

The Function of Affixes in Augmented Triliteral Verbs of the Fa'ala Pattern in the Arba'in Hadith

Neng Hilmi Nurmaluffah¹, Dayudin¹, Ihin Solihin¹

¹Universitas Islam Sunan Gunung Djati Bandung, Indonesia

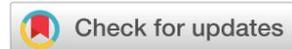
*Correspondence: 1225020135@student.uinsgd.ac.id

ABSTRACT

This study examines the role of affixes (al-lawāṣiq) in augmented triliteral verbs following the fa'ala (فَعَّلَ) pattern as found in Hadith Arba'in An-Nawawiyah by Imam An-Nawawi. The main focus of this research is to identify the types and semantic functions of affixes within the verbal structures of Hadith Arba'in and to explain their morphosyntactic roles. The study employs a qualitative descriptive approach using the distributional method (al-tawzi'ī) through deletion and substitution techniques. The research data are derived from the original text of Hadith Arba'in containing verbs in the fa'ala pattern, such as 'allama, ṣaddaqa, and raddada. The findings indicate that affixes in the fa'ala pattern function to express transitivity (al-ta'diyah), intensification or frequency (lil-takthīr), and removal or negation (lil-salb), which transform the characteristics of the base verb into stronger, causative, or repetitive meanings. This analysis demonstrates that affixation functions not only as a mechanism of word formation but also enriches the theological dimension of hadith meaning. The study confirms that the analysis of affix functions in augmented triliteral verbs of the fa'ala pattern plays a crucial role in understanding the grammatical and semantic meanings of Hadith Arba'in, and reveals the close relationship between Arabic morphological structure and the reinforcement of normative messages that are educational, moral, and spiritual in nature.

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Affix, Augmented Triliteral Verb, Fa'ala Pattern, Hadith Arba'in, Arabic Morphology.

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1. Introduction

Arabic morphology is a fundamental branch of linguistics, playing a crucial role in understanding word formation structures and their inherent semantic relations (Alimin, 2026); (S. S. Salsabila, Komarudin, & Dayudin, 2021). In the Arabic linguistic tradition known as 'ilm al-ṣarf, words are derived from a root typically consisting of three consonants which then undergoes development through patterns (wazan) and the addition of specific letters. This derivational system renders the Arabic language highly productive and systematic (Rohanda, Mahesa, & Dayudin, 2025), as a single root can generate various derivative forms with interconnected semantic variations (Luthfan & Hadi, 2019); (Panggabean, 2019); (Hidayanti, Harianja, Sari, Balqis, & Pebriana, 2025). Consequently, understanding the morphological system is not only linguistically vital but also contributes to uncovering conceptual and theological meanings within Islamic texts, particularly the Qur'an and Hadith.

One of the essential studies in Arabic morphology is fi'il tsulātsī mazīd, which refers to verbs originating from three base letters (tsulātsī mujarrad) that have undergone the addition of one or more letters (Hulantu, Hasan, Mooduto, & Rosyid, 2025). These additions are not merely structural; they carry specific semantic implications. In classical ṣarf theory, each augmentation pattern possesses distinct semantic tendencies, such as causative (litta'diyah), intensive (taktsīr), repetitive (lilkatsrah), participative (musyārahah), or transformational meanings (Ananda, 2020). Thus, morphological shifts correlate directly with the alteration or reinforcement of meaning.

Among the various patterns of fi'il tsulātsī mazīd, the wazan fa'ala (فَعَّلَ) is one of the most productive forms. Its primary characteristic is the tashdīd (gemination) on the second radical, which theoretically signifies intensification, reinforcement of action, repetition, or placing the object into a specific state (Darwin, Anwar, & Munir, 2021). This pattern plays a pivotal role in meaning construction, as it often presents a stronger semantic nuance compared to its base form (mujarrad). Therefore, an analysis of this pattern is significant in the linguistic study of religious texts.

