as a formal category without exploring its semantic implications. Demirdöven (2024), for instance, examined the impact of i'rāb on semantic variation in the Qur'an, but the analysis draws from multiple surahs without a sustained focus on how specific i'rāb forms function coherently within a single surah's thematic structure. On the tafsīr side, studies such as Aziz and Saihu (2022) survey the typology of tafsīr lughawī (linguistic exegesis) but do not engage in the functional analysis of i'rāb fi'il muḍāri' in relation to contextual meaning within a specific surah. The result is a bifurcation: grammatical studies overlook semantic depth, while exegetical studies overlook grammatical precision.

This study aims to address that gap by examining the functional role of i'rāb fi'il muḍāri' in Surah An-Nāzi'āt through an integrated naḥw-tafsīr framework. Surah An-Nāzi'āt was selected because it contains a concentrated range of fi'il muḍāri' forms across all three i'rāb categories marfū', manṣūb, and majzūm within a surah characterized by a distinctive eschatological tone, making it an ideal site for examining the correlation between inflectional form and semantic function. The contribution of this study lies in demonstrating that i'rāb functions not merely as a syntactic marker but as an active constituent of Qur'anic meaning a claim that requires the kind of surah-specific, integrated analysis this study provides.

Fi'il muḍāri' is an Arabic verb category that semantically encompasses present (ḥāl), future (istiqbāl), and continuous aspects of action, characterized by morphological markers in the form of muḍāra'ah prefixes. As formulated by Ibn 'Ajurrūm in Al-Ājurrūmiyya, the fi'il muḍāri' is defined as the verb that begins with one of the four muḍāra'ah letters (أ ن ي ت), and its default grammatical state is marfū'. This principle is further elaborated by Ibn Mālik in the Alfiyya, which specifies that the fi'il muḍāri' is raised (marfū') unless preceded by a nāṣib or jāzim operator ('āmil). Al-Zamakhsharī in Al-Mufaṣṣal similarly establishes that the i'rāb of the fi'il muḍāri' mirrors nominal inflection in that it is governed by an external 'āmil rather than being inherent to the verb itself a position echoed by Ibn Hishām in Awdaḥ al-Masālik and by Ibn Ya'īsh in Sharḥ al-Mufaṣṣal. Consequently, the linguistic mechanism of fi'il muḍāri' operates across two interconnected dimensions: the morphological dimension, which determines its formal identity, and the syntactic-i'rāb dimension, which determines its functional role within the sentence structure (Nur, 2018).

METHODS

This study is a qualitative library research examining the functional role of i'rāb fi'il muḍāri' in Surah An-Nāzi'āt. An interdisciplinary approach is employed, integrating naḥw and ṣarf as the grammatical framework for determining i'rāb categories and their governing 'āmil, with tafsīr sciences as the contextual framework for deriving semantic meaning. In practice, this integration operates sequentially: naḥw analysis is conducted first to establish the formal grammatical status of each fi'il muḍāri', after which tafsīr perspectives particularly through siyāq and qarīnah are applied to interpret the semantic implications of that grammatical form within the verse's context.

Surah An-Nāzi'āt was selected as the object of study for two reasons: first, it contains a concentrated and complete range of fi'il muḍāri' forms across all three i'rāb categories marfū', manṣūb, and majzūm providing a comprehensive basis for comparative analysis; and second, its dominant eschatological theme offers a rich contextual environment for examining how grammatical form interacts with semantic meaning. A total of thirteen fi'il muḍāri' forms were identified in this surah, and all thirteen are included in the analysis, as they collectively represent the full range of i'rāb variations and possess contextual relevance for both linguistic and exegetical examination.

The primary data source is the Qur'anic text of Surah An-Nāzi'āt. Secondary sources include classical tafsīr works and naḥw literature for determining i'rāb rules, and academic journals to situate the findings within contemporary scholarship.

Data were collected through systematic documentation: tracing, identifying, and classifying fi'il muḍāri' forms across the surah. Analysis followed a descriptive-analytical method in five sequential stages: (1) identifying all fi'il muḍāri' forms in the surah; (2) determining the i'rāb category marfū', manṣūb, or majzūm and its governing 'āmil; (3) deriving the grammatical meaning based on naḥw rules; (4) examining the verse's contextual environment through siyāq and qarīnah; and (5) integrating the grammatical and contextual findings to produce an istinbāṭ (semantic derivation) that reflects both the linguistic structure and the exegetical meaning of the verse. This sequential procedure ensures that semantic conclusions are systematically grounded in grammatical evidence before contextual interpretation is applied.

