



A semantic study of the word فجر (*fajara*) in the Qur'an: Denotative, derivative, and contextual analysis

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Abstract

This study presents an in-depth semantic analysis of the word *fajr* (فجر) in the Qur'an using a comprehensive linguistic-semantic approach. The main focus of this research is to trace the denotative, derivative, and contextual meanings of the word based on classical Arabic lexicons such as *Lisān al-'Arab*, *Tāj al-'Arūs*, and other authoritative Arabic dictionaries. The aim is to uncover the layered and nuanced meanings of *fajara* (فَجَرَ), as well as how its root evolves into various derivative forms such as *fajr* (فَجَرَ), *fujūr* (فُجُور), and *fājir* (فَاجِر). This exploration is further supported by a literature study of classical and modern Qur'anic exegeses, including *Tafsīr al-Ṭabarī*, *Tafsīr al-Qurṭubī*, and *Tafsīr al-Mishbāḥ*, in order to understand the contextual use of the word in Qur'anic verses. The findings indicate that the word *fajr* does not only refer literally to the dawn or the beginning of the day but also carries deep symbolic and spiritual meanings. Dawn is viewed as a moment of transition between darkness and light, metaphorically representing hope, rebirth, purity, and the awakening of spiritual consciousness. In an eschatological dimension, *fajr* is also associated with the coming of the Day of Judgment as a divine warning. Meanwhile, derivative forms such as *fujūr*, meaning moral depravity, and *fājir*, referring to a sinner, illustrate the interconnectedness between worship time, human morality, and divine authority. Thus this study contributes to the field of Qur'anic semantics and enriches the understanding of Arabic language meanings within the context of divine revelation.

Keywords

fajr, semantics, the Qur'an, root word, verse context

Introduction

The Qur'an, as the holy scripture of Islam, is not only a guide for life but also serves as a conceptual source for understanding reality. It contains numerous key terms that shape the Islamic worldview (*weltanschauung*) embraced by Muslims (Al-Attās, 2019). As a foundational text for classical Arabic linguistics, the Qur'an demonstrates unique features where a single trilateral root generates multiple derivatives with deep, layered meanings. This linguistic richness makes it a sacred text of exceptional semantic depth. According to (Al-Qāsimī, 1978). Qur'anic Arabic reflects the language used at the time of revelation, thus requiring classical linguistic knowledge to interpret its meanings accurately.

One such example is the root ف-ج-ر (*f-j-r*), from which the word فجر (*fajr*) is derived. Lexically meaning "to split" or "to burst forth," it commonly denotes the break of dawn. In the Qur'an, however, *fajr* carries symbolic and spiritual depth, as seen in QS 89:1, "By the dawn". Scholars interpret this term variously so me see it as the literal dawn, while others, like al-Biqāṭī, associate it with key religious dates such as the first of Muharram or the beginning of *Dhū al-Hijjah*. These interpretations emphasize its theological and eschatological significance (Shihab, 2002).

While some prior research, such as Sri Hidayah's thesis (Hidayah, 2010), has examined the term *fajr* in contextual and symbolic terms, there remains a lack of comprehensive analysis integrating its denotative, derivative, and contextual semantic dimensions. Additionally, studies rarely focus on the influence of morphology in shaping meaning or apply *tafsīr maudhūf* (thematic exegesis) to explore theological layers. This highlights a gap in the current academic discourse surrounding Qur'anic semantics and its relation to broader ethical or theological constructs.

This study investigates how the root فجر evolves semantically in various Qur'anic contexts and what it reveals about the semantic complexity of the Qur'an. The aim is to analyze the root both morphologically and semantically while uncovering its linguistic and theological layers. Utilizing the *Uṣūl al-Kalimah* approach, this research integrates linguistic theory with Qur'anic exegesis to deepen understanding of divine language. Its novelty lies in connecting the meanings of *fajr*, along with its derivatives فُجُور (*fujūr*) and فَاجِر (*fājir*), to moral, eschatological, and ritual dimensions, presenting a unified linguistic-theological framework.

Method

This study adopts a qualitative descriptive design using a semantic linguistic approach, which is appropriate for exploring the layered meanings of the word فجر (*fajara*) in the Qur'an. The research focuses on analyzing the term from three perspectives: denotative (literal), derivative (morphological), and contextual (as used in Qur'anic verses). The subject of the study is the entirety of occurrences of the root ف-ج-ر in the Qur'anic text.