The phenomenon of using *fi'il tsulātsī mazīd*, particularly the *fa'ala* pattern, is frequently found in classical Islamic texts, including the *Arba'in Nawawiyah* by Imam An-Nawawi. This collection contains forty-two hadiths covering the core teachings of Islam, encompassing aspects of creed (*aqidah*), worship (*ibadah*), social transactions (*muamalah*), and ethics (*akhlak*). Its uniqueness lies in its concise yet profound phrasing, where every choice of word form holds significant semantic and rhetorical value. In this context, morphological forms do not merely convey actions but also reflect the depth of normative and ethical messages.

Based on these considerations, this research employs Arabic morphological theory within the framework of *ilm al-ṣarf* as its analytical foundation, specifically the concept of *fi'il tsulātsī mazīd* and the classification of the semantic functions of the *fa'ala* pattern. This theory is used to identify forms of *fi'il tsulātsī mazīd* within the text of the *Hadith Arba'in*, trace the roots (*mujarrad*) as the base forms, and analyze the semantic shifts and tendencies resulting from letter additions based on semantic classifications in *ṣarf* theory. Through this approach, the study seeks to demonstrate the link between morphological structure and the dimension of meaning in hadith texts, ensuring that linguistic analysis contributes to the understanding of the theological and ethical messages contained therein.

Similar research has been conducted by previous scholars. (F. A. Salsabila, 2024) explored the stylistic device of *ṭibāq* in the *Arba'in Hadith*, while (Nadiyah & Azani, 2025) emphasized the moral values of the hadiths from an educational perspective. (Rohesa, 2024) discussed Imam An-Nawawi's method of *sharḥ* (commentary), while (Amin, 2021) highlighted aspects of moral education. (Hasibuan, 2017) (Hasibuan, 2018) examined verb affixation in hadiths generally, while (Al Fatih, 2025) and (Mulyani, 2009) discussed affixation in Quranic texts and translation. However, there is currently no study that specifically examines the role of affixes in the *fi'il thulāthī mazīd* of the *fa'ala* (فَعَّلَ) pattern within the *Arba'in Hadith*. Consequently, this research aims to bridge that gap through a morpho-semantic approach.

2. Methodology

2.1 Research Approach and Method

This study adopts a morphological approach, as its primary focus lies in analyzing the forms and functions of affixes within the *fi'il thulāthī mazīd* of the *fa'ala* (فَعَّلَ) pattern found in the *Arba'in An-Nawawiyah Hadith* by Imam An-Nawawi. This approach is situated within the field of *ṣarf* (Arabic morphology), which examines word structures, morphological transformations, and the correlation between morphemes and meaning.

The method applied is a descriptive qualitative method, as the study aims to describe and analyze linguistic phenomena in depth without the use of statistical data (Dwiyanto, 2002). This approach emphasizes observation, interpretation, and the structured presentation of morphological analysis based on the specific context of the hadith texts.

2.2 Data Sources and Types

The primary data source of this research is the book *Hadith Arba'in An-Nawawiyah* by Imam An-Nawawi ad-Dimasyqi, along with its translation published by Penerbit Cahaya Ilmu Bandung (2011). This book contains forty-two hadiths that convey the fundamental teachings of Islam, making it a highly pertinent subject for study from both linguistic and theological perspectives.

The focus of this research is on the forms of *fi'il thulāthī mazīd* within the *fa'ala* (فَعَّلَ) pattern present in the hadith texts. Supporting references include the books *Ilmu al-Ṣarf*, *Amthilat al-Taṣrifīyah*, and various Arabic linguistic works, encompassing both classical and modern literatures. The analyzed data are qualitative in nature, consisting of verbal units that illustrate the process of affixation. The central focus of the analysis lies in the semantic meanings and functions resulting from the addition of affixes within the verb structure (Safarudin, Zulfamanna, Kustati, & Sepriyanti, 2023).

2.3 Data Collection Techniques

Data were collected through library research employing the observation and note-taking method (Adlini, Dinda, Yulinda, Chotimah, & Merliyana, 2022) The procedures involved the following stages:

1. Reading and observing the hadith texts in the *Arba'in Hadith* to identify *fi'il thulāthī mazīd* forms within the *fa'ala* (فَعَّلَ) pattern.
2. Recording every verb form that corresponds to the pattern, along with the specific sentence context from the hadith.