The researcher serves as the primary instrument (human instrument) throughout the analytical process. Consistency and systematic rigor are maintained through a data classification table recording each fi'il muḍāri' form, its i'rāb category, governing 'āmil, and semantic implications within the verse's context.

While all thirteen fi'il muḍāri' forms are classified in the data table, the subsequent narrative analysis presents a selective close reading of three representative cases one from each i'rāb category (marfū', manṣūb, and majzūm) rather than providing an equal narrative treatment of all thirteen instances. This selection follows a principled criterion of representativeness: within each category, the verse chosen for extended analysis is the one in which the interaction between i'rāb form and semantic-thematic meaning is most clearly discernible and richly attested in the classical tafsīr sources consulted. The remaining instances within the dominant marfū' category exhibit analogous grammatical and semantic patterns; subjecting each to a fully independent narrative would produce significant repetition without yielding proportional analytical insight. The data table thus serves as the comprehensive record of all identified forms, while the narrative discussion provides the depth of analysis for which the selected cases are most suitable. This combined approach exhaustive data coverage with selective interpretive depth is consistent with the descriptive-analytical method employed in qualitative Qur'anic linguistic research.

FINDINGS AND DISCUSSION

The findings of this study demonstrate that the fi'il muḍāri' forms in Surah An-Nāzi'āt are not only varied in terms of i'rāb but also exhibit specific distributional patterns that correlate with the semantic objectives of the verses. As presented in Table 1 below, thirteen fi'il muḍāri' forms were identified across the surah, each classified by its i'rāb category, governing 'āmil, and semantic function. The following analysis examines each category in turn, moving from the most dominant form marfū' to the less frequent manṣūb and majzūm forms, in order to trace how inflectional variation contributes to the surah's overarching thematic message.

Data of Fi'il Muḍāri' in Surah An-Nāzi'āt

Table 1. Fi'il Muḍāri' Forms in Surah An-Nāzi'āt

No	Verse	Fi'il Muḍāri'	I'rāb	'Āmil	Semantic Function
1	79:6	تَرْجُفُ	Marfū'		Manifests the tremors of the Resurrection as a vivid, immediate reality, creating a sense of "presentification" for the reader
2	79:7	تَتَّبِعُ	Marfū'		Indicating the continuity and succession of events
3	79:10	يَقُولُونَ	Marfū'		Represents human denial not as a singular past event, but as a persistent and recurring behavioral pattern
4	79:18	تَرْجَى	Manṣūb	أَنْ	Reflects a persuasive proselytizing (da'wah) strategy that emphasizes the gradual and intentional process of spiritual transformation
5	79:19	أَهْدِيكَ	Marfū'		Representing guidance as an ongoing process
6	79:22	يَسْعَى	Marfū'		Indicating active and continuous movement
7	79:26	يَخْشَى	Marfū'		Depicting a stable and persistent psychological state
8	79:35	يَتَذَكَّرُ	Marfū'		Describing a moment of immediate consciousness
9	79:36	يَرَى	Marfū'		Immediate visual representation
10	79:42	يَسْأَلُونَ	Marfū'		Indicating a repetitive questioning attitude
11	79:45	يَخْشَى	Marfū'		Characterizing individuals with a readiness to receive warnings

12	79:46	يَرَوْنَ	Marfū'		Presenting the experience as if being witnessed directly
13	79:46	يَلْبَثُوا	Majzūm	لَمْ	Negates the perceived significance of worldly time by compressing its temporal duration through a perceptual lens

As shown in Table 1, the marfū' form constitutes 84.6% of the identified fi'il muḍāri' forms eleven out of thirteen instances while manṣūb and majzūm each account for 7.7%, representing one instance each. Without comparative data from other surahs it would be premature to characterize this proportion as statistically exceptional; nonetheless, within the specific thematic environment of Surah An-Nāzi'āt, the pattern appears contextually coherent rather than arbitrary. The marfū' form, as the default grammatical state of the fi'il muḍāri', carries the inherent semantic value of istimārr (continuity) and istiḥḍār al-ḥāl (vividly presenting an action as ongoing). Its predominance in Surah An-Nāzi'āt a surah structured around eschatological warning and the affirmation of resurrection suggests that the deployment of this form may be read as consistent with the surah's rhetorical objective of rendering future and past events as immediate, perceptible realities for the reader.

