



Presentation date: March, 2024
Date of acceptance: August, 2024
Publication date: September, 2024

STRUCTURAL

AND SEMANTIC FEATURES OF PARTICIPLES USED IN THE QUR'AN

CARACTERÍSTICAS ESTRUCTURALES Y SEMÁNTICAS DE LOS PARTICIPIOS UTILIZADOS EN EL CORÁN

Lala Aliguliyeva Hasamaddin ^{1,2,3}

Email : lala.aliguliyeva@baau.edu.az

ORCID: <https://orcid.org/0000-0002-4312-8982>

¹Baku Eurasian University, Azerbaijan.

²Azerbaijan Institute of Theology, Azerbaijan.

³Azerbaijan University of Languages, Azerbaijan.

Suggested citation (APA, seventh ed.)

Aliguliyeva, L. (2024). Structural and semantic features of participles used in the Qur'an. *Universidad y Sociedad*, 16(5), 213-223.

ABSTRACT

This study explores the significance of Arabic participles in understanding and interpreting the Qur'an and hadiths. The research highlights the unique characteristics of Arabic as an inflectional language, emphasizing its ability to create new meanings through affixation. Participles in Arabic, categorized as *ism al-fā'il* and *ism al-maf'ūl*, play a crucial role in expressing subtle meanings. The study focuses on the formation of participles from verb forms called "babs" and their semantic implications. While extensive research exists on the morphological and syntactical aspects of participles, their semantic dimension remains largely unexplored. This article presents a systematic examination of participles' manifestation characteristics in relation to Qur'anic semantics. The research aims to uncover the nuanced semantic meanings and unique features of participles in the Qur'an, as well as their role in word formation. This comprehensive analysis addresses a significant gap in the field and offers valuable insights into the intricate linguistic structure of the Qur'an.

Keywords: Participles, Derived Models, intricacies of Meaning, The Holy Quran, Structural and Semantic Features.

RESUMEN

Este estudio explora la importancia de los participios árabes en la comprensión e interpretación del Corán y los hadices. La investigación destaca las características únicas del árabe como lengua flexiva, enfatizando su capacidad para crear nuevos significados mediante afijaciones. Los participios en árabe, categorizados como *ism al-fā'il* e *ism al-maf'ūl*, juegan un papel crucial en la expresión de significados sutiles. El estudio se centra en la formación de participios a partir de formas verbales llamadas "babs" y sus implicaciones semánticas. Si bien existe una extensa investigación sobre los aspectos morfológicos y sintácticos de los participios, su dimensión semántica permanece en gran medida inexplorada. Este artículo presenta un examen sistemático de las características de manifestación de los participios en relación con la semántica coránica. La investigación tiene como objetivo descubrir los significados semánticos matizados y las características únicas de los participios en el Corán, así como su papel en la formación de palabras. Este análisis integral aborda una brecha significativa en el campo y ofrece información valiosa sobre la intrincada estructura lingüística del Corán.

Palabras clave: Participios, Modelos derivados, Complejidades del significado, Sagrado Corán, Características estructurales y semánticas.

INTRODUCTION

Arabic science began a new era with activities required for the identification, preservation, and understanding of the infinite miracle of God, the Holy Qur'an, while preserving its originality. The study of the Arabic language within the framework of four sciences, namely, the sciences of vocabulary, balagat, nahif, and sarf, was initially aimed at preventing the misreading and misunderstanding of the Qur'an and hadiths. Arabic, with its unique eloquence and style, has the ability to express intended meanings in a clear and understandable way (Nawaya et al., 2023). All this means that the Arabic language, with its high gravity, is capable of conveying any idea in the most transparent and pure form. The ability to discern the subtlest nuances of meaning based on strict rules of word formation, the true semantic and phonetic stability of each word, and the reliable determination of the relationships of meaning in a sentence all make this language as clear and transparent as crystal. It is precisely by relying on its intrinsic abilities to create words that the Arabic language, with its great potential, flawless, perfect, and complex structure, can become the linguistic material for the Word of God (Shamsudin & Aladdin, 2024).

The Qur'an, revealed in clear and fluent Arabic, does not deviate from generally accepted linguistic norms. Distinguished by its highly flexible (inflected) signs, Arabic is capable of expressing ideas accurately and clearly. The ability to distinguish subtleties of meaning in the process of word structure (syntax-istikak) through certain rule-based models and the ability to balance the original semantics and phonetics of each word show how powerful and rich this language is. In Arabic, which belongs to the group of inflected languages, a word can be transformed into a word with a new meaning not only at the end but also at the front and in the middle with additions (affixes). In this respect, sifāt verbs have the possibility of expressing many subtleties of meaning with their unique features (Dror et al., 2024).

There are a number of studies that have provided structural and semantic analyses of the active participles (ismi fail) and passive participles (ismi meful) in the Quran. As for recent academic studies, Muhammad Rizk Shoer's article titled "The Expressive Indicator of the Active Participles (Ismi Fail) in the Qur'an," Muhammad Aziz Nembr Mäkilde's article titled "Iamu'l-fil fi'l-Qur'an al-Karim," Hatice es-Siri Muhammad Ali's "Esmau'l-fail wa'l-mafül fi'l-Qur'an al-Karim," and Mehmet Nuri Ayyıldız's "Ism al-Fail in Arabic Language and Its Usage in Verses" are admirable studies in terms of emphasizing the structural features of the adjective verbs given in the Qur'an.

It is known that active and passive participles are classified in terms of sart and nahi. However, research on participles in terms of semantics is almost non-existent. These semantic features are systematically reflected in the active and passive participles (Shoeir, 2020). To emphasize these features more clearly, in this research the structural-semantic types of the active and passive participles in the Arabic language have been explained. The active and passive participles used in the verses were first analyzed structurally, their lexical meanings were examined by determining from which model they were derived, and then their semantic features were explained based on the principles derived from the analysis of theoretical knowledge given in the basic works of world linguists. Various semantic subtleties and i'rab features were taken into consideration based on the studies of nahw and balagat. Descriptive and descriptive-comparative methods were used in the research.

