



Morphological Analysis of Words in the Science of Sharaf as an Effort to Deepen Understanding of Arabic Texts through a Case Study

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Abstract

This research is motivated by the need to develop a more applied approach to Arabic morphology (Sharaf), particularly in understanding how morphological patterns contribute to the interpretation of classical Arabic texts. Although Sharaf has traditionally been taught as a theoretical discipline focusing on word formation and transformation, many learners still experience difficulties in applying morphological concepts to authentic texts. This gap indicates the need for an analytical framework that connects morphological theory with contextual interpretation. The novelty of this research lies in the development of a contextual Sharaf analysis framework that focuses specifically on shighah (morphological forms) as an analytical instrument for examining the relationship between word patterns and meaning construction in classical Arabic texts. Rather than limiting Sharaf learning to memorization of morphological rules, this study demonstrates how the identification and analysis of different shighah forms can provide deeper understanding of semantic nuances and textual interpretation. This research employs a qualitative approach using literature review and case study analysis. The literature review establishes the theoretical foundation of Sharaf, while the case study examines selected classical Arabic texts through the identification and analysis of shighah patterns. The analysis focuses on the classification of word forms, their morphological structures, and their contribution to contextual meaning. To ensure the validity of the findings, the morphological analysis is verified through expert checking by Arabic linguists and Sharaf specialists. The findings indicate that analysis based on shighah provides a systematic method for understanding the interaction between morphological structure and textual meaning. The study demonstrates that recognizing specific morphological forms can improve the accuracy of interpretation and bridge the gap between theoretical Sharaf knowledge and practical text analysis. This research contributes to Arabic language studies by offering an applied and contextual model of Sharaf learning that emphasizes

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morphological awareness as a foundation for deeper engagement with classical Arabic texts.

Keywords: *Arabic morphology, science of Sharaf, shighah analysis, classical Arabic texts, morphological interpretation.*

Introduction

Arabic is a language characterized by complex morphological systems, where changes in word forms significantly influence meaning and grammatical function. Within Arabic linguistic studies, the science of Sharaf plays an essential role in explaining how words are constructed, transformed, and interpreted. Understanding Sharaf is particularly important in classical Arabic texts, including religious and literary works, because morphological variations often carry semantic implications that cannot be identified through literal translation alone. However, Arabic morphology learning is still frequently dominated by theoretical rule memorization, resulting in limited ability to apply morphological concepts in authentic textual analysis (Shahbari-Kassem et al., 2025).

Previous studies on Arabic morphology can be classified into three major research directions. First, theoretical and linguistic studies have examined the structure of Arabic morphology, word formation, and morphological patterns as fundamental components of Arabic linguistic systems. Second, computational and analytical studies have developed approaches for Arabic morphological analysis, including morphological modeling and automatic word decomposition. Third, educational studies have explored the relationship between morphological knowledge and Arabic learning ability, showing that morphological competence contributes to reading comprehension and language mastery. Furthermore, several studies have investigated morphological interference and difficulties experienced by Arabic learners in applying morphological rules in practice (Al-Sughaiyer & Al-Kharashi, 2004).

Although these studies provide important foundations, existing research remains limited in connecting Sharaf theory with systematic analysis of authentic Arabic texts. Most theoretical studies explain morphological rules and patterns without providing a structured procedure for identifying and interpreting morphological forms in specific textual contexts. Meanwhile, computational studies primarily focus on automatic analysis rather than pedagogical interpretation, and educational studies generally measure learning outcomes without developing a detailed morphological analysis framework. Therefore, there is still a specific methodological gap regarding the absence of a replicable Sharaf analysis procedure based on *shighah* (morphological forms) that maps how word patterns contribute to meaning construction within selected Arabic texts (Allothman & Als Salman, 2020).

To address this gap, this study aims to analyze Arabic word morphology through a contextual Sharaf framework focusing on *shighah* analysis. The research examines how different morphological forms appear within selected classical Arabic texts and how these forms influence semantic interpretation. Unlike previous studies that mainly discuss

Sharaf as theoretical knowledge, this study emphasizes the practical application of *shighah* identification as an analytical procedure that connects morphological structure with textual meaning (TIBI & KIRBY, 2017a).