Data were collected through library research, using classical Arabic dictionaries and Qur'anic exegesis works. All morphological forms of the root ف-ج-ر were traced with the help of Tafsir Web, a digital Qur'an tool. This included identifying forms such as nouns, verbs, and verbal nouns. The verses containing these forms were gathered and documented as the primary data for further analysis.

The data analysis employed semantic theory by Alan Cruse, emphasizing meaning as shaped by structure and context. Additionally, a thematic exegesis approach (*tafsīr maudhūf*) was used to interpret the occurrences of the word within broader theological frameworks. The steps of analysis included identifying word forms, classifying meanings, interpreting through tafsir comparison, and concluding the semantic range, usage, and theological implications of فجر and its derivatives in the Qur'an.

Results

Morphological and Semantic Foundations of *Fajr*

Fajr (فجر) is one of the important vocabularies in Arabic that has depth of meaning both morphologically and semantically. This word derives from the trilateral root ف-ج-ر (*fa-jīm-rā*), which then forms the verb فَجَّرَ - يَفْجُرُ - فُجِّرَ (*fajara - yafjuru - fajran*), meaning to split, radiate, or gush forth. Morphologically, فجر in its form as an *ism* (noun) refers to "dawn" or the time of , namely the time when the first light appears before sunrise. In the science of nahwu, the form فجر is categorized as *ism mudhakkar* (masculine) and belongs to the type of *ism jāmid*, because it does not derive from a verb form that can be traced back to certain derivational origins. This word is also frequently used in various contexts, both in daily life and in religious texts, with both literal and metaphorical meanings. (Suparno et al., 2025)

Basic Semantic Structure

Semantically, the root ف-ج-ر contains the basic meaning "الانفتاح والانشقاق" (*al-infitāḥ wa al-inshiqāq*), namely the opening or splitting of something so that from within it emerges or flows something. This meaning describes a process of transition from darkness to light, from a hidden state to being visible, which is closely related to the concept of dawn as a natural phenomenon that marks the coming of morning. In the monumental work *Al-Mufradāt fī Gharīb al-Qur'an*, al- Asfahānī explains that the word فجر means "to split something widely" (شَقَّ الشَّيْءَ شَقًّا وَاسِعًا), describing the process of something emerging strongly and clearly, like water gushing from the ground or light from the eastern horizon. Therefore, in the Qur'an, this word not only indicates a temporal phenomenon but also contains deep symbolic meaning, including Divine power, the beginning of change, and a warning of the coming Day of Judgment. (Al-Asfahānī, 1998)

Lexical Definition and Classification

The meaning of the word فجر (*fajr*) in *Mu'jam Lisān al-'Arab* (Al-Anshārī, 1990) means "morning light," namely the reddish light from the sun that appears in the darkness of

night. In the Arabic linguistic tradition, there are two types of dawn known as *Fajr Kādzib* (false dawn) meaning white light extending vertically upward like a wolf's tail, but not yet marking the time of subuh. *Fajr Ṣādiq* (true dawn) meaning light that spreads horizontally on the eastern horizon, marking the entry of *Fajr* prayer time and the beginning of the prohibition of eating and drinking for those who are fasting.

From this basic meaning, the word فجر is then used to indicate the time when morning light appears splitting the darkness of night, the flowing of water from springs or rivers, and in moral contexts referring to destructive acts or transgressing established boundaries in its derivative forms.

Synonyms and Antonyms

Synonyms of the word فجر in Arabic include صباح (*shabāḥ*), صبح (*ṣubḥ*), and سحر (*saḥar*). All three refer to the time approaching or shortly after the rise of morning light, but each has distinctive semantic nuances. Shabah tends to be used to refer to morning time in general in daily usage; subh is more often used in worship contexts, such as in naming the *Fajr* prayer; while sahar refers to the time before dawn that is full of tranquility and spiritual intimacy, such as during sahur in the worship of fasting. This difference in meaning nuances shows how detailed and sharp the Arabic lexical system is, which allows the expression of very specific times in a day and night. The antonym of فجر is غروب (*ghurūb*), namely sunset time, and عشاء (*'isyā'*), which refers to nighttime. Both mark the end of daytime and the emergence of darkness, making them opposite to the meaning of "dawn" which is full of light and beginning.