Thus, the main research topic of this article is the active and passive participles used in the Quran. The aim here is to reveal the semantic nuances and unique features of the Qur'anic active and passive participles, as well as their role in the word formation process. These activities determine the relevance of the topic and provide a comprehensive examination of the problem as a scientific necessity. In order to give a correct semantic analysis of the words mentioned in the Qur'an, their meanings before revelation should be compared with their meanings at the time of revelation, and the changes in their meanings should be determined (Kirja, 1998, p. 36). It is clear that one of the most important primary conditions for understanding and explaining the Qur'an is to have a deep knowledge of Arabic. It requires that the person who seeks to understand the Qur'an must know Arabic well and approach it primarily from a linguistic point of view. While the Qur'an uses the Arabic language in which it was revealed, it has given new meanings to the words of this language. In this respect, the conceptual framework and semantic field created by the Qur'an must be taken into account (Izutsu, 1975, p. 14). As Ragib (2000) says, in order to examine the true meanings of the concepts and words mentioned in the Qur'an, it is necessary to know their root meanings, conduct semantic research, and learn the new meanings they have acquired in the historical process.

DEVELOPMENT

Structural-Grammatical Properties of active and passive participles (Ismi Fäil andIsmiMefül)

Words are divided into literal and figurative meanings according to the nature of the object, concept, event, and sign related to reality. A literal word directly refers

to an object. Due to their position in the sentence, these words can acquire new additional meanings. The original meanings become figurative. The original meaning is suppressed and sometimes forgotten as the figurative meaning is supposedly strengthened. As Izutsu says, the original meaning is the meaning that the word always carries, while the figurative meaning is the special meaning that it acquires from the special system in which it is found and from its relationship with other words in this system (Izutsu, 1975, p. 22).

Zarqashi (2006) in his work “al-Burhan fi ‘ulūmil- Qur’ān” divided metaphor into two parts: rational metaphor and linguistic metaphor. The metaphor arising from similarity is metaphor al-lughawi, and the metaphor arising from relationship and connection is metaphor al-rational. Figurative metaphor is realized in the sentence, while linguistic figurative language is realized in the word. Here, too, metaphor is divided into two parts. The first is metaphor in the sentence. This is also called majaz al-isnad or majaz al-akli. Here, metaphor occurs when a verb or similar word is used to mean something that is not its original meaning because of the closeness of meaning between them. The second is the metaphor of the word, which is also called allegorical metaphor. This kind of metaphor is the use of a word in a meaning other than its original meaning. In both works, the meaning of metaphor, its origin, and its types are mentioned on the basis of examples from the Holy Quran (Suyūṭī, 2008; Zarqashi, 2006).

On the other hand, in Arabic, participles contain the properties of several types of words. This is due to their properties of being both a noun, a quality, and an action. Participles are divided into two groups: *ism al-fail* (the person who performs the work) and *ism al-mafūl* (the work that is performed on) due to their subject and object relations. Arabic linguists note that the noun *fail* has the property of *hudūs*. *Hudūs* shows that the work performed by the *fail* is not continuous. In other words, the event in the active participles is not continuous and is renewed over time. However, some active participles may indicate permanence due to their meanings (Sirri, 2010, p. 32).

Additionally, *mujarrad* (simple - basic) and *mazid* (derived) participles are formed as concrete models from verb forms called “Bab” according to their root letters (radical). Participles derived from trilateral (*thulathi*) verbs (which basically consist of three root letters) have different vowels in the form of the second root letter of the active and passive participles (except for Bab IX). Thus, the active participles take the *kasra* and the passive participles take the *fatha*.

The passive participles of some trilateral verbs can come in the form *لُيْعَف* (*fa’īl*). For example: *جَرَحَ* (*jaraha*) → *جُرِحَ* (*jarīh*) – wounded, *قَتَلَ* (*qatala*) → *قُتِلَ* (*qatīl*) – killed. Participles in this form can also have a common gender (Ibn ‘Aqīl, 1980, p. 322). For example: *جُرِحَ رَجُلٌ* (*‘askarun jarīh*) – wounded soldier, *جُرِحَ امْرَأَةٌ* (*imra’atun jarīh*) – wounded woman. Trilateral simple verbs consist of three patterns according to the movement of the second letter: *لَعَفَ* (*fa’ala*), *لَعِفَ* (*fa’ila*), *لَعُفَ* (*fa’ula*). The participle of all three forms is *لَعِفَ* (*fa’īl*) for active and *لُوعِفَ* (*maf’ūl*) for passive. Participles made from derived, i.e., *mazid* verbs, are realized by adding the letter “mim” in front of the word. In this case, the second root letter has a *kasra* in active participles and a *fatha* in passive participles.

Besides, in Arabic verbs are structurally divided into “regular” and “irregular” according to the morphological and phonetic properties of their root letters. Unlike regular verbs, some changes occur in irregular verbs that require special research. What is meant by the term “irregular” here is that this group of verbs has its own rules unlike the regular verbs (Rājīhī, 2014).

Structural-Semantic Properties of active participles

Derived active participles in the form *لَعِفَ* (*fa’īl*) are based on three structures of the past tense of trilateral basic *muta’addi* (transitive) and *lāzim* (intransitive) verbs. First, the meter of “لَعَفَ” (*fa’ala*) with the *fatha* of the second consonant (radical), second, the meter of “لَعِفَ” (*fa’ila*) with the *kasra* of the second consonant, and third, the meter of “لَعُفَ” (*fa’ula*) with the *damma* of the second consonant. The present tense of these verbs also has three structures with the second root radical being *fatha*, *kasra*, and *damma*: *لُعِفَ*, *لُعِفِي*, *لُعِفِي* (*yaf’alu*, *yaf’ilu*, *yaf’ulu*) (Ayyıldız, 2018, p. 35).