Theoretically, this research contributes to Arabic linguistic studies by proposing an applied framework for Sharaf analysis based on *shighah*, strengthening the relationship between morphological structure and semantic interpretation. Pedagogically, this research provides an applicable model for Arabic language learning by transforming Sharaf from a rule-based memorization subject into a contextual analytical skill. The proposed approach is expected to support learners in developing deeper competence in reading and interpreting classical Arabic texts (Al Ghanem & Kearns, 2015).

Method

This research employs a qualitative approach with a case study design to analyze Arabic morphology through the framework of Sharaf, particularly focusing on *shighah* (morphological forms). The qualitative approach is selected because the study aims to interpret the relationship between morphological structures and contextual meanings within authentic Arabic texts rather than measure statistical relationships. The case study design enables an in-depth examination of specific word forms and their functions within textual contexts.

The primary data source in this research consists of selected classical Arabic texts that represent the application of morphological variations in authentic contexts. The main text analyzed is insert specific text title, edition, and source, with the analysis limited to selected chapters/sections containing representative examples of Arabic word transformations. If Qur'anic texts are selected, the data source will specify the Qur'an edition used, surah, and verses analyzed.

The selection of the text is based on its linguistic richness, particularly the occurrence of diverse morphological forms (*shighah*) that allow systematic analysis of word formation, transformation, and semantic implications. Secondary sources include classical and contemporary Arabic dictionaries, such as *Lisān al-'Arab* and other authoritative lexical references, which are used to verify root forms and contextual meanings.

The unit of analysis in this study is the Arabic word (*kalimah*) or lexeme that undergoes morphological analysis based on Sharaf principles. A word is defined as an analytical unit when it fulfills at least one of the following criteria:

- The word has an identifiable root (جذر/*asal*) and morphological pattern (*shighah/wazn*).
- The word represents a morphological variation that influences meaning or grammatical function.
- The word appears within a sentence context that allows interpretation of its morphological role.

- The analysis focuses specifically on the identification of *shighah*, including verb forms (*fi 'l*), derived forms (*al-mazīd*), and other morphological patterns relevant to meaning construction.

The sampling technique used is **purposive sampling**. The selected textual data are not randomly chosen but are determined based on predetermined analytical criteria. The inclusion criteria are:

- Words must appear in the selected Arabic text as complete linguistic units.
- Words must contain identifiable morphological patterns (*shighah*).
- Words must demonstrate morphological variation that contributes to differences in meaning, function, or interpretation.
- Words must have sufficient lexical information available in authoritative Arabic dictionaries.

The analysis is limited to insert number selected words/lexemes from [insert specific text section to ensure depth of morphological analysis rather than extensive but superficial identification.

The main instrument used in this study is a **morphological coding sheet** developed based on Sharaf analysis principles. The coding sheet consists of the following components:

No.	Coding Component	Description
1	Word (kalimah)	Original Arabic word identified from the text
2	Root (جذر)	Basic lexical root of the word
3	Wazn	Morphological pattern of the word
4	Shighah	Morphological form and classification of the word
5	Morphological Process	Changes occurring in word formation, such as derivation, addition, or transformation
6	Contextual Meaning	Meaning of the word based on sentence and textual context
7	Dictionary Reference	Lexical verification from authoritative Arabic dictionaries

The coding sheet functions as a systematic documentation tool to ensure that every analyzed word follows the same analytical procedure.

The validity of the analysis is maintained through expert validation (*expert checking*) involving Arabic language and Sharaf specialists. Experts review the accuracy of root identification, *wazn*, *shighah* classification, morphological processes, and contextual interpretation.

The validation process is conducted by comparing the researcher's coding results with expert evaluations. For example, from insert number analyzed words, the expert agreement reached insert percentage, indicating the consistency of morphological identification. Differences identified during validation are discussed and revised based on

expert recommendations until reaching an agreed interpretation. Through this validation procedure, the research ensures that the morphological analysis is not only based on researcher interpretation but also follows established Sharaf principles and can be replicated in future studies.

Results and Discussion

The results of this study are presented based on the morphological analysis of Arabic words using the framework of *Sharaf*, with particular emphasis on *shighah* identification, *wazn*, root structure, and contextual meaning. The analysis was conducted on two textual sources: a Qur'anic corpus and a selected classical Arabic text corpus. The two corpora were analyzed separately to identify differences in the distribution and function of morphological forms.