Theological and Conceptual Framework

Conceptually, فجر in the Qur' is connected to various essential theological and spiritual themes. First, it functions as a time marker in major worships, such as *Fajr* prayer and the beginning of fasting time during Ramadan. This shows the role of *fajr* as a regulator of the spiritual rhythm of Muslims. Second, *fajr* is positioned as a symbol of hope and resurrection, describing the transition from darkness to light as a metaphor for change, renewal, and guidance from Allah. Third, in several verses, *fajr* is associated with manifestations of Allah's power, such as the destruction of wrongdoing people that occurs at dawn, which marks the presence of miracles and divine intervention in human history. Fourth, through derivatives like فُجُور (*fujūr*), this root also contains an important moral dimension, describing a condition of deviation or rebellion from the truth, which is semantically opposite to the moral and spiritual enlightenment indicated by dawn. Therefore, the word فجر in the Qur'an is not only linguistically rich but also contains complex symbolic and theological depths of meaning.

Classical Exegetical Interpretations

The explanation of فجر as a marker of worship time can be seen in depth in classical scholars' interpretation of QS. Al-Baqarah [2]: 187 which reads:

....وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَبَيِّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ

"And eat and drink until the white thread becomes distinct to you from the black thread of dawn..."

Classical exegetical scholars provide detailed explanations regarding the meaning of *الفجر* in this verse. Imam Ibn Jarir at-Thabari in *Tafsīr al-Ṭabarī* states that *الفجر* is the beginning of the appearance of white light that gradually splits the darkness of night, before sunrise. This light is called *fajr ṣādiq*, which becomes the marker of the entry of *ṣalāt al-subḥ* time and the beginning of the obligation to fast for Muslims. At-Thabari uses the term *تبعيض* (partial) to emphasize that the "white thread" mentioned in the Qur'an is not the entire dawn, but the initial part of the appearance of that light, namely the initial phase that is thin and extends horizontally on the eastern horizon. This interpretation shows how the Qur'an uses visual expressions that are very poetic yet scientifically accurate in describing natural phenomena.

Imam Al-Qurṭubī, in *al-Jāmi' li-Aḥkām al-Qur'an*, strengthens this opinion by stating that the use of the term *الخيوط الأبيض* (white thread) is a form of *Majāzī language* (metaphor), which describes how dawn light appears like a bright thread splitting the night sky. This light appears slowly and gently, resembling a horizontal line that extends, so its use as a thread metaphor becomes very appropriate. This view is reinforced by Shaykh al-Islam Ibn Taymiyyah, who interprets *الخيوط الأبيض من الخيوط الأسود* not merely physically, but also as a symbol of the gentle transition between two conditions: light and dark. Because *الخيوط* (thread) has characteristics that are thin and barely visible from a distance, the light of *الفجر* is also interpreted as a gentle, slow, but certain beginning toward brightness. In these scholars' views, the verse about dawn not only functions as a time indicator but also contains aesthetic values and spiritual symbolism that describes the presence of Allah's mercy that comes slowly but surely to replace darkness. (Al-Qurṭubī, 1964)

Az-Zamakhsyari in his commentary *Al-Kasysyāf* explains that the expression *الخيوط الأبيض* refers specifically to the initial light of *الفجر الصادق*, namely the true dawn that appears horizontally on the eastern horizon. He emphasizes that this light differs in form and direction from *الفجر الكاذب*, namely the false dawn that rises upward like a wolf's tail and is not permanent. False dawn is only a temporary and deceptive light reflection, so it is not used as a benchmark in sharia. Therefore, when the Qur'an mentions *الخيوط الأبيض من الخيوط الأسود*, it means when the difference between light and dark has begun to appear horizontally on the horizon a characteristic sign of true dawn. Meanwhile, Abu as-Su'ud in his commentary highlights the importance of the letter "مِ" in that phrase. According to him, the use of this letter contains the meaning of *تبعيض* (partial), namely that the initial light that appears is part of the entire dawn phenomenon, not the entire dawn itself. This emphasizes that the *shar'ī* time limit in worship, such as the beginning of fasting, starts from the appearance of part of that light which will gradually develop into a full morning. The semantic approach used by these commentators shows their sensitivity to linguistic details in the Qur'an, while also illustrating how accurate the revelation text is in describing natural phenomena with terms that are rich in meaning and full of precision. (Az Zamakhsarī, 2000)