3. Classifying the data based on affix types and their semantic roles, such as *litta'diyah* (causativity), *liddilālāti 'alat-takhīr* (intensiveness), *linisbatil ma'f'ul ilā aṣhlil fi'li*, *lisalbi aṣhlil fi'li minal ma'f'ul*, and *liittikhādhil fi'li minal ismi*.

The categorized data were subsequently utilized in the morphological analysis phase to investigate the interrelationship between form and meaning.

2.4 Data Analysis Techniques

Data analysis was conducted using the distributional method, which involves analyzing the internal elements of language such as the root (*jidhr*), morphemes, and patterns (*wazan*) to determine the function and meaning of affixes (Nur & Lukman, 2019). The analysis was carried out through the following four stages:

a. Identification of Root Form

This stage involves determining the *fi'il thulāthī mujarrad* (base form) as the foundation for identifying the word's original meaning.

Example: In the first hadith:

فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ "We were surprised at him; he asks him and corroborates him."

The word *yūṣaddiquhu* is derived from the root *ṣ-d-q* (ص د ق). The base form *ṣadaqa* (صَدَّقَ) means "he spoke the truth."

At this stage, the researcher records the lexical meaning of the base verb as a benchmark to assess the semantic shifts that occur following the affixation process.

b. Classification of Derived Forms (*Mazīd*)

This stage involves grouping the *fa'ala* (فَعَّلَ) pattern as a derivative form that has undergone the addition of phonological elements, which subsequently alters the base meaning.

Example: Still referring to the first hadith, the form *ṣaddaqa* (صَدَّقَ) follows the *fa'ala* (فَعَّلَ) pattern, characterized by the addition of a *tashdid* (gemination) on the second radical. This morphological transformation causes a shift in meaning to "to corroborate someone" or "to verify," moving beyond the simple meaning of "to speak the truth."

c. Structural and Semantic Analysis

This analysis is conducted using two auxiliary techniques:

1. Deletion Technique: Removing the affix to evaluate its role in determining grammatical meaning.
2. Substitution Technique: Replacing a morpheme or the *wazan* pattern to assess differences in semantic meaning.

Data from the First Hadith:

فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ "We were surprised at him; he asks him and corroborates him."

1. Identification of Base Form (Deletion): The word *yūṣaddiqu* (يُصَدِّقُ) originates from the root *ṣadaqa* (صَدَّقَ), which means "to speak the truth."
2. Comparison of Derived Form (Substitution): The form transforms into *ṣaddaqa* (صَدَّقَ) following the *fa'ala* (فَعَّلَ) pattern, characterized by the addition of a *tashdid* (gemination) on the second radical.
3. Analysis of Meaning Change: This morphological change causes the basic meaning to shift from a personal action ("speaking the truth") to an action directed toward another object ("corroborating or verifying someone").

d. Semantic Interpretation

The analysis results are interpreted using theories from *Amthilat al-Taṣrīfiyyah* and *'Ilmu al-Ṣarf* to determine semantic functions, such as *litta'diyah*, *liddilālāti 'alat-takhīr*, *linisbatil ma'f'ul ilā aṣhlil fi'li*, *lisalbi aṣhlil fi'li minal ma'f'ul*, and *liittikhādhil fi'li minal ismi*.

The interpretation is conducted by:

1. Extracting grammatical meaning from the results of the form and affix analysis.
2. Comparing the findings with the theoretical functions of fi' il mazīd.

Example: In the first hadith:

فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ "We were surprised at him; he asks him and corroborates him."

The word *yushaddiquhu* is derived from the root *ṣ-d-q* (ص د ق) with the base form *ṣadaqa* (صَدَّقَ), meaning "to speak the truth." After transforming into *ṣaddaqa* (صَدَّقَ) following the *fa'ala* pattern, the meaning shifts to "to corroborate someone."