There are many examples in the Qur’an of active participles derived from the roots of both regular and irregular verbs in the form of *لَعِفَ* (*fa’īl*):

أَرْمَأُ يَفِ الْفَاتِرْسِنِ إِوْ اَنْبَوْنُذْ اَنْلَ رُفْعُ اَنْبَرَاوْلَاقْ نَأْ اَلْ اَمْ هَلْ وُقْ نَاكَ اَمَوْ
وَنِرِفَاكْ لَمْ وُقْ لَ اَمْ وُقْ لَ اَمْ وُقْ لَ اَمْ اَنْرُصْ نَأْ اَنْ اَمْ اَدَقْ اَتْبَّتْ وَ

“Their only words were, ‘Our Lord, forgive us our offences, and our excesses in our conduct, and strengthen our foothold, and help us against the disbelieving people.’” (Quran, 3:147).

Other examples are: *كَفَرَ* (*kafara*) (regular) (to deny, to hide, to disbelieve) – *كَفِرَ* (*kāfir*) (unbeliever, disbeliever). Here, since the active participle is in the role of an adjective, it agrees with the word “مَوْقِلًا” (*al-qawm*) which it describes according to the grammatical rules of the Arabic language. This word, which has the root meaning of hiding and covering, is compared to “the night that draws

a curtain over everything with its darkness, or the farmer who covers the seed with earth” in dictionaries with explanations (Rāzī, 1999). Based on the meaning derived from this, the Qur’an has used this word to refer to those who do not accept the existence and unity of Allah (swt) and do not recognize and conceal His countless blessings. In other words, the disbelievers cover up and hide all the proofs of Allah’s existence.

نَوْدُجِاسَلَا نَوْعُكِيَازَلَا نَوْحِيَّاسَلَا نَوْدُمَاخَلَا نَوْدُبَاغَلَا نَوْبِيَاثَلَا وَ هَلَلَا دِيُوْخَل نَوظْفِيَاخَلَا وَ رِيَكُنْمَلَا نَع نَوهُانَلَا وَ فَيُوْرَعْمَلَاي نَوْرَمَلَا نِي نِيْمُوْمَلَا رِيَشُّب

“Those who repent, those who worship, those who praise, those who journey, those who kneel, those who bow down, those who advocate righteousness and forbid evil, and those who keep Allah’s limits—give good news to the believers” (Quran, 9:112).

Examples:

بَات (tāba, tawba) (weak, hollow) (to repent) – بَائَات (tā’ib) (repentant), دَبَع (‘abada) (regular) (to worship) – دَبَاع (‘ābid) (worshipper), دَمَح (hamida) (regular) (to praise) – دَمَاح (hāmid) (praising), حَاس – حَوس (sāha) (weak, hollow) (to travel) – حَيَّاس (sā’ih) (travelling), عَكَر (raka’a) (regular) (to kneel) – عَكَار (rāki’) (kneeling), دَجَس (sajada) (regular) (to prostrate) – دَجَاس (sājid) (prostrating), رَمَّ (amara) (with hamza) (to command) – رَمَّآ (āmir) (commanding), يَهَن (nahā) (weak, defective) (to forbid) – يَان (nāhin) (forbidding), ظَفَح (hafiza) (regular) (to protect) – ظَفِيَاح (hāfiz) (protecting).

All of the above-mentioned nouns are ma’rifa (definite), plural, and nominative. According to some Qur’anic exegetes, these active participle subjects have hidden predicates (Qurtubi, 2006; Tabari, 1994). Here, “those who repent” are those who turn away from associating partners with Allah and hypocrisy and believe in Him, and “those who worship” are those who obey Allah by seeking His pleasure. “Those who praise” are those who praise Allah in their actions and deeds and spend His blessings in obedience to Him. The expression “those who travel” refers to those who fast, according to the explanations given in the commentaries. Sufyan ibn Uyayna says: “He who fasts is called a traveler because he abandons all pleasures such as eating, drinking, and sexual intercourse” (Qurtubi, 2006).

In fact, there are different opinions about the meaning of the expression “travelers.” According to some scholars, “those who travel” means those who strive in the way of Allah; according to others, it means those who emigrate; to others, it means those who travel in search of hadith and knowledge; and to yet others, it means those who

contemplate the oneness of Allah and His angels, and the signs and portents that testify to His oneness and majesty. “Those who kneel, those who bow down” refers to those who kneel and bow down in ruku and prostration, whether in obligatory or other prayers. “Those who advocate righteousness” means those who enjoin the Sunnah and faith. Those who forbid evil are those who forbid innovation and disbelief. It has also been said that “good and evil” here means good and evil in general. According to Qurtubi, “those who guard the limits of Allah” are those who obey Allah’s commands and avoid His prohibitions (Qurtubi, 2006).

مُيَحْرُوفٌ هَلَلَا نِيَّ هَيْلَع مَثَلَا آلَف دِيَاغ آل وَ غَب رِيَّ غَرُطْضَا نِيْمَفْت....

“But if anyone is compelled, without desiring or exceeding, he commits no sin. Allah is Forgiving and Merciful.”

بَغِيَاغ (baghā) (weak, defective) (to want) – بَاغِيَاغ (bāghin) (desiring), اَدَع – اَدَع (‘adā) (weak, defective) (to cross the line) – اَدَاغ (‘ādin) (exceeding). Since both of these active participles are made from defective verbs, the tanwins at the end, unlike other tanwins, only indicate indefiniteness, and the case of the noun is determined by its position in the sentence. Such tanwins are called “tanwīn al-’iwad.” These tanwins are the result of the change of the sound combination of “iyun,” “iyin,” “iwun,” and “iwin” and represent both the weak root letter and the tanwin (Mammadov, 2013, p. 399).