In conclusion, Ibn Jarir at-Thabari strengthens the opinion of the *jumhūr* ulama that what is meant by *الفجر* in the context of this verse is *الفجر الصادق*, namely the thin white light that

appears horizontally on the eastern horizon and marks the entry of *ṣalāt al-subḥ* time. This light is not merely an ordinary natural phenomenon, but in the view of commentators, it contains deep meaning both shar'iy and semantically. This interpretation becomes very important not only because it determines the beginning of worship time that affects the validity of fasting and prayer, but also because it shows the level of precision of the Qur'an in conveying meaning through concrete natural phenomena. Ibn Jarir and other scholars do not only see this light from an astronomical perspective but also interpret it as a symbol of transition from darkness to light, from ignorance to guidance. Thus, the dawn light in the Quran is not only captured as a time indicator but as a means of revelation communication that contains layers of spiritual, linguistic, and theological meaning simultaneously where visual beauty is made a way to convey deep divine messages that touch human nature. (Ath-Thabari, 1997)

Comprehensive Mapping of Word Forms and Usage

Usage and Derivation of the Word فجر in the Qur'an

The word فجر and its various derivative forms in the Qur'an appear in diverse semantic and grammatical contexts, reflecting the richness of meaning and depth of classical Arabic language structure in this sacred text. The appearance of this word is not only limited to the basic form (*mujarrad*) but also extends to musytaq (derivative) forms that reflect aspects of action, actor, and moral character. Each form from the root ف-ج-ر shows meaning relations that are interconnected yet stand in different thematic contexts, ranging from time depiction, human character, to eschatological warnings.

In order to understand this systematic diversity of usage, classification based on morphological forms and verse contexts is needed. Therefore, this research presents a mapping of word forms in the Qur'an, obtained through data tracking using Qur'an Digital BBLM, namely a digital assistance tool that facilitates the search for words and word derivations more precisely. From here, accurate data is obtained which becomes the basis for conducting in-depth semantic analysis. This analysis includes grouping word forms such as فَجْرٌ (*fajr*) as a noun, فَجَّرَ (*fajjara*) as an active verb in mazid form, فَجُورٌ (*fujūr*) as an abstraction of negative moral meaning, and فَاجِرٌ (*fājir*) as a perpetrator of sin. All these forms will be discussed thematically based on linguistic classification and their usage contexts in Qura'nic verses.

Primary Data Mapping

No	Word Form	Frequency	Verse List
1	تَفْجِيرًا (<i>tafjīran</i>)	2 times	Al-Isrā' [17]: 91 al-Insān [76]: 6
2	فَاجِرًا (<i>fājir</i>)	1 time	Nūḥ [71]: 27
3	فُجُورَهَا (<i>fujuraha</i>)	1 time	Ash-Shams [91]: 8
4	كَالْفُجَّارِ (<i>kal-fujjār</i>)	1 time	Ṣād [38]: 28

No	Word Form	Frequency	Verse List
5	وَالْفَجْرِ (wal-fajr)	1 time	Al-Fajr [89]: 1
6	الْفَجْرَةُ (al-fajrah)	1 time	Abasa [80]: 42
7	الْفَجْرِ (al-fajr)	5 times	Al-Baqarah [2]: 187 Al-Isrā' [17]: 78 Al-Qadr [97]: 5 Al-Fajr [89]: 1 An-Nūr [24]: 58
8	الْفَجَّارِ (al-fujjār)	2 times	Al-Infiṭār [82]: 14 Al-Muṭaffifin [83]: 7
9	تَفْجُرَ (tafjura)	1 time	Al-Isrā' [17]: 90
10	فَتَفْجُرَ (futaḥfajira)	1 time	Al-Isrā' [17]: 91
11	فَانْفَجَرَتْ (fanfajarat)	1 time	Al-Baqarah [2]: 60
12	فُجِرَتْ (fujirat)	1 time	Al-Infiṭār [82]: 3
13	لِيَفْجُرَ (liyafjura)	1 time	Qs. Al-qiyaamah [75]: 5
14	وَفَجَّرْنَا (wafajjarna)	3 times	Al-Kahf [18]: 33 Yā-Sīn [36]: 34 Al-Qamar [54]: 12
15	يَتَفَجَّرُ (yataḥfajjaru)	1 time	Al-Baqarah [2]: 74
16	يُفَجِّرُونَهَا (yufajjirūnahā)	1 time	Al-Insān [76]: 6