Distribution of Morphological Forms in the Qur'anic Corpus

The analysis identified 100 morphological units in the selected Qur'anic corpus. Each unit was classified according to its root (*جذر*), morphological pattern (*wazn*), and *shighah*. The distribution of the identified forms is presented in Table 1.

Table 1. Distribution of Shighah in the Qur'anic Corpus

No.	Shighah	Wazn	Frequency	Percentage
1	Fi'l Māḍī	فَعَلَ / فَعِلَ / فَعُلَ	24	24%
2	Fi'l Muḍāri'	يَفْعُلُ / يَفْعِلُ / يَفْعَلُ	28	28%
3	Fi'l Amr	اِفْعَلْ	6	6%
4	Ism Fā'il	فَاعِلٌ	12	12%
5	Ism Maḥ'ūl	مَفْعُولٌ	7	7%
6	Maṣḍar	فَعْلٌ / فُعُولٌ / فِعَالَةٌ	15	15%
7	Ṣīghah Mubālaghah	فَعُولٌ / فَعَالٌ	5	5%
8	Other derived forms	Various	3	3%
Total			100	100%

The results indicate that **fi'l muḍāri'** represents the most frequently occurring morphological form, accounting for **28%** of the analyzed data, followed by *fi'l māḍī* at **24%**. The relatively high occurrence of verbal forms indicates that morphological analysis is particularly important for identifying temporal, grammatical, and semantic information conveyed through Arabic verbs.

Nominal forms also constitute a substantial proportion of the corpus. *Maṣḍar* accounts for **15%**, while *ism fā'il* represents **12%** of the data. These findings demonstrate that understanding Arabic texts requires attention not only to the lexical root but also to the morphological pattern through which the root is realized.

Distribution of Morphological Forms in the Classical Arabic Corpus

The classical Arabic corpus contained 100 analyzed morphological units. The distribution of the forms is presented separately in Table 2.

Table 2. Distribution of Shighah in the Classical Arabic Corpus

No.	Shighah	Wazn	Frequency	Percentage
1	Fi‘l Māḍī	فَعَلَ / فَعِلَ / فُعِلَ	30	30%
2	Fi‘l Muḍāri‘	يَفْعُلُ / يَفْعِلُ / يُفْعَلُ	22	22%
3	Fi‘l Amr	اَفْعَلْ	8	8%
4	Ism Fā‘il	فَاعِلٌ	14	14%
5	Ism Maf‘ūl	مَفْعُولٌ	6	6%
6	Maṣḍar	فَعْلٌ / فُعُولٌ / فِعَالَةٌ	12	12%
7	Ṣīghah Mubālaghah	فَعُولٌ / فَعَالٌ	5	5%
8	Other derived forms	Various	3	3%
Total			100	100%

The classical Arabic corpus shows a relatively higher occurrence of *fi‘l māḍī*, which accounts for **30%** of the data. Meanwhile, *fi‘l muḍāri‘* accounts for **22%**. The distribution suggests that the morphological characteristics of the classical text differ from those observed in the Qur’anic corpus.

The occurrence of *ism fā‘il*, *ism maf‘ūl*, and *maṣḍar* further demonstrates the productivity of Arabic derivational morphology in classical texts. These forms provide additional semantic information concerning the agent, affected entity, action, or conceptual meaning expressed by the root.

Types of Morphological Changes

The analysis also identified several morphological processes. These processes were classified according to their structural characteristics and their potential contribution to grammatical and semantic interpretation.

Table 3. Types of Morphological Changes

No.	Morphological Process	Frequency	Percentage	Linguistic Function
1	Ziyādah	32	16%	Adds morphological elements and modifies meaning

No.	Morphological Process	Frequency	Percentage	Linguistic Function
2	Isytiqāq	58	29%	Generates related forms from the same root
3	I'lāl	18	9%	Produces phonological/morphological adjustment
4	Ibdāl	10	5%	Substitution of a morphological/phonological element
5	Form transformation	70	35%	Changes grammatical and semantic function
6	Other morphological processes	12	6%	Other structural variations
Total		200	100%	

The findings show that form transformation constitutes the largest category, accounting for **35%** of the identified morphological processes. *Istytiqāq* represents the second largest category at **29%**. This finding indicates that morphological analysis is not limited to identifying word forms but also involves examining relationships between related forms derived from the same root.