The stages of interpretation are as follows:

1. Compare the base meaning (*ṣadaqa* = to speak the truth) with the meaning resulting from affixation (*ṣaddaqa* = to corroborate others).
2. Observe that the addition of *tashdid* causes a shift from an intransitive verb (*fi' il lāzim*) to a transitive verb (*fi' il muta' addī*).
3. Based on the theory in *Amthilat al-Taṣrīfiyyah*, this form is categorized as having the function of *للتَّغْدِيَةِ* (*litta'diyah*), which enables the subject to transfer the action to an object.

Thus, the semantic interpretation demonstrates that the affixation in the form *ṣaddaqa* is not merely a change in phonetic form, but also indicates a causative relationship of meaning within the sentence structure of the hadith.

3. Results and Discussion

3.1 General Data Description

This study examines the role of affixes in the *fi' il thulāthī mazīd* of the *fa'ala* (فَعَّلَ) pattern found in the *Arba'in* Hadith by Imam An-Nawawi. From the results of data collection and classification, 24 forms of *fi' il mazīd* were identified that adhere to the *fa'ala* pattern and exhibit variations in meaning according to the context of the hadith sentences. All data indicate a shift in meaning from the original form (*fi' il mujarrad*) to a new, more specific meaning due to the addition of affixes (additional letters).

Based on the theory in the book *Amthilat al-Taṣrīfiyyah*, the *fa'ala* pattern possesses several primary semantic functions, including:

1. *Litta'diyah* (Causativity/Transitivity): A function that transforms a verb from being originally intransitive (not requiring an object) into a transitive verb (requiring an object). In this case, the additional letter in the pattern causes a shift in meaning from "performing an action" to "causing an action to be performed on others." This function illustrates a cause-and-effect relationship where the subject acts as the cause for the action occurring to the object.
2. *Liddilālātī 'Alat-Takthīr* (Intensification/Multiplicity): A function that indicates repetition, intensity, or a high frequency of action. The verb form with this pattern signifies that the act is performed repeatedly, continuously, or to a greater degree compared to its original form. Thus, this pattern serves to strengthen or emphasize the meaning of the action within the sentence context.
3. *Linisbatil Ma'fūl Ilā Aṣhlil Fi'li* (Attribution): This indicates the meaning of attribution, whereby the object is assigned or possesses the qualities of the verb's root. In this function, the subject seemingly bestows a specific character or state contained in the original verb upon the object.
4. *Lisalbi Aṣhlil Fi'li Minal Ma'fūl* (Privative): This signifies the negation or removal of the basic quality from the object. That is, the action performed by the subject causes the disappearance of a state or quality previously inherent in the object. This function generally appears in verb forms indicating removal, negation, or release from a certain state.
5. *Liittikhādhil Fi'li Minal Ismi* (Denominative): The function of forming a verb (*fi' il*) from a noun (*isim*). In this context, the *fa'ala* pattern is used to construct a verb derived from a noun, such that its meaning describes an action related to the object or concept that constitutes its root. This function expands the use of the verb by making it an active expression of a nominal form.

Although this study is based on the primary theory of *Amthilat al-Taṣrīfiyyah*, the analysis is expanded with perspectives from several other classical *ṣarf* texts such as *Al-Qawā'id aṣ-Ṣarfīyyah*, *Tashrif al-'Izzi*, and *Shadhā al-'Arf*, utilizing an eclectic method to understand the variations in the meaning of the *fa'ala* pattern more comprehensively.

3.2 Functions of the Wazan Fa'ala Based on an Eclectic Approach

The classification of the functional types of the *wazan fa'ala* (فَعَّلَ) in this study is conducted through an eclectic approach, specifically by comparing and synthesizing perspectives from several classical *ṣarf* (morphology) texts, primarily *Amtsīlatu at-Tashrifīyyah*, *Al-Qawā'id aṣ-Ṣarfīyyah*, *Tashrif al-'Izzi*, and *Shadhā al-'Arf*.

The classification process was carried out by:

- Inventorying all functions mentioned in each text.
- Identifying similarities and differences in semantic meanings across the sources.
- Grouping functions based on the most dominant criteria of semantic change, such as changes in verbal valency, intensity of action, object-meaning relations, privative meanings (negation of attributes), and lexical category shifts.