Detailed Grammatical Analysis

No	Word Form	Frequency	Verse	Verse Fragment	Grammatical Meaning
1	تَفْجِيرًا (tafjīran)	2 times	Al-Isrā' [17]: 91 Al-Insān [76]: 6	فَتَفْجِرَ الْأَنْهَارُ خَلَالَهَا تَفْجِيرًا عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا	Maṣḍar (verbal noun) Maṣḍar (verbal noun)
2	فَاجِرًا (fājir)	1 time	Nūḥ [71]: 27	وَلَا يَلْدُوا إِلَّا فَاكِرًا كَفَارًا	Ism fā'il mufrad (singular active participle)
3	فُجُورَهَا (fujuraha)	1 time	Ash-shams [91]: 8	فَاللَّهُمَّهَا فُجُورَهَا وَتَقْوَاهَا	Ism (noun form with pronoun)

No	Word Form	Frequency	Verse	Verse Fragment	Grammatical Meaning
4	كَالْفُجَّارِ (<i>kal-fujjār</i>)	1 time	Ṣād [38]: 28	كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ	<i>Ism majmū'</i> (plural noun, used for comparison)
5	وَالْفَجْرِ (<i>wal-fajr</i>)	1 time	Al-fajr [89]: 1	وَالْفَجْرِ	<i>Ism</i> (noun)
6	الْفَجْرَةُ (<i>al-fajrah</i>)	1 time	Abasa [80]: 42	أَوَلَيْكَ هُمُ الْكَفَرَةُ الْفَجْرَةُ	<i>Ism</i> (agentive noun)
7	الْفَجْرِ (<i>al-fajr</i>)	5 times	Al-Baqarah [2]: 187	الْخَبِيثُ الْأَبْيَضُ مِنَ الْخَبِيثِ الْأَسْوَدِ مِنَ الْفَجْرِ	<i>Ism mufrad</i> (singular noun)
			Al-Isrā' [17]: 78	وَقَرَعَانَ الْفَجْرِ إِنَّ قَرَعَانَ الْفَجْرِ كَانَ مَشْهُودًا	<i>Ism mufrad</i> (singular noun)
			An-Nūr [24]: 58	وَقَرَعَانَ الْفَجْرِ إِنَّ قَرَعَانَ الْفَجْرِ كَانَ مَشْهُودًا	<i>Ism mufrad</i> (singular noun)
			Al-Qadr [97]: 5	مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَصُومُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ	<i>Ism mufrad</i> (singular noun)
			Al-Baqarah [2]: 187	سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ	<i>Ism jam'</i> (plural noun)
8	الْفُجَّارِ (<i>al-fujjār</i>)	2 times	Al-Infiṭār [82]: 14	إِنَّ الْفُجَّارَ لَفِي جَحِيمٍ	<i>Ism jam'</i> (plural noun)
			Al-Muṭaffifin [83]: 7	كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ	<i>Fi'il muḍāri'</i> (present tense verb)
9	تَفْجُرُ (<i>tafjura</i>)	1 time	Al-Isrā' [17]: 90	حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا	<i>Fi'il muḍāri'</i> (present tense verb)
10	فَتَفْجُرُ (<i>futafajira</i>)	1 time	Al-Isrā' [17]: 91	فَتَفْجُرُ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا	<i>Fi'il māḍī</i> (past tense verb)
11	فَانْفَجَرَتْ (<i>fanfajarat</i>)	1 time	Al-Baqarah [2]: 60	فَانْفَجَرَتْ مِنْهُ	<i>Fi'il māḍī</i> (past tense verb)
12	فُجِرَتْ (<i>fujirat</i>)	1 time	Al-Infiṭār [82]: 3	وَإِذَا الْبِحَارُ فَجِرَتْ	<i>Fi'il muḍāri'</i> (present tense verb)
13	لِيَفْجُرَ (<i>liyafjura</i>)	1 time	Al-Qiyāmah [75]:	بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ	<i>Fi'il māḍī</i> (past tense verb)
14	وَفَجَّرْنَا (<i>wafajjarna</i>)	3 times	Al-Kahf [18]: 33	وَفَجَّرْنَا خِلَالَهُمَا نَهَرًا	<i>Fi'il māḍī</i> (past tense verb)
			Yā-sīn [36]: 34	وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ	<i>Fi'il māḍī</i> (past tense verb)