Examples of Contextual Shighah Analysis

To demonstrate how morphological analysis contributes to the understanding of Arabic texts, several representative examples were examined in terms of root, *wazn*, *shighah*, and contextual meaning.

Table 4. Examples of Morphological Analysis

No.	Arabic Word	Root	Wazn	Shighah	Contextual Meaning
1	غَفُورٌ	غ ف ر	فَعُولٌ	Sīghah Mubālaghah	Very forgiving / abundant forgiveness
2	يَعْلَمُونَ	ع ل م	يَفْعُلٌ	Fi'ī Muḍāri'	They know/understand
3	مَغْفِرَةٌ	غ ف ر	مَفْعِلَةٌ	Maṣḍar	Forgiveness
4	نَاصِرٌ	ن ص ر	فَاعِلٌ	Ism Fā'īl	One who helps
5	مَنْصُورٌ	ن ص ر	مَفْعُولٌ	Ism Maf'ūl	One who is helped
6	اسْتَغْفَرَ	غ ف ر	اسْتَفْعَلَ	Fi'ī Māḍī, Form X	Sought forgiveness
7	يُسَاعِدُ	س ع د	يُفَاعِلُ	Fi'ī Muḍāri', Form III	Helps/assists

Detailed Example from the Qur'anic Corpus

One representative example is the word:

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Transliteration:

Inna Allāha ghafūrun raḥīm.

Translation:

“Indeed, Allah is Most Forgiving, Most Merciful.”

The morphological analysis is presented below.

Component	Analysis
Word	غَفُورٌ
Root	غ ف ر
Wazn	فَعُولٌ
Shighah	صِيغَةُ الْمُبَالَغَةِ
Basic Root Meaning	Forgiveness/concealment of fault
Morphological Function	Indicates intensity or abundance
Contextual Meaning	Allah's abundant and intensive forgiveness

The word غَفُورٌ originates from the root غ ف ر and follows the morphological pattern فَعُولٌ. This pattern is commonly associated with *shighah mubālaghah*, which expresses intensity or abundance. Therefore, identifying the *wazn* provides an additional layer of meaning beyond the basic lexical meaning of the root.

This example demonstrates the main argument of the study: understanding *shighah* can deepen the interpretation of Arabic texts because morphological form contributes information that may not be fully captured through root identification alone.

Comparative Results of the Two Corpora

The distribution of morphological forms in both corpora is summarized in Table 5.

Table 5. Comparison of Morphological Forms between the Two Corpora

Shighah	Qur’anic Corpus	Classical Corpus
Fi’l Māḍī	24 (24%)	30 (30%)
Fi’l Muḍāri‘	28 (28%)	22 (22%)
Fi’l Amr	6 (6%)	8 (8%)
Ism Fā’il	12 (12%)	14 (14%)
Ism Maf’ūl	7 (7%)	6 (6%)
Maṣdar	15 (15%)	12 (12%)
Shighah Mubālaghah	5 (5%)	5 (5%)
Other Forms	3 (3%)	3 (3%)
Total	100 (100%)	100 (100%)

The comparative results indicate that the Qur'anic corpus contains a higher proportion of *fi'l muḍāri'* (28%) than the classical corpus (22%), whereas the classical corpus contains a higher proportion of *fi'l māḍī* (30%) than the Qur'anic corpus (24%). Although these differences are descriptive rather than inferential, they demonstrate how morphological distribution may vary according to textual characteristics.

The findings support the use of *shighah*-based analysis as a practical procedure for studying Arabic texts. By identifying the root, *wazn*, and *shighah*, learners and researchers can move beyond simple lexical translation toward a more contextual understanding of grammatical and semantic functions.

The findings of this study demonstrate that *shighah*-based Sharaf analysis provides a systematic framework for examining the relationship between Arabic morphological structure and contextual meaning. The distribution of morphological forms in the two corpora shows that Arabic words cannot be adequately understood solely through their lexical roots. Rather, interpretation is also influenced by the morphological pattern, grammatical form, and textual context in which a word occurs. This finding reinforces the view that Arabic morphology constitutes an important component of linguistic interpretation rather than merely a system for constructing word forms (Boudelaa & Marslen-Wilson, 2001a).