Based on this synthesis, the functions of the *wazan fa'ala* are classified into the following five main types:

3.2.1 Litta'diyah (Causative Function)

This type is classified based on the criteria of verbal valency change, specifically the transformation from an intransitive verb (*fi'il lāzim*) into a transitive verb (*fi'il muta'addī*). In this category, the subject does not merely perform an action but causes the action to affect an object.

This function demonstrates strong consistency across various *ṣarf* texts. *Amtsīlatu at-Tashrifīyyah*, *Al-Qawā'id aṣ-Ṣarfīyyah*, and *Tashrif al-'Izzi* collectively emphasize its causative aspect, whereas *Shadhā al-'Arf* interprets it as the orientation of the action toward an object. Due to this uniformity, *litta'diyah* (transitivity) is established as a primary type.

3.2.2 Liddilālah 'ala at-Taktsīr (Intensity and Repetition Function)

This type is classified based on the criteria of **qualitative or quantitative** enhancement of the action compared to its *mujarrad* (root) form. This enhancement may manifest as:

- 1) Intensity of the action,
- 2) Frequency or repetition,
- 3) Emphasis or reinforcement of meaning.

Al-Qawā'id aṣ-Ṣarfīyyah refers to this as *mubālaghah* (hyperbole/intensification) and *taktsīr* (multiplicity), while *Tashrif al-'Izzi* elaborates on the specific forms of its intensity. *Shadhā al-'Arf* further reinforces the concept of *li al-takthīr fi al-fi'li* (multiplicity in action). Supported by these various sources, this type is classified as the second dominant semantic function.

3.2.3 Linisbatil Maf'ul ilā Aṣhlil Fi'li (Attributive Function)

This type is determined based on the criteria of semantic relationality between the object and the root of the *fi'il* (verb). In this function, the object is attributed to or endowed with a quality associated with the core meaning of the verb.

This function is explicitly mentioned in *Amtsīlatu at-Tashrifīyyah* and further supported by *Shadhā al-'Arf*, although it is not emphasized in other texts. Consequently, this type is classified as a specific function that has limited textual support but remains theoretically valid.

3.2.4 Lisalbī Aṣhlil Fi'li Minal Maf'ul (Privative Function)

The classification of this type is based on the criteria of semantic change in the form of the removal or negation of a specific state from the object. This implies that the *mazīd* (augmented) form does not merely add meaning, but rather eliminates the original condition of the object.

This function is cited in *Amsilat al-Tashrifiyah* and shares conceptual similarities with *Shadhā al-'Arf*, although it does not serve as a primary function in other texts. Based on the eclectic approach, this type is categorized as a derivative function that is contextual in nature.

3.2.5 Liittikhādhil Fi'li minal Ismi (Denominative Function)

This type is classified based on the criteria of lexical category shift, specifically the formation of a verb from a nominal form (denominalization). In this function, the *wazan fa'ala* generates an action that is inherently related to the concept of its original noun (*ism*).

Although this function is primarily mentioned in *Amsilat al-Tashrifiyah* and is not explicitly detailed in other texts, classical Arabic linguistic practices demonstrate its validity. Therefore, within this eclectic approach, this type is categorized as a distinctive function with specific textual support. With this classification, the division of types does not merely follow one specific text but is the result of a comparative synthesis across various sources. The eclectic approach allows for a more systematic categorization while simultaneously highlighting the levels of consistency and functional variation of the *wazan fa'ala* within the classical *ṣarf* tradition.