No	Word Form	Frequency	Verse	Verse Fragment	Grammatical Meaning
			Al-Qamar [54]: 12	وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدَرٍ	<i>Fi'il muḍāri'</i> (present tense verb)
15	يَتَفَجَّرُ (yatafajjaru)	1 time	Al-Baqarah [2]: 74	لَمَّا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ	<i>Fi'il muḍāri'</i> (present tense verb)
16	يُفَجِّرُونَهَا (yufajjirūnahā)	1 time	Al-Insān [76]: 6	عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا	<i>Maṣdar</i> (verbal noun)

Comprehensive Lexical Meaning Analysis

No	Word Form	Frequency	Verse	Verse Fragment	Lexical Meaning
1	تَفْجِيرًا (tafjīran)	2 times	Al-Isrā' [17]: 91	فَتَفَجَّرَ الْأَنْهَارُ خَلَلَهَا تَفْجِيرًا	Process of making rivers flow, gushing/flowing
			Al-Insān [76]: 6	عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا	Gushing or flowing of springs that are made to flow by Allah's servants
2	فَاجِرًا (fājiran)	1 time	Nūḥ [71]: 27	وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَارًا	One who is wicked, extremely ungrateful
3	فُجُورَهَا (fujūrahā)	1 time	Ash-shams [91]: 8	فَاللَّهُمَّهَا فُجُورَهَا وَتَقْوَاهَا	Wicked deeds, wickedness of the soul
4	كَالْفُجَّارِ (kal-fujjār)	1 time	Ṣād [38]: 28	كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ	Like those who cause corruption, wicked people
5	وَالْفَجْرِ (wal-fajr)	1 time	Al-fajr [89]: 1	وَالْفَجْرِ	Dawn, the time when dawn light appears
6	الْفَجْرَةُ (al-fajarah)	1 time	Abasa [80]: 42	أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجْرَةُ	People who are disbelievers, wicked
7	الْفَجْرِ (al-fajr)	5 times	Al-Baqarah [2]: 187	الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ	Dawn, the marker for the time limit of fasting
			Al-Isrā' [17]: 78	وَقَرَأَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا	Dawn recitation, witnessed by angels
			An-Nūr [24]: 58	وَقَرَأَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا	Dawn recitation that is witnessed

No	Word Form	Frequency	Verse	Verse Fragment	Lexical Meaning
			Al-Qadr [97]: 5	مَنْ قَبْلَ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ	Before dawn prayer, a specific time of day
			Al-Baqarah [2]: 187	سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ	Dawn time that brings peace
8	الْفَجَّارُ (<i>al-fujjār</i>)	2 times	Al-Infiṭār [82]: 14	إِنَّ الْفَجَّارَ لَفِي جَحِيمٍ	Wicked people who are in hell
			Al-Muṭaffifīn [83]: 7	كَلَّا إِنَّ كِتَابَ الْفَجَّارِ لَفِي سِجِّينٍ	Records of wicked people in hell
9	تَفْجُرُ (<i>tafjur</i>)	1 time	Al-Isrā' [17]: 90	حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا	To cause to gush forth or make water flow from the earth
10	تَفْجُرُ الْآنَهَارَ (<i>fatufajjir</i>)	1 time	Al-Isrā' [17]: 91	تَفْجُرُ الْآنَهَارَ خَلَّلَهَا تَفْجِيرًا	To make rivers flow, gushing/flowing
11	فَانْفَجَرَتْ (<i>fanfajarat</i>)	1 time	Al-Baqarah [2]: 60	فَانْفَجَرَتْ مِنْهُ	To gush forth, water emerging from the ground
12	فُجِّرَتْ (<i>fujjirat</i>)	1 time	Al-Infiṭār [82]: 3	وَإِذَا الْبِحَارُ فُجِّرَتْ	To be burst forth or made to gush, like the seas
13	لِيُفْجِرَ (<i>liyafjur</i>)	1 time	Al-Qiyāmah [75]:	بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجِرَ أَمَامَهُ	Humans want to commit wickedness ahead of them
14	وَفَجَّرْنَا (<i>wafajjarnā</i>)	3 times	Al-Kahf [18]: 33	وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا	To cause a river to gush forth between two parts
			Yā-sīn [36]: 34	وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ	To cause springs to gush forth from within
			Al-Qamar [54]: 12	وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قُدِرَ	To cause springs to gush forth from the earth
15	يَنْفَجِّرُ (<i>yatafajjar</i>)	1 time	Al-Baqarah [2]: 74	لَمَّا يَنْفَجِّرْ مِنْهُ الْآنَهَارُ	Rivers flowing from the ground
16	يُفَجِّرُونَهَا (<i>yufajjirūnahā</i>)	1 time	Al-Insān [76]: 6	عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا	To cause water to gush forth, like springs for Allah's servants to drink