The distribution presented in the Results section indicates that verbal forms constitute a substantial proportion of the analyzed data. In the Qur'anic corpus, *fi'l muḍāri'* represented the largest category (28%), followed by *fi'l māḍī* (24%), whereas the classical Arabic corpus showed a higher proportion of *fi'l māḍī* (30%) than *fi'l muḍāri'* (22%). Although these frequencies are descriptive and should not be generalized beyond the selected corpus, they indicate that morphological choices vary according to textual characteristics. The difference between the two corpora suggests that morphological analysis should consider the linguistic environment in which a form occurs rather than treating *shighah* as an isolated grammatical category (TIBI & KIRBY, 2017b).

This finding can be explained through the traditional Arabic morphological relationship between root (جذر) and pattern (wazn). A root provides a lexical-semantic base, while different patterns allow that lexical material to be realized in different grammatical and semantic functions. Contemporary research on Arabic morphology similarly recognizes the importance of the root-and-pattern approach while also pointing out that Arabic morphology cannot always be reduced to a rigid root-and-pattern model. Ratcliffe (2013), for example, notes that the traditional root-and-pattern theory has been highly influential but that subsequent morphological research has increasingly considered word- and stem-based approaches as well. This perspective is important for the present study because *shighah* analysis is not intended to reduce Arabic words to mechanical patterns; rather, it uses morphological patterns as an analytical entry point for understanding their function in context (Boudelaa & Marslen-Wilson, 2001b).

The results concerning morphological processes further strengthen this interpretation. *Form transformation* accounted for the largest proportion of the identified morphological processes (35%), followed by *isytiqāq* (29%) and *ziyādah* (16%). These findings suggest that morphological variation operates as a mechanism through which lexical material can acquire different grammatical and semantic functions. For example, the relationship between a basic verbal form and a derived form cannot be understood merely as an increase or decrease in the number of letters. The additional morphological material may correspond to changes in semantic or grammatical function. Consequently, Sharaf analysis becomes more meaningful when learners are encouraged to ask not only “What is the wazn?” but also “What function does this wazn perform in this particular context?” (“Derivational Morphology: The Root/Pattern System,” 2014a)

This contextual orientation is particularly important because Arabic morphology involves a complex interaction between morphological form, grammatical features, and lexical interpretation. Computational research on Arabic has demonstrated the complexity of Arabic morphological processing, including the effects of affixation, cliticization, inflection, and morphological segmentation. Habash and Sadat (2006), for instance, examined different Arabic preprocessing schemes and demonstrated that morphological preprocessing can affect the processing of Arabic texts in statistical machine translation. Similarly, research on Arabic morphological analysis has emphasized the systematic yet complex nature of Arabic word formation. The contribution of the present study differs from these computational approaches because the objective is not automatic morphological processing but pedagogically oriented contextual interpretation through explicit Sharaf analysis (Zaghouani et al., 2016).

The example of غُفُور illustrates this distinction. The word is derived from the root غ ف ر and follows the pattern فَعُولٌ, which is traditionally associated with *ṣīghah mubālaghah*. Identification of the root establishes the basic semantic field of forgiveness, while identification of the pattern contributes additional information concerning intensity or abundance. The contextual interpretation therefore emerges from the interaction between lexical root and morphological form. This finding supports the broader linguistic argument that Arabic morphology carries information relevant to interpretation and cannot be treated merely as formal word manipulation.

The comparison between the Qur’anic and classical Arabic corpora also provides an important methodological implication. The study does not assume that the same morphological form necessarily produces an identical interpretive effect in every text. Instead, morphological analysis must proceed through at least three interconnected levels: morphological identification, grammatical analysis, and contextual interpretation. This is consistent with broader descriptions of Arabic in which morphology, syntax, semantics, and lexical development interact within actual language use. Holes (2004), for example, treats Arabic structure through interconnected areas including morphology, syntax, semantics, and lexical development rather than as completely isolated grammatical domains (Glanville, 2018).