Analysis of the Marfū' Fi'il Muḍāri'

Having established the distributional pattern above, the analysis now turns to a close examination of selected verses from each i'rāb category. Each case is analyzed by first identifying the i'rāb form and its governing 'āmil as recorded in Table 1, then examining how that grammatical choice functions semantically within the verse's context. The marfū' (nominative) form of the fi'il muḍāri' is the most dominant morphological state found in this Surah. In general, the marfū' state denotes the meaning of istimārr (continuity) or signifies an action that is currently in progress.

يَقُولُونَ أَنِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ ١٠

The word يقولون holds the position of a fi'il muḍāri' marfū', functioning as the predicate (khabar) within a jumlah fi'liyyah. However, its primary significance does not end with its grammatical function; rather, it lies in the choice of its morphological form. Chronologically, the denial of the Day of Resurrection is an event that occurred in the past. Nevertheless, the Qur'an does not employ the fi'il māḍī form such as قالوا, which would normally suffice to convey such information. This avoidance is strategic: the māḍī form would place the denial as a completed event detached from the reader's consciousness, whereas يَقُولُونَ (yaqūlūna) presents it as a living, ongoing reality. This aligns with the interpretation in Tafsir al-Tahrīr wa al-Tanwīr, which explains that صيغة استحضار (the muḍāri' form implies continuity and renewal) and contains the element of استحضار الحال, namely presenting their state as if it were unfolding before the reader (Ibn 'Āsyūr, 1984). Thus, the Qur'an does not merely inform us of their words but presents them directly as an utterance that is continuously repeated.

This effect is further reinforced by the subsequent sentence structure, أَنِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ, which contains elements of istifhām inkārī (denunciatory interrogation) and tawkid (emphasis). The combination of the muḍāri' form and this rhetorical structure creates a representation that is not only vivid but also laden with a tone of harsh and repetitive rejection. As explained in Tafsir al-Kashshāf, this verse constitutes a form of حكاية لما يقوله المنكرون a direct depiction of the deniers' speech when confronted with the news of the resurrection causing the utterance to appear as a living dialogue rather than a mere report (Al-Zamakhsharī, 2009).

Furthermore, the meaning of الحافرة as "returning to the original state" clarifies the substance of their denial namely, the assumption that it is impossible for humans to return to life after death. This rejection is further reinforced by the subsequent expression, أَنِنَّا كُنَّا عظامًا نَّجْرَةً, which depicts a physical condition that has become decayed and fragile. Within this framework, the use of the fi'il muḍāri' does not merely function as a temporal marker, but as a device for immediate representation that presents the voices of the deniers with contemporary actuality. Beyond that, the muḍāri' form implies that the pattern of denying the resurrection is not limited to a specific group or period, but is a recurring tendency throughout human history one that the Qur'an renders universally relevant across different times and contexts.

يَوْمَ تَرْجُفُ الرَّاجِفَةُ ٦

The word تَرْجُفُ functions as a fi'il muḍāri' as well as the predicate (khabar) within a jumlah fi'liyyah. When associated with يَوْمَ, this phrase forms a zaraf zamān that does not stand alone; rather, it is directly linked to the series of warning verses within this surah. Consequently, the mention of time here is not merely informative but serves as an integral part of the cautionary construction. This aligns with the explanation in

Tafsir al-Taḥrīr wa al-Tanwīr, which indicates that the expression is employed within سياق القسم as a form of tahāwīl (magnification of the atmosphere) and exerts a profound influence on the listener's soul (أوقع في نفوس السامعين). This is because the meaning is not conveyed through direct statement, but rather through a vivid depiction of the conditions of that Day. Nevertheless, the primary significance lies in the deliberate choice of the fi'il muḍāri' form (Ibn 'Āsyūr, 1984). Semantically, the Day of Judgment is a future event. Nevertheless, the Qur'an does not use the fi'il māḍī form such as رَجَفَتْ, which would typically be used to describe an occurrence. The use of the māḍī form would place the event within a finished timeframe, thereby creating a distance between the event and the reader. Conversely, the employment of the fi'il muḍāri' تَرْجَفُ appears to present the event as if it is currently unfolding (istiḥḍār al-hāl).