The expression “دِيَاغ آل وَ غَب رِيَّ غ” - “without desiring it by force and without exceeding the limit” - actually explains the conditions for the use of what is considered forbidden. According to the explanation given in the Tafsir, the meaning here is “provided that he does not eat more than he needs, and he does not adopt it by force (without adopting it), that is, if he eats it without cutting the way, opposing the nation, rebelling against Allah, or exceeding the limit, he will not commit a sin.” According to other scholars, the word “بَغِيَاغ” also has the meaning of “following one’s desire.” That is to say, one can eat halal food, but one can also eat forbidden food without following one’s desire for it and without exceeding the limit with appetite, but only by satisfying one’s necessities in order not to die of hunger (Qurtubi, 2006; Tabari, 1994).

From the Qur’an, we can also cite enough examples of active participles that are formed on the basis of derived participle models. The shades of meaning expressed by these participles depend on the meaning of the verbs from which they are derived:

Those derived from مَفَّيْلَان (mufa’īlan). These active participles are derived from the verb “فَفَّيْلَان” (fa’ala, yufa’īlu) II. Bab, and they express transitivity (ta’diyah),

The expression “they are not believers” refers to hypocrites who present themselves as Muslims but inwardly are disbelievers.

Those derived from *لَعَفَّتُمْ* (*mutafa’il*). The active participle of the Bab V derived verbs, formed according to the meter “*لَعَفَّتَيْ، لَعَفَّتَيْ*” (*tafa’ala, yatafa’alu*), essentially express the meaning of reflexivity and monopoly. For example:

خُنُجٌ نَهَيْلَعٌ سَيَلَفَ أَحَاكِنِ نَوَعَجَزِي أَلِ يَتَا أَسَا نِلَا نُمُ دُئَاوَقَلَا وَ
 إِئِنِّي زَيْبٌ تَجَزَيْتُمْ زَيْعٌ نَهَبَايْتُ نَعَضَيْ نَأً

“Women past the age of childbearing, who have no desire for marriage, commit no wrong by taking off their outer clothing, provided they do not flaunt their finery. But to maintain modesty is better for them. Allah is Hearing and Knowing” (Quran 24:60).

تَجَزَيْتُمْ (*tabarraja, yatabarraju*) (regular) (to dress up) – *تَجَزَيْتُمْ* (*mutabarrij*) (adorned, revealing its beauty).

بِاسِحَالِ مَوْيِبٍ نُمُؤْيِي الرِّبِّ كَتَمْتُ لَكَ نِمُ كُتَبَّرَوِي بَرِّ تَدْعُ يَنِي

“Moses said, ‘I have sought the protection of my Lord and your Lord, from every tyrant who does not believe in the Day of Account’” (Quran 40:27).

تَرَبَّكَتْ (*takabbara, yatakabbaru*) (regular) (to boast) – *رَبَّكَتُمْ* (*mutakabbir*) (boastful, tyrant).

أَلِ بَلْقَلَا ظِيْلَغُ أَظْفَ تَنَكُ وُلُ وِ مَهْلُ تَنَلُ هَلَلَا نِمُ دَمَحْرَامُ بَفِ
 رَمُ أَلِ يَفِ مَهْرُ وَاشِ وِ مَهْلُ رَفَغَتْ سَا وِ مَهْنَعُ فَعَفُ كَلُ وُحِ نِمُ اَوْضَفِنِ
 نِي لِكُوتِ مَلَا بَحِي هَلَلَا نِلَا هَلَلَا يَلُ لِكُوتِ فِ تَمَزَعُ اذِفِ

It is by grace from Allah that you were gentle with them. Had you been harsh and hardhearted, they would have dispersed from around you. So, pardon them, ask forgiveness for them, and consult them in the conduct of affairs. And when you make a decision, put your trust in Allah; Allah loves those who trust Him (Quran 3:159).

لَكُوتُمْ (weak, assimilated) – (to trust) – *لَكُوتَيْ* (trusting).

The main meaning of the word “trusting” is that a person seeks refuge in Allah alone and relies on Him alone in all their endeavors. According to religious views, those who are trusting are people in whom there is only the fear of Allah. They should fear nothing and no one except Allah. Allah loves those who believe in His power. One who seeks refuge in Allah sees with the eye of the beholder, and their eye becomes like sharp iron. They become self-confident, strong, and powerful in everything (Qurtubi, 2006).

Those derived from *لَعَفَّتُمْ* (*mütefâ’ilin*): The active participles of the derived verb of Bab VI, *لَعَفَّتْ لَعَفَّتَيْ*, essentially express mutual movement (mutuality) (Esterâbâdî, 1975; Usfûr, 1970). For example:

نَوَسِ كِاشَتُمْ ءَاكَرَشُ هِيْفِ اَلْحَرَالَتُمْ هَلَلَا بَرَضُ

Allah cites the example of a man shared by partners at odds... (Quran 39:29).

سُكَّاشَتَيْ, *سُكَّاشَتَيْ* (regular) (to quarrel, dispute with each other) – *سُكَّاشَتُمْ* (quarreling, disputing with each other)

نَوَسِ فِ اِنْتُمْ اَلْ سَفَانَتَيْ لَفَ كَلْدَ يَفِ وُ كَسْنِمُ هُمَاتِ خِ

Whose seal is musk—this is what competitors should compete for (Quran 83:26).