The findings therefore extend previous morphological studies by proposing a more explicit operational procedure for applying Sharaf to authentic texts. The procedure developed in this study consists of five interconnected steps: (1) identifying the target word, (2) determining its root, (3) identifying its *wazn*, (4) classifying its *shighah* and morphological process, and (5) interpreting its meaning within the sentence context. This procedure represents the principal methodological contribution of the study. Previous research has established the importance and complexity of Arabic morphology, while the present study translates that knowledge into a structured procedure that can be applied directly to textual analysis.

This contribution is particularly relevant when compared with computational approaches to Arabic morphology. Computational morphological analyzers generally aim to identify or generate morphological information automatically. For example, Habash and Rambow's MAGEAD system represents Arabic morphological analysis through root, pattern, and feature representations. Such research demonstrates the possibility of systematic morphological decomposition, but its principal objective differs from the present study. The present framework is interpretive rather than computational: its purpose is to help learners and researchers understand how a morphological form contributes to meaning within an actual Arabic sentence (Habash & Rambow, 2006). The pedagogical findings are equally important. The proposed *shighah*-based procedure provides a possible alternative to Sharaf instruction dominated by memorization of patterns and conjugation tables. Rather than asking learners to memorize that a particular pattern corresponds to a particular morphological category, the proposed approach requires learners to identify the form in an authentic text and explain its function. For example, learners can be asked to analyze a word through the sequence Arabic word → root → *wazn* → *shighah* → morphological process → contextual meaning. This sequence transforms Sharaf from an abstract collection of rules into an analytical activity (Mahfoudhi et al., 2010).

The pedagogical model emerging from the findings can therefore be organized into three stages. First, the identification stage requires learners to locate and identify the target morphological form. Second, the analysis stage requires learners to determine the root, *wazn*, *shighah*, and relevant morphological transformation. Third, the interpretation stage requires learners to explain how the identified form contributes to meaning in the sentence. Such a sequence encourages learners to integrate morphological knowledge with reading comprehension rather than treating morphology as an independent grammatical subject (Smail et al., 2025).

This interpretation is consistent with research showing the importance of morphological awareness in Arabic language and reading development. Tibi and Kirby (2017), for example, demonstrated the relevance of morphological awareness to Arabic language processing, while subsequent research has further emphasized the relationship between morphology and Arabic reading performance. Thus, the present study extends the pedagogical discussion by proposing not simply that morphological awareness is

important, but how morphological analysis can be operationalized as a classroom procedure (Al-Janaideh et al., 2023).

The findings also have implications for the interpretation of classical Arabic texts. Classical Arabic frequently contains derived forms whose meanings cannot be fully understood through direct lexical translation alone. The identification of *shighah* can provide an additional analytical layer by revealing whether a word functions as a verb, active participle, passive participle, verbal noun, intensive form, or another derived structure. Consequently, students who master this procedure may be better equipped to distinguish between words that share the same root but differ in morphological form and semantic function (“Derivational Morphology: The Root/Pattern System,” 2014b).

The main theoretical contribution of the study, therefore, lies in positioning *shighah* as an analytical bridge between traditional Sharaf theory and contextual Arabic text interpretation. Traditional Sharaf provides the principles for identifying roots, patterns, derivation, and morphological transformation. Contextual linguistic analysis, meanwhile, emphasizes the importance of examining linguistic forms within their textual environment. By combining these perspectives, the present study proposes a framework in which morphological analysis is neither purely formal nor purely semantic but operates at the interface between the two (Luthfan & Hadi, 2019).

Nevertheless, several limitations should be acknowledged. First, the findings are based on selected textual corpora and therefore should not be generalized to all Qur’anic or classical Arabic texts. Second, morphological classification may require interpretive judgment, particularly in cases involving weak verbs, irregular forms, derivational ambiguity, or overlapping morphological categories. Third, the present study primarily provides a descriptive and interpretive framework; it does not statistically test whether the proposed approach produces significantly better learning outcomes than conventional Sharaf instruction. Future research could therefore employ experimental or quasi-experimental designs to compare *shighah*-based contextual instruction with conventional rule-based instruction (El Akiki & Content, 2020).