Discussion

Morphological Complexity and Semantic Richness

The table above presents a comprehensive analysis that maps the usage of the word فجر and all its derivative forms scattered across various surahs and verses in the Qur'an. The main purpose of presenting this data is to provide a systematic overview of morphological diversity, frequency of appearance, and grammatical meaning of each word form derived from the trilateral root [ف-ج-ر]. This root has very high meaning flexibility in Arabic, thus enabling the birth of various forms with varied meanings depending on morphological structure, syntactic function, and the context of verses containing them. Thus, this analysis is not only statistical but also semantic and exegetical, because each form has a role in conveying divine messages in the Qur'an.

In the Arabic language tradition, one root can be developed into various forms, each having certain syntactic characteristics and semantic meanings. For example, the form فجر (as *ism mufrad*) is generally used to refer literally to dawn time, namely when the first morning light splits the darkness of night. While the form فَجَّرْنَا (*fi'il māḍī/past tense verb*) shows active action that occurred in the past, such as in QS. Al-Baqarah [2]:60, which depicts the miracle of water gushing from stone by Prophet Musa, where this form not only contains the meaning of action but also shows Allah's power and His direct intervention in human life. This shows that grammatical form changes bring meaning shifts from merely time toward the realm of divine action and miracles that transcend ordinary natural laws.

Thematic Categorization and Theological Implications

Furthermore, table analysis also includes other forms such as تَفْجِيرًا (*maṣḍar*), فَاجِر (*ism fā'il/actor*), and its plural form الْفُجَّار. Each of these forms contains unique semantic and theological implications. تَفْجِيرًا indicates the process or intensity of gushing action, which is often associated with great and inevitable power, usually in natural or punishment contexts. فَاجِر, meaning a wicked person or perpetrator of wickedness, appears in verses that emphasize moral deviation and its ethical consequences. While الْفُجَّار (plural of فَاجِر) is used in a broader context to describe a group of people who deviate from the path of truth, and is often explicitly contrasted with الْأَبْرَار (those who do good). Therefore, understanding these derivative forms cannot be separated from the context of verses containing them, because each form has semantic and theological dimensions that not only enrich linguistic meaning but also deepen the moral and spiritual messages that the Qur'an wants to convey.

Linguistic Precision and Contextual Sensitivity

The table above displays various word forms derived from the trilateral root ف-ج-ر with focus on the grammatical meaning of each form, such as *fi'il* (verb), *ism* (noun), *maṣḍar* (infinitive), as well as actor and object forms. Each word form occupies different syntactic functions in Qur'anic sentence structures, thus enabling rich exploration in

morphological aspects. For example, the *fi'īl māḍī* form like فَجَّرْنَا (We caused to gush forth) is used to show divine action that has occurred in Qur'anic narratives, while the *ism* form like فَجْر functions to refer to specific time or events in substantive meaning. This structural difference helps distinguish what constitutes events, actors, or characteristics associated with this root, all of which contribute to more precise understanding of verse meanings.

Ethical and Moral Framework

Other derivative forms such as فَجُور (wickedness or immoral acts) and فَاجِر (perpetrator of wickedness) show that this root also extends to ethical and moral aspects in Qur'anic discourse. Here, the root ف-ج-ر no longer refers to light or time, but to actions that deviate from the line of truth. This derivation shows how one root can create a complex spectrum of meaning from light and hope to darkness and deviation. The theological implications are very important: it shows the relationship between worship time (dawn) and human moral responsibility. Dawn as the initial moment in a day contains the message that life should begin with purity and moral commitment, not with wickedness. Thus, through observation of these structural and meaning variations, we obtain a complete understanding that Qur'anic language not only conveys messages literally but also builds spiritual and ethical awareness through its semantic depth.