Descriptions from classical exegesis further reinforce this dynamic nature. In Tafsir al-Kashshāf, the event of al-rājifah is explained as an occurrence in which the earth and mountains undergo a violent and continuous shaking; it is even depicted in a condition of اضطراب شديد (intense agitation). This emphasis on motion and transformation indicates that the scene in question is not a static state, but rather a sequence of events that is vibrant and moving (Al-Zamakhsharī, 2009). Thus, the fi'il muḍāri' in this verse serves as a tool for immediate representation (تصوير المشهد / taṣwīr al-mashyad), shifting the Day of Judgment from the realm of the future into the perceptual experience of the reader positioning them not as a detached observer, but as a witness to the event itself. In the context of Surah An-Nāzi'āt, which is dominated by a tone of threat and the affirmation of the Day of Resurrection, the use of this form functions as intense psychological pressure, accelerating the reader's emotional engagement with the reality of the Hour.

Analysis of the Maṣḥūb Fi'il muḍāri'

فَقُلْ هَلْ لَكَ الْإِنَانُ تَرْجِي ١٨

The word تَرْجِي is a fi'il muḍāri' in the maṣḥūb case, governed by أَنْ as a ḥarf maṣḍariyyah. Syntactically, the construction إِلَى أَنْ تَرْجِي forms a tawīl maṣḍar linked to هَلْ لَكَ, which Ibn 'Āsyūr characterizes as أسلوب عرض a style of subtle offering rather than direct command. Crucially, the preposition إِلَى carries a semantic element of transition (تضمنين), signifying movement toward a state rather than its static possession. From this perspective, al-tazkiyah is not understood as a static result, but as a process of spiritual transformation leading toward purity from polytheism and internal vices, as further affirmed in Tafsir al-Kashshāf that تَرْجِي means تطهر من الشرك (purifying oneself from polytheism) (Al-Zamakhsharī, 2009).

However, the primary significance does not lie in the aspect of i'rāb alone, but in the choice of the fi'il muḍāri' form itself. Theoretically, this structure could be replaced by a maṣḍar (al-tazakkī) or a fi'il amr (tazakkā). Nevertheless, neither of these forms is employed. The use of a maṣḍar would produce a meaning that tends to be static, presenting the abstract concept of self-purification without emphasizing the dynamics of the process. Meanwhile, the use of a fi'il amr would potentially introduce a confrontational nuance of a direct command, which is ill-suited to the context of da'wah to Pharaoh, who was known for his arrogant and authoritarian character.

The fi'il muḍāri' form تَرْجِي presents al-tazkiyah as an ongoing process whose realization remains an open possibility, creating a rhetorical effect of استحضر الفعل في الذهن without coercive pressure. Thus, the construction هَلْ لَكَ إِلَى أَنْ تَرْجِي does not merely function as a question, but as a subtle rhetorical strategy: it does not command, but offers; it does not force, but opens possibilities. This establishes a space for psychological choice suited to the character of Pharaoh as the addressee, without diminishing the urgency of the invitation. This aligns with Ibn 'Āsyūr's analysis of the verse's gradual semantic sequence (ترتيب حصولي): from al-tazkiyah toward al-hidāyah and culminating in al-khashyah. In this way, the maṣḥūb form functions as a linguistic mechanism integrating the dimensions of process, purpose, and da'wah strategy (Ibn 'Āsyūr, 1984; Begmatova et al., 2020).