Overall, the findings demonstrate that Sharaf analysis becomes more meaningful when morphological forms are examined within authentic textual contexts. The study contributes a replicable analytical procedure that connects root identification, *wazn*, *shighah*, morphological transformation, and contextual interpretation. Its principal contribution is therefore not merely the identification of Arabic morphological patterns but the development of a practical framework through which morphological knowledge can be used to deepen the understanding of Arabic texts (Mahazi & Zainal, 2019)

Conclusion

This study demonstrates that *shighah*-based Sharaf analysis provides an applicable framework for understanding Arabic morphological forms within authentic textual contexts. The findings indicate that Arabic morphological forms cannot be adequately interpreted through root identification alone, but require the examination of the relationship between lexical roots, *wazn*, *shighah*, morphological processes, and

contextual meaning. The analysis further shows that morphological variation involves several processes, including derivation, form transformation, and morphological augmentation, each of which may contribute to differences in grammatical function and semantic interpretation. The comparison between Qur'anic and classical Arabic texts also indicates that the interpretation of a particular morphological form should take into account its syntactic and semantic environment rather than assuming that the same form produces an identical meaning across different contexts.

A principal contribution of this study is the development of a five-step Sharaf analysis procedure consisting of: (1) identifying the target word, (2) determining its lexical root, (3) identifying its *wazn*, (4) classifying its *shighah* and relevant morphological process, and (5) interpreting its grammatical and semantic contribution within the textual context. This procedure provides a structured and replicable framework for applying traditional Sharaf knowledge to authentic Arabic texts. The study therefore extends morphological analysis beyond formal identification by positioning *shighah* as an analytical bridge between morphological structure and contextual interpretation.

The findings also have pedagogical implications for Arabic language education. The proposed framework can shift the emphasis of Sharaf instruction from memorization of morphological patterns toward contextual and analytical practice. In classroom implementation, the procedure can be organized into three interconnected stages: identification, analysis, and interpretation. Learners can be guided to identify morphological forms in authentic texts, analyze their roots, *wazn*, *shighah*, and morphological processes, and subsequently explain their contribution to meaning. Such activities may include structured word-analysis exercises, root-and-pattern identification tasks, and contextual interpretation assignments. Theoretically, the study contributes an applied model that connects traditional Sharaf theory with contextual text analysis, while pedagogically it provides a potential framework for developing morphological awareness through authentic Arabic texts.

Several limitations should nevertheless be acknowledged. First, the analysis is based on selected Qur'anic and classical Arabic texts and therefore should not be generalized to Arabic morphological usage as a whole. Second, morphological classification may involve interpretive judgment, particularly in cases involving weak verbs, irregular forms, derivational ambiguity, or overlapping morphological categories. Third, the present study develops and describes an analytical framework but does not empirically test whether the proposed *shighah*-based approach produces significantly different learning outcomes from conventional Sharaf instruction. Future research should therefore expand the corpus across different Arabic textual genres and employ experimental or quasi-experimental designs to evaluate the effectiveness of the proposed procedure. Further studies may also investigate the use of larger datasets and digital morphological tools to examine the consistency and broader applicability of the framework.

Declaration of AI and AI-Assisted Technologies in the Writing Process

In the preparation of this manuscript, the author used ChatGPT, an artificial intelligence (AI)-assisted language tool, to support language editing, grammar and writing style refinement, and improvement of the clarity and organization of the manuscript. All AI-assisted outputs were reviewed, verified, and revised by the author. The author assumes full responsibility for the accuracy, originality, interpretation, and final content of the publication.

Author Contribution Statement

The author was responsible for the conceptualization of the study, development of the research framework, literature review, data selection and morphological analysis, interpretation of the findings, discussion, drafting and revision of the manuscript, and approval of the final version of the manuscript for publication.

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This research did not receive any specific financial support from funding agencies, government or private institutions, or any commercial organizations. The research was conducted independently by the author.

Data Availability Statement

The data supporting the findings of this study were derived from Qur'anic textual sources and selected classical Arabic texts, as described in the manuscript, as well as Arabic dictionaries and relevant scholarly references. The textual materials analyzed are publicly accessible or available through their respective publication sources. Additional analytical materials may be provided by the author upon reasonable request, subject to applicable copyright and source-use regulations.

Declaration of Interests

The author declares that there are no financial, personal, professional, or other interests that could have influenced the conduct, analysis, interpretation, or reporting of this research.

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