سُفَانَتَيْ (regular) (to compete with each other) – *سُفَانَتُمْ* (competing with each other)

نِي لِبِاقَتُمْ رِرْسِي لِعِ اَنَاوَحُ اَلْ لَغِ نِمُ مِهْرُودِصُ يَفِ اَمِ اِنْعَزَنَ وَ

And We will remove all ill-feelings from their hearts—brothers and sisters, on couches facing one another (Quran 15:47).

لِبِاقَتَيْ (regular) (to face each other, meet) – *لِبِاقَتُمْ* (standing face to face)

“They sit on couches facing one another as brothers.” That is to say, they sit face to face, not looking behind each other’s backs, out of respect for each other’s relations and out of love and affection for each other. This is narrated from Mujahid and others. The couches on which they sit rotate as they wish, and no one sees the backs of anyone else. It has also been said that “they sit facing one another” means that their spouses turn towards them and they turn towards their spouses out of love (Qurtubi, 2006).

Other commentaries explain the verse as follows:

“We have removed from the hearts of the people of Paradise all hatred and anger. They sit as brothers for the sake of Allah, on seats of gold, wearing crowns of pearls and rubies from head to foot, facing each other.”

Our Prophet said in one of his hadiths:

When the believers are rescued from Hell, they will be stopped on a bridge between Paradise and Hell. There they will settle accounts with each other for the wrongs they have done to one another while they were in this world. After their complete purification and cleansing, they will be allowed to enter Paradise. By Allah, in whose hand is the life of Muhammad, they will know their places in Paradise better than their homes in this world (Bukhari, 2016).

From the Hadith, it is clear that the rights of the believers among themselves will be taken from the wrongdoer and given to the rightful owner, thus removing any resentment in their hearts, and they will enter Paradise clean (Tabari, 1994).

انجرخأف ءيش لك تابن هب انجرخأف ءام ءامسلا نم لزنأ يذلا وه و
ناونق اهرعلط نم لخنلا نم و ابكارتم ابج هنم جرخن ارضخ هنم
هباشتم ريغ و اهباشتم نامرلا و نوتيزلا و بانع أنم تانج و ةي ناد
نونمؤي موقل تاي آل مكلذ يف نإ هرعني و رمثأ اذا رمث يلى اورظنا

And it is He who sends down water from the sky. With it
We produce vegetation of all kinds, from which We bring
greenery, from which We produce grains in clusters. And
palm-trees with hanging clusters, and vineyards, and olives,
and pomegranates—similar and dissimilar. Watch their fruits
as they grow and ripen. Surely in this are signs for people who
believe (Quran 6:99).

تَبَكَّرَاتٍ (regular) (to gather on top of each other) -
بَكَّرَاتٍ (gathered on top of each other). This expression,
whose dictionary meaning is “gathered on top of each
other” (ابكارتم ابج), refers to hyacinth in the Qur’an. Thus,
in the given verse, this participle is translated as “grains
in clusters” in the form of hyacinth (Qurtubi, 2006; Tabari,
1994).

هَبَّاشَاتٍ (regular) (to be similar to each other) -
هَبَّاشَاتٍ (similar to each other).

According to the above commentaries, the meaning given
by the participles “similar” and “dissimilar” in the verse
indicates that olive and pomegranate trees are similar in
terms of leaves and appearance, but there is a difference
between them in terms of fruit and taste.

Those derived from لَعَفْنَا (munfa’ilun): These active
participles are derived from the verb “لَعَفْنَا لَعَفْنَا”،
which is derived from the verb of Bab VII, and essentially
express reflexivity (mutawaat) (Usfûr, 1970, pp. 180–181).

رَمَّهْنُمْ ءَامِبٍ ءَامَسَلَا بَاوْبًا أَنْخَتَفَتْ

So We opened the floodgates of heaven with water pou-
ring down (Quran 54:11).

رَمَّهْنُمْ (pour) - رَمَّهْنُمْ (pouring down).

نوبلقنم انبرىلى انإ ريز ال اولاق

They said, “No problem. To our Lord we will return (Quran
26:50).

بَلِقْنُمْ (regular) (to return) - بَلِقْنُمْ (returning).

Pharaoh gets angry with the magicians who could not
overcome Moses and threatens to kill them by cutting off
their hands and feet. They say that they are not afraid of
this and that in the end they will be among those who re-
turn to Allah like everyone else.

Those derived from لَعَفْنَا (mufta’ilun). “لَعَفْنَا، لَعَفْنَا”
VIII. It is the active participles of derived verbs and comes
in the form of compound and necessary, usually express-
ing reflexivity (mutawaat) (Chortu, 2016, p. 183).

عزلا و لخنلا و تاشورع مريغ و تاشورع م تانج أشنأ يذلا وه و
اولك هباشتم ريغ و اهباشتم نامرلا و نوتيزلا و هل كأ افليتخم
بحي ال هنإ اوفرست ال و هداصح موي هقح اوتآ و رمثأ اذا رمث نم
نيفرسلما

It is He who produces gardens, both cultivated and wild,
and date-palms, and crops of diverse tastes, and olives and
pomegranates, similar and dissimilar. Eat of its fruit when it
yields, and give its due on the day of its harvest, and do
not waste. He does not love the wasteful (Quran 6:141).

فَلَيْتَ خُمْ - فَلَيْتَ خَيْ (regular) (to distinguish)
(different).

In his commentary, al-Qurtubī states that although the rea-
son for the indicative form of the active participle “فَلَيْتَ خُمْ”
(different) is its agreement with the word it determines,
there are different grammatical explanations. According
to Abū Ishāq al-Zajjāj this word is used in the indicative
as an adverb of the direct verb, not as an indirect comple-
ment. In other words, Allah Almighty created the fruits
and their tastes differently. Sibawayhi also suggests such
a possibility. They also explain that the reconciliation in
terms of quantity is not complete either (dates and wheat
together are considered a double quantity (tesniye)),
which would be sufficient by reconciling with the last word
(Qurtubi, 2006).