3.3 Analysis and Discussion of Each Affix Function

The following table presents the identified verbs following the *fa'ala* pattern within the *Arba'in Hadith*, categorized by their semantic functions:

Table 1. Verbs Following The Fa'ala Pattern Within The Arba'in Hadith

No	Hadith Number	Sentence (Context)	Semantic Function
1.	First	فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ	لِلتَّعْدِيَةِ Causativity
2.	First	فَأَنَّهُ جَبْرِيْلٌ أَتَاكُمْ يُعَلِّمُكُمْ دِيْنَكُمْ	لِلتَّعْدِيَةِ Causativity
3.	Fourth	حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ	لِلتَّعْدِيَةِ Causativity
4.	Sixteenth	فَرَدَّدَ مِرَارًا	لِلذَّلَالَةِ عَلَى التَّكْثِيرِ Intensification
5.	Twenty Second	وَحَرَّمَ الْحَرَامَ،	لِلتَّعْدِيَةِ Causativity
6.	Twenty Second	وَمَعْنَى حَرَّمَ الْحَرَامَ اجْتَنَبْتُهُ	لِلتَّعْدِيَةِ Causativity
7.	Twenty Fourth	إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي	لِلتَّعْدِيَةِ Causativity
8.	Twenty Fourth	إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصَيْهَا لَكُمْ ثُمَّ أَوْفَيْكُمْ بِهَا	لِلتَّعْدِيَةِ Causativity
9.	Twenty Ninth	وَإِنَّهُ لَيْسِيْرٌ عَلَى مَنْ يَسْرَهُ اللَّهُ عَلَيْهِ	لِلتَّعْدِيَةِ Causativity
10.	Thirtieth	فَلَا تُضَيِّعُوهَا	لِلتَّعْدِيَةِ Causativity
11.	Thirtieth	وَحَرَّمَ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا	لِإِسْبَةِ الْمَفْعُولِ إِلَى أَصْلِ الْفِعْلِ Attribution
12.	Thirtieth Fourth	مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيَعْبِرْهُ بِيَدِهِ	لِلتَّعْدِيَةِ Causativity
13.	Thirtieth Sixth	مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا	لِإِسْبِ أَصْلِ الْفِعْلِ مِنَ الْمَفْعُولِ Privative
14.	Thirtieth Sixth	نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ	لِإِسْبِ أَصْلِ الْفِعْلِ مِنَ الْمَفْعُولِ Privative
15.	Thirtieth Sixth	وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ	لِلتَّعْدِيَةِ Causativity
16.	Thirtieth Sixth	يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ	لِلتَّعْدِيَةِ Causativity
17.	Thirtieth Sixth	سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ	لِلتَّعْدِيَةِ Causativity

18. Thirthy Seventh إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَّ ذَلِكَ لِلتَّعْدِيَةِ Causativity

3.4 Functional Analysis of Affixes in Fi'il Thulāthī Mazīd of the Fa'āla Pattern

3.4.1 Analysis of the First Data Point

In the first hadith, there is a *mazīd* verb form, *yushaddiquhu*, which morphologically originates from the root *ṣ-d-q* (ص د ق). In its base form, *ṣadaqa* (صَدَّقَ), this root means "to speak the truth." This meaning indicates that the verb is initially *lāzim* (intransitive), as it does not require an object.

When this form transforms into *ṣaddaqa* through the *fa'āla* pattern, a *tashdīd* (gemination) is added to the second radical. This subtle change in phonological structure has a significant impact on both the meaning and the syntactic behavior of the word. With the addition of the *tashdīd*, the word no longer means "to speak the truth" but shifts to "to corroborate/verify someone." This new structure renders the word *muta'addī* (transitive), as the subject's action is now directed toward a specific object.

This semantic shift can be observed through the distributional technique. If the base form *ṣadaqa* is restored (via deletion), the meaning reverts to an action inherent only to the subject. However, when the *tashdīd* is reapplied in the form *ṣaddaqa*, the meaning shifts to an action that transfers to another object. This demonstrates that the *tashdīd* element functions as an additional marker that alters the verb's valence.

Based on the theory of semantic functions for *fi'il thulāthī mazīd* in *Amthilat al-Taṣrīfiyyah*, such a form falls under the function of *لِلتَّعْدِيَةِ* (*litta'diyah*). This function indicates that the subject's action causes something to happen to the object. The affixation in the *fa'āla* pattern in this example conveys a causative meaning, wherein the subject "causes" the object to receive the act of verification. This is consistent with the context of the hadith:

فَعَجَبْنَا لَهُ بِسَأَلِهِ وَبِصِدْقِهِ "We were surprised at him; he asks him and corroborates him."