Analysis of the Majzūm Fi'il Muḍāri'

لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ٤٦

The word يَلْبَثُوا is a fi'il muḍāri' in the majzūm (jussive) case, as it is preceded by لَمْ, a particle of negation (nafyi) and apocopation (jazm) that shifts its meaning into a negation of the past. Its marker of jazm is not a sukūn, but rather the ḥaḍf an-nūn (omission of the letter nūn), as it belongs to the category of af'āl al-khamsah. However, the primary significance of this construction does not end with the aspect of i'rāb. The choice of the لَمْ + fi'il muḍāri' form is rhetorically more potent than the use of the fi'il māḍī form. As explained in Tafsir al-Kashshāf, this form emphasizes that their duration in the world diminishes to the point where it seemingly does not reach a full day (لم يبلغ يوماً كاملاً). The use of this negated muḍāri' builds a more vivid negation (استحضار الحال), as if that duration never truly possessed an existence worthy of account within their consciousness (Al-Zamakhsharī, 2009).

This aspect is further reinforced by the phenomenon of ḥaḍf an-nūn in يَبْتَنُوا. Phonetically, the omission of the nūn results in a more concise and rapid pronunciation, which implicitly aligns with the conveyed meaning: the compression of temporal duration. Thus, the linguistic structure does not merely communicate the meaning but reflects it through its phonetic form (Arummi et al., 2019).

Meanwhile, the phrase إِلَّا عَشِيَّةً أَوْ ضُحًى functions as an *istisnā'* (exception) that reinforces the preceding negation. In al-Tahrīr wa al-Tanwīr, Ibn 'Āsyūr highlights the use of *idāfah* (annexation) of the word *ḍuhā* to 'ashīyah as a form of *isti'māl 'arabī* intended to further diminish the perceived value of the duration (زيادة في تقليل المدة) (Ibn 'Āsyūr, 1984). This exception creates an extreme contrast between the objective length of worldly life and its perceived brevity in human consciousness when confronted with the reality of the Hereafter. Thus, the construction لَمْ يَبْتَنُوا إِلَّا functions as a rhetorical device that simultaneously negates, compresses, and relativizes worldly time through the approach of *uṣlūb ḥakīm* (uslūb ḥakīm). In this way, the *majzūm* form in this verse coheres with the dominant eschatological theme of Surah An-Nāzi'āt: that worldly existence, however lengthy it may feel, is rendered transient and weightless when measured against the certainty of the Day of Resurrection.

CONCLUSION

This study demonstrates that the *i'rāb* of *fi'il muḍāri'* in Surah An-Nāzi'āt is not merely a grammatical formality, but functions as an active semantic constituent that shapes the rhetorical and thematic meaning of the verses. Each *i'rāb* category contributes a distinct interpretive dimension: the *marfū'* form renders eschatological events as vivid, immediate realities through *istiḥdār al-ḥāl*; the *manṣūb* form directs meaning toward purpose and gradual process within a non-confrontational *dawah* strategy; and the *majzūm* form compresses and relativizes worldly time, reinforcing the surah's affirmation of the Hereafter's overwhelming certainty.

These findings collectively support the central argument of this study: that *i'rāb* functions not as a neutral syntactic marker, but as an interpretive device through which the Qur'an constructs meaning at the intersection of grammar and context. The integrated *naḥw-tafsīr* framework employed in this study has proven analytically productive demonstrating that grammatical categories cannot be adequately understood in isolation from the exegetical and thematic environment in which they operate. This framework represents a methodological contribution to the field of Qur'anic linguistic studies, offering a replicable model for examining how formal grammatical features participate in the construction of Qur'anic meaning beyond mere syntactic description.

The methodological distinctiveness of this study can be clarified in relation to two prior works it directly engages. Demirdöven (2024) examined the impact of *i'rāb* on semantic variation in the Qur'an but drew evidence from multiple surahs without sustained focus on any single surah's internal thematic coherence. Aziz and Saihu (2022), by contrast, engaged with Qur'anic linguistic exegesis (*tafsīr lughawī*) at the level of typology and tradition, without applying functional grammatical analysis to specific verb forms in context. The present study differs from both by combining the grammatical precision of *naḥw* analysis with the contextual sensitivity of *tafsīr* within a single surah's eschatological discourse producing an *istinbāṭ* that is simultaneously grammatically grounded and hermeneutically substantive.

This study is limited to the *fi'il muḍāri'* forms identified in Surah An-Nāzi'āt, and its findings reflect the specific eschatological character of this surah. Future research is encouraged to apply the same integrated *naḥw-tafsīr* framework to surahs with different thematic orientations such as legislative, narrative, or devotional surahs in order to examine whether the functional patterns identified here hold across varying Qur'anic contexts.

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