لَعَفْنَا (muf’alun) - those derived in the genitive case.
Since these active participles are derived from the verbs
of Bab IX, which express colour and physical deficien-
cy according to the meter “لَعَفْنَا لَعَفْنَا”، they express the
same meanings (Rājihī, 2014, p. 40). For example:

دَّوَسْنُمْ مَهَّوَجٌ وَهَلَلٌ لَى لَعِ اوبذك نىذلا ىرت ةم ايقلا موي و

On the Day of Resurrection, you will see those who told
lies about Allah with their faces blackened. Is there not a place
in Hell for the arrogant? (Quran 39:60).

دَّوَسْنُمْ (blackened) - دَّوَسْنَيْ (weak, hollow) (to blacken).

أَمَاطُحٌ هُلَّعَجَيْ مَثُ أَرْفَصْنُمْ هَارَتْفَتْ جُيْهَيْ مَثُ

Then they wither and you see them yellowing, then He
turns them into debris (Quran 39:21).

رَفَصْنَيْ (regular) (to turn yellow) - رَفَصْنَيْ (yellowing)

“After its greenness, its freshness, its beautiful appear-
ance, you will see it yellowed, that is, the greenness and
freshness have disappeared” (Shawkani, 2007).

هَلَلٌ نَّإِةَ رَضَخَمِ ضَرَّالْا حَبَصْتَفِ ءَامِ ءَامَسَلَا نَم لزنأ هللا نأ رت مل أ
ريبخ فيطل

Do you not see that Allah sends down water from the sky, and the land becomes green? Allah is Kind and Aware (Quran 22:63).

رَضُنْ حِي (regular) (to turn green) – رَضُنْ حِي (greening). The word “greening” here refers to plants sprouting after rain.

Those derived from لَعَفْتَسْنِي (mustef'ilun): “لَعَفْتَسْنِي، لَعَفْتَسْنِي” These active participles derived from the verbs of the Xth Bab of the derived verbs mainly express desire, request (demand), request and question (Ibn Jinnī, 1373/1954, 56-77).

رَشِيْبَتَسْنِي مُؤَيِّلًا . رَشِيْبَتَسْنِي مُؤَيِّلًا .

Faces on that Day will be radiant. Laughing and rejoicing (Quran 80:38- 39).

رَشِيْبَتَسْنِي، رَشِيْبَتَسْنِي (sahih salim) (to rejoice) – رَشِيْبَتَسْنِي (joyful, rejoicing)

وَمُؤَيِّلًا مُؤَيِّلًا .

In fact, on that Day, they will be submissive (Quran 37:26).

مُؤَيِّلًا مُؤَيِّلًا – (regular) (to surrender) – مُؤَيِّلًا (surrendered, submissive)

They surrendered, realising that their tricks were powerless. “They surrendered to the punishment of Allah”, and Ahfesh said: “They threw their hands to their sides” (Shawkani, 2007).

نِيْرَفِيْغَتَسْمَالًا وَنِيْقِيْفَنْمَالًا وَنِيْتِنَاقِلًا وَنِيْقِيْدَاصِلًا وَنِيْرِيْبَاصِلًا رَاْحَسَالًا

The patient, and the truthful, and the reverent, and the charitable, and the seekers of forgiveness at dawn (Quran 3:17).

رَفِيْغَتَسْنِي (regular) (to apologise) – رَفِيْغَتَسْنِي (apologising, asking for forgiveness).

It refers to those who “perform the morning prayer” and others who call on Allah in the morning and ask for His forgiveness. In general, other verses of the Qur'an also praise asking Allah for forgiveness. Prayers performed especially in the morning were considered more acceptable (Tabari, 1994).

Those derived from مُؤَيِّلًا (muf'allun). It is an active participle derived from the verbs in the genitive لَاعَفْتَسْنِي، لَاعَفْتَسْنِي and generally used for the degree of superiority of colors (Rājihī, 2014, p. 40). This active participle, which refers to two heavens with a dark green color similar to yellow because they are well watered, is only given in one verse of Surah “al-Rahman” in the Qur'an (Qurtubi, 2006; Zamakhshari, 2009).

نَاتِمَاهُ

Deep green (Quran 55:64).

مُؤَيِّلًا (regular) (to be dark green) – مُؤَيِّلًا (being dark green, deep green).

In four-radical active participles, the change of motion occurs in “lam al-fil”. Since Babs II, III and IV of the four-radical (rubai) verbs express reflexivity, only the active participles are present.

In the Qur'ân al-kerim, there is an active participle derived from four-radical basic verbs.

Those derived from مُؤَيِّلًا (muf'alilun). لَعَفْتَسْنِي the active participles derived from the basic transitive ve intransitive four-radical verbs. It is used only once in the Qur'an. basic transitive ve intransitive four-radical

وَرَمَّ عَيْ نَأْبَادَعَالًا نَمَّ هَجَزَحْزَمًا وَهَامًا وَوَنَسَ فَلَأْرَمَّ عَيْ وَوَلَمَّ دُحًا دُؤَيِّ وَوَلَمَّ عَيْ نَأْبَادَعَالًا نَمَّ هَجَزَحْزَمًا وَهَامًا وَوَنَسَ فَلَأْرَمَّ عَيْ وَوَلَمَّ دُحًا دُؤَيِّ

Every one of them wishes he could live a thousand years; but to be granted a long life will not nudge him from the punishment. Allah is Seeing of what they do (Quran 2:96).

حَزَحَزَمًا (to take away) – حَزَحَزَمًا (taking away).