The form *yushaddiquhu*, therefore, does not merely undergo a morphological change; the transformation carries clear semantic consequences: a meaning that was originally internal is transformed into one involving a relationship between a subject and an object. This is the defining characteristic of the *litta'diyah* function, which shifts the original meaning from "an act within the subject" to "an act affecting another person."

In conclusion, the form *yushaddiquhu* in the first data point contains the function of *لِلتَّعْدِيَةِ* (*litta'diyah*), with the meaning "to corroborate/verify someone."

3.4.2. Analysis of the Second Data Point

In the first hadith, there is a *mazīd* verb form, *yu'allimukum*, which appears in the sentence:

فَإِنَّهُ جِبْرِيلُ أَنَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ "He was Jibril, who came to you to teach you your religion."

The word *yu'allimukum* originates from the root *'-l-m* (ع ل م), which in its base form, *'alima* (عَلَّمَ), means "to know." This base form is *lāzim* (intransitive), as its meaning only describes a person's internal state specifically, the possession of knowledge without involving an object affected by the action.

When the word transforms into *'allama* (عَلَّمَ) following the *fa'āla* pattern, a *tashdīd* is added to the second radical. This phonological change results in a significant expansion of meaning. The form that originally meant "to know" has now shifted to "to teach someone." This transformation renders the verb *muta'addī* (transitive), as the subject no longer merely receives or possesses knowledge but acts to transfer that knowledge to an object.

Through a distributional approach, this semantic shift can be observed by reverting the form *'allama* to its base form *'alima*. Without the *tashdīd*, the verb cannot carry an object directly. However, in the *mazīd* form, the *tashdīd* acts as a phonological element that increases the word's valence, allowing the verb to have a clear object, such as the second-person plural pronoun (*-kum*) in the form *yu'allimukum*.

Semantically, this change illustrates the mechanism of transferring an action from the subject to an object, a defining characteristic of the *لِلتَّعْدِيَةِ* (*litta'diyah*) function. In the context of the hadith, Jibril is not merely "knowing the religion" but "teaching the religion" to the companions. The affixation in the *fa'āla* pattern here presents a causative meaning the subject causes the occurrence of knowledge in another party.

This interpretation aligns with the theory of *Amthilat al-Taṣrīfiyyah*, which explains that the fa‘‘ala pattern is frequently used to indicate the meaning of transferring, making, or causing an action to occur to another object. Therefore, the word *yu‘allimukum* falls into the *litta‘diyah* function category because its structure and meaning demonstrate the transfer of the act of "teaching" from Jibril to the people being taught.

In conclusion, the affixation in the form *yu‘allimukum* does not merely alter the sound but carries semantic consequences that expand the relationship of the action, thus making it appropriate to classify the verb under the function of *لِلتَّعْدِيَةِ* (*litta‘diyah*).

3.4.3 Analysis of the Third Data Point

In the sentence *ḥaddathanā Rasūlullāhi ṣallallāhu ‘alayhi wa sallam*, the verb *ḥaddatha* (حَدَّثَ) originates from the root *ḥ-d-th* (ح د ث). In its base form, *ḥadatha* (حَدَّثَ), it means "to happen" or "to occur." This base form is *lāzim* (intransitive) because it does not involve an object. Upon transforming into the fa‘‘ala pattern (*ḥaddatha*), the addition of the *tashdīd* on the second radical shifts the meaning from "to happen" to "to tell/narrate to others." This morphological change increases the word's valence, rendering the verb *muta‘addī* (transitive), as evidenced by the presence of the object *nā* (us) in *ḥaddathanā*.

From a semantic perspective, the *tashdīd* in the fa‘‘ala pattern provides the *لِلتَّعْدِيَةِ* (*litta‘diyah*) function, as the action transfers from the subject (the Prophet) to the listeners. In short, the affixation process transforms the base meaning into a causative action: "The Prophet caused us to know something through his narration." This explanation aligns with *Amthilat al-Taṣrīfiyyah*, which states that the fa‘‘ala pattern is frequently used to indicate actions directed toward an object.