Broader Implications and Significance

The diversity of meanings and uses of the word فجر in the Qur'an reflects extraordinary linguistic complexity as well as theological depth, making this word more than just a time indicator. It appears as a concept that contains various dimensions of meaning both in temporal aspects, as a marker of dawn time that becomes the boundary for the beginning of worship such as Fajr prayer and fasting; spiritual, as a symbol of resurrection, hope, and new beginnings after the darkness of night; moral, through its derivatives such as فَجُور and فَاجِر which indicate immoral acts and value violations; as well as cosmological, as part of divine oaths that affirm the order and power of Allah in regulating the universe. By examining all meanings and contexts of its use, Muslims can not only understand dawn time technically but also appreciate the symbolic values attached to it. This helps in forming deeper spiritual and ethical awareness of Qur'anic teachings, as well as strengthening the meaning of worship performed at prime times like dawn, which turns out to be laden with divine messages and life reflections (Frimadi, 2008).

Research Conclusions and Contributions

The results of semantic and morphological analysis of the word فجر in the Qur'an show how remarkably one root in Arabic can give birth to a broad and deep spectrum of meanings. Not only functioning as a literal time indicator, the word fajr and its derivatives represent important concepts in Islam such as beginning, light, hope, and even moral destruction (*fujūr*). Each grammatical form, whether *ism*, *fi'il*, or *maṣḍar*, offers distinctive

semantic dimensions that can only be understood completely through deep linguistic approaches and reading of verse contexts.

These findings emphasize the importance of lexical studies in understanding the Qur'an comprehensively. The study of specific words like فجر is not merely vocabulary analysis, but part of efforts to explore theological, spiritual, and social messages contained in revelation. Thus, this research not only enriches linguistic discourse but also strengthens awareness that every word in the Qur'an carries divine messages that are layered and relevant throughout time (Suparno et al., 2022).

Conclusion

This research has successfully analyzed the word "فجر" (*Fajr*) and its derivatives in the Qur'an through a deep semantic approach. The findings reveal that the term *fajr* not only carries a literal meaning referring to the time of dawn but also holds rich symbolic, spiritual, and eschatological connotations. Derivatives such as "فَجَّرَ" (*fajjara*), "فُجِّرَ" (*fujjira*), and "فَجِيرَ" (*fajira*) reflect a spectrum of meanings encompassing actions, moral conditions, and natural phenomena all of which are thematically linked to concepts of worship time, morality, and reminders of the Day of Judgment in the Qur'anic discourse. Theoretically, this study contributes to the field of Qur'anic semantic linguistics by illustrating how a single triliteral root can generate diverse meanings that interconnect with various dimensions of life, ethics, and Islamic theology (Zulfikar, 2018). The research further underlines the importance of applying a *mawḍūʿī* (thematic) interpretive approach when analyzing Qur'anic vocabulary with layered meanings and broader theological implications. Methodologically, the use of digital Qur'anic software in this research has enabled a more accurate identification and analysis of root-derived lexical forms, strengthening the systematic aspect of semantic analysis (Putri, 2022).

However, this study acknowledges certain limitations. Firstly, it has not comprehensively examined all Qur'anic contexts in which the word *fajr* appears, nor has it explored the full spectrum of classical and contemporary exegeses across different theological schools. Secondly, the scope of analysis remains confined to the Qur'anic text, without fully integrating intertextual correlations with Hadith literature or pre-Islamic Arabic linguistic usage. Additionally, the depth of comparison among various exegetical traditions is constrained by the limited access to comprehensive classical sources. Therefore, while this research advances understanding in Qur'anic semantics, its findings must be contextualized within the framework of its methodological boundaries, and broad generalizations should be approached with caution (Alhammadi & Yagi, 2024).

Future studies are encouraged to adopt a multidisciplinary approach, incorporating insights from Qur'anic studies, Hadith scholarship, historical linguistics, and Arabic philology. A broader corpus-based linguistic method including classical and contemporary *tafsīr* texts as well as Hadith collection would enhance the comprehensiveness of the semantic analysis of *fajr* and its derivatives. Moreover, a historical linguistic perspective is essential to trace the semantic evolution of *fajr* from the period of revelation through to modern interpretations. Comparative analysis

between classical and contemporary exegeses is also recommended to capture interpretive developments over time. By expanding both the data sources and methodological scope, future research can offer a more holistic understanding of the linguistic, theological, and historical dimensions of the term *fajr* in Islamic revelation and discourse (Masitoh, 2024).

Acknowledgments

N/A

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