Here the active participle “muzahzihun” - “the one who takes away” - is given in the sense of the one who saves from the torment of hell. That is, even if they live for a thousand years, it does not mean that they will be saved from the torment of hell. Those derived from مُؤَيِّلًا (mufey'ilun). One at the seven babas, which are mulhak to the basic four-radical verbs, is the active participle of لَعَفْتَسْنِي، لَعَفْتَسْنِي .

رُطِيْصْنِيْ مُؤَيِّلًا عَسَلًا

You have no control over them (Quran 88:22).

رُطِيْصْنِيْ (regular)(to use force) – رُطِيْصْنِيْ (using force, bullying)

The word رُطِيْصْنِيْ is also read as رُطِيْصْنِيْ with “sin” in qiraat. In the language of the Tamim tribe, this word is read with the “ta” in fetha, i.e., not as the active participle, but as the passive participle. According to them, the verb رُطِيْصْنِيْ is a transitive verb which gives the meaning “he has hevalaed, he has planted on his head” (Zamakhshari, 2009). According to al-Jawhari in his “al-Sihah”, the root of the noun رُطِيْصْنِيْ comes from the verb رُطِيْصْنِيْ (not to exceed a certain limit) and means “one who pursues a thing in order to control it, to see and observe its conditions, and to write down its deeds” (Jawhar , 1987).

In the Holy Qur'ân, there are active participles of two babas of four-radical derived verbs.

We did not create the heavens and the earth and what lies between them except with reason, and for a finite period. But the blasphemers continue to ignore the warnings they receive (Quran 46:3).

يَمْسَمُ (weak, defective) (to name, determine) – يَمْسَمُ (named, designated)

The noun “يَمْسَمُ” (determined) here, according to the commentary of al-Qurtubi and other scholars, is a reference to the Day of Judgment, i.e., the time of the end of the heavens and the earth. It also means that for every living creature there is a time set by Allah, i.e., a deadline.

Derived from لَعَفَا (mufâ'al):

ايحيتمدماالكزلاوالصللابيناصرأوتنكامنأالكزابمنيلعجوا

And has made me blessed wherever I may be; and has enjoined on me prayer and charity, so long as I live (Quran 19:31).

كُرَابِي (regular) (to bless, congratulate) – كُرَابِي (auspicious, blessed)

In the Qur’anic commentaries, the word “blessed” is used in the sense of one who does good to people, keeps them away from evil, explains religious rulings to them, and helps the oppressed (Tabari, 1994).

Derived from مُفَا (muf’al):

نيرظنملمنكنلإق

He said, “You are of those given respite” (Quran 7:15).

رُظُنِّي (regular) (to grant a respite) – رُظُنِّي (given respite)

According to the explanations given in the commentaries, Allah orders Satan to descend from the station of angels as punishment for his evil deeds. Satan, in turn, asked for respite until the Day of Resurrection when he would be resurrected and called to account. Allah (swt) partially granted his request and said to him, “You are one of those who are given respite (until the specified period)”. The appearance of human beings before the Lord of the worlds will take place at the time of the blowing of the Horn. This is when people are resurrected and gain eternal life. Had Satan been granted respite until the same time, he too would have gained eternal immortality. Therefore, Allah Ta’ala gives Satan a respite until the day of the first blowing of the Horn. On that day, everyone in the heavens and the earth will die, and Satan will be one of them (Qurtubi, 2006).

Derived from مُفَا (mufte’alun):

رُضَتْخُم بِرِش لُكُم هُنَّ بِي قِيءَ مَا لَنَا نَأْمُهُ بِيءَ وَ

And inform them that the water is to be shared between them; each share of drink made available (Quran 54:28).

رُضَتْخِي (regular) (to come near) – رُضَتْخِي (coming near)

Here the word رُضَتْخِي is given the meaning of “whoever is entitled to it on that day”. Water is earned and should be drunk alternately by camels and humans (Zamakhshari, 2009). That is, if each person comes to the water at his own time, the water will be rightful for him.

Derived from لَعَفَا (mustef’alun):

رضيأنايفنوفععتسنمليلقمأناذأوركذاو

And remember when you were few, oppressed in the land... (Quran 8:26).

فَعَضْتَنِي (regular) (to consider weak, to see as weak) – فَعَضْتَنِي (seen as weak, oppressed)

According to the commentaries, the people of the Arab tribes were the weakest, most distressed, helpless, and miserable people before Islam. It was only through the religion of Islam that Allah made their sustenance abundant and made them independent.

In the Holy Qur’an, there are passive participles derived from four-radical basic verbs.

Derived from لَعَفَا (mufe’lelun):

رُظُنُّمُ لِرِيظَانِقُلْ أَوْ نَيِّنِبَلْ أَوْ إِسْنَلْ أَمْ تِأَوْهَشَلْ أَلْبُحْسَانَلْ لِنَيَّرُ... ثَلْ أَوْ مَاعُنْ أَوْ مَوْسَمُ لِيخَلْ أَوْ وَضْفَلْ أَوْ بَدَلْ نَم

Adorned for the people is the love of desires, such as women, and children, and piles upon piles of gold and silver, and branded horses, and livestock, and fields (Quran 3:14).

رُظُنُّي (regular) (to be very rich, to accumulate a lot) – رُظُنُّي (piled up).

There are different opinions about the meaning of the word رُظُنُّمُ “al-muqantarah”. According to Tabari and a few other scholars, it means folded in multiples (Tabari, 1415/1994, 2/225). According to al-Farrā, the word al-qanātir is the plural of qintār, and al-muqantarah is the plural of the plural. That is, if al-qanātir is three, then al-muqantarah is equal to nine qanātir. According to another view, muqantarah is a sign that the goods are ready and present (Qurtubi, 2006).

CONCLUSIONS

The language of the Qur’an continues today as a unique example of Arabic eloquence. Thanks to the Qur’an, the principles of Arabic grammar and writing have remained unchanged for centuries. The Qur’an is also distinguished

by its unity of meaning and composition. This is reflected in the choice of linguistic devices and general thought.