3.4.4 Analysis of the Fourth Data Point

In the phrase *fa raddada mirāran*, the verb *raddada* (رَدَّدَ) originates from the root *r-d-d* (ر د د), with the base form *radda* (رَدَّ), meaning "to repeat" or "to return." While the base form already suggests repetition, it remains general in nature. After shifting to the fa‘‘ala pattern (*raddada*) with a *tashdīd* on the second radical, a reinforcement of meaning occurs, making the act of repetition more intense, frequent, or performed multiple times. This affixation expands the base meaning from "to repeat" to "to repeat intensively."

Semantically, the fa‘‘ala form here fulfills the function of *لِلدَّلَالَةِ عَلَى التَّكْثِيرِ* (*liddilālati ‘ala at-takthīr*) because the *tashdīd* marks a high frequency of action. This is consistent with the context of the hadith provided by the word *mirāran*, which emphasizes that the repetition was performed many times. Thus, the structural change in *raddada* does not only alter the phonology but also clarifies the intensity of the action, accurately classifying it as a *mazīd* verb signifying *takthīr* (multiplied repetition).

3.4.5 Analysis of the Fifth Data Point

In the 22nd hadith, there is a *mazīd* verb form, *ḥarrama* (حَرَّمَ), appearing in the phrase:

"وَحَرَّمْتُ الْحَرَامَ" And I prohibited the forbidden."

The word *ḥarrama* originates from the root *ḥ-r-m* (ح ر م), with the base form *ḥaruma* (حَرَّمَ), meaning "to be forbidden" or "to be sacred." In its original form, this verb is *lāzim* (intransitive), as it describes a state without involving an object. When it transforms into the fa‘‘ala pattern as *ḥarrama*, the addition of the *tashdīd* alters its valence. Based on distributional analysis, this additional element grants the verb a new capacity to direct its meaning toward an object, shifting the sense from "to be forbidden" to "to forbid/prohibit something." In this hadith, the object is *al-ḥarāma*.

This change aligns with the theory in *Amthilat al-Taṣrīfiyyah* that the fa‘‘ala pattern can function as *لِلتَّعْدِيَةِ* (*litta‘diyah*), causing the action to transfer from the subject to the object. Thus, the form *ḥarramtu* demonstrates the role of the subject in rendering something forbidden, rather than merely existing in a state of being forbidden. Through the integration of structural (distributional) analysis and semantic function theory, it is understood that the affixation of the verb *ḥarrama* serves to transform its meaning into a causative action directed at a specific object.

4. Conclusion

Based on the analysis of 21 data points containing *fi‘il thulāthī mazīd* of the fa‘‘ala (فَعَّلَ) pattern, it was found that the most dominant semantic function is *لِلتَّعْدِيَةِ* (*litta‘diyah*). This function serves to transform an intransitive verb (*lāzim*) into a transitive one (*muta‘addī*) or to transfer the meaning of an action from the subject to an object. This function appears

17 times out of the total data set, as observed in verbs such as *yuṣaddiquhu*, *yu'allimukum*, *ḥaddathanā*, *yassara*, *naffasa*, and *sahhala*. Additionally, the function of *لِدَّلَالَةِ عَلَى التَّكْثِيرِ* (*liddilālati 'alā at-takthīr*) was identified, which indicates repetition or the intensity of an action. This function appears in verbs such as *faraddada*, *ṣallaytu*, and *tuḍayyi'ūhā*. Furthermore, in certain data points, such as those found in the 24th and 29th hadiths, a combination of both functions *ta'diyah* and *takthīr* was observed, as the context reflects both a transfer of meaning and the repetition of an action. In conclusion, within the analyzed hadiths, the primary function of the *fa'ala* pattern is *litta'diyah*, while the *liddilālati 'alā at-takthīr* function serves as a secondary role that reinforces the intensity and repetition of the deeds or actions described.

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