In Arabic, participles, which contain the meaning expressed by several elements, are divided into two parts according to the relationship between the subject and the object, namely, active participles (the person who performs the work) and passive participles (the work that is performed on). Basic and derived participles are formed according to certain patterns from verb forms called “babs” based on their root letters.

The active participle and passive participle, which are distinguished by their semantic diversity, are generally used to express different meanings, effects, plurality, sharing, reflexivity, color and physical defect, monopoly, demand, resignation, and exaggeration. As seen in this research, the active participle and passive participle, which contain the characteristics of both noun, adjective, and verb, have played a unique role in expressing the fine points of Qur’anic eloquence. The active participle and passive participle, which are formed from basic and derived verbs, have a wide usage area in the miraculous manifestation of Qur’anic eloquence.

REFERENCES

- Ayyıldız, M. N. (2018). *Participle I in arabic language and its usage in ayat* [Master’s Thesis]. İğdir University Institute of Social Sciences.
- Bukhari, M. I. (2016). *Correct al-Bukhari: Vol. 4 Volumes*. Mektebat al-Bushra.
- Chortu, M. M. (2016). *Arabic grammar morphology*. Faculty of Theology Foundation Publications.
- Dror, Y., Saied, S., & Amara, B. (2024). The Grammar of Emotion Verbs in the Qur’an: A Case Study of the Verb Xafa. *Journal Of Semitic Studies*. <https://doi.org/10.1093/jss/fgae021>
- Esterâbâdî, R. M. H. (1975). *Explanation of Shafia Ibn al-Hajib* (M. N. al-Hasan et al, Ed.). Dâru al-Kutubi al-Ilmiyye.
- Ibn ‘Aqîl, B. ‘A. (1980). *Comment of Ibn Aqeel the Alfiya of Ibn Malik* (M. M. Abdulhamîd, Ed.; 20th ed.). Dâru’t-Turâs.
- Izutsu, T. (1975). *God and man in the Qur’an* (S. Ates, Trans.). Ankara University Press House.
- Jawharî, A. N. I. H. (1987). *Hammâd al-Farâbî. Correct in the Arabic language: In 6 Volumes* (A. ‘Abdu’l-Ġ. ‘Attâr, Ed.; 4th ed.). Dar al-‘Ilmi Li’l-Melêyîn.
- Kirja, J. (1998). The Problem of Language in Understanding the Qur’an. *Qur’an Message Journal of Scientific Research*, 1(9), 34–60.
- Mammadov, A. (2013). *Arabic language*. Zerdabi LTD.
- Nawaya, F. R., Burhan, A. S., & Hajji, A. E. (2023). The Effect Of The Holy Qur’an On Arabic Rhetoric: Illumination At The Path And The Fate. *Ijaz Arabi Journal of Arabic Learning*, 6(2). <https://doi.org/10.18860/ijazarabi.v6i2.21109>
- Qurtubi, M. A. (2006). *The collector of judgments of Qur’an (Interpretation)* (A. b A.-M. al-Turki, Ed.; Vol. 24). Muessesat al-Risâla.
- Ragib, I. (2000). *Vocabulary in the strangeness of the Qur’an* (M. S. Keylani, Ed.). Dar al-Marifa.
- Râjihî, A. (2014). *Morphological application*. Dar al-Nahdati al-Arabiyya.
- Râzî, M. A. (1999). *Selected of Correctness* (Y. al-Sheikh Muhammad, Ed.; 5th ed.). al-Mektebet al-Asriyya.
- Sadi, A. N. (2011). *Interpretation of the Holy Quran*. Idaret al-Shuuni al-Islamiyya.
- Samîr, M. A. N. (2004). *Participle I in the Holy Quran: Dirâse sarfiyya nahwiyya delâ-liyye fî dav’îl-menhej al-wasfî* [Master’s Thesis]. al-Najâh University.
- Shamsudin, N. A.-D., & Aladdin, A. (2024). A Conceptual Paper on the Process of Understanding the Concept of HUBB (LOVE) in the Qur’an. *GEMA Online® Journal of Language Studies*, 24(1), Article 1. <https://doi.org/10.17576/gema-2024-2401-04>
- Shawkani, M. A. (2007). *Interpretation of Fathul-qadir*. Dâru’s-Sekâfiyyeti’l-Arabiyyeti.
- Shoeir, M. R. (2020). The Significance of Expression of the Participle in the Holy Qur’an. *Hitit Üniversitesi İlahiyat Fakültesi Dergisi-Journal Of Divinity Faculty Of Hitit University*, 19(1), 405–425. <https://doi.org/10.14395/hititilahiyat.659855>
- Sirri, H. M. (2010). *Participle I and Participle II in the Holy Quran, dirâse sarfiyye-nahwiyye va saffiyye delâliyye* [Master’s Thesis]. Omdurman Islamic University.
- Suyûtî, J. D. (2008). *Mastery in Qur’anic Sciences* (M. S. Mustafa, Ed.). Muessesetu’r-Risâle.
- Tabari, A. M. (1994). *Interpretation of the Holy Quran*. Muessesetu’r-Risâle.
- Uşûr, A. A. I. (1970). *Interesting in the Interpretation: Vol. 2 Volumes* (F. K. al-Mumtî’i, Ed.). Mektebet al-Arabiyya.
- Zamakhshari, A. J. M. (2009). *Interpretation of the Holy Quran. By-Kashshâf* (K. M. Shaykhâ, Ed.; 3rd ed.). Dar al-Marifeti.
- Zarqashi, B. (2006). *Proof in Qur’anic Sciences* (A. al-Fazl al-Dimyâtî, Ed.). Deru’l-Hadith.