



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

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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 Mäkide'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 رُكْسَنٌ* (*‘askarun jarīh*) – wounded soldier, *جُرِحَ إِمْرَأَةٌ* (*imra’atun jarīh*) – wounded woman. Trilateral simple verbs consist of three patterns according to the movement of the second letter: *لَعَفَتَ* (*fa’ala*), *لَعَفَ* (*fa’ila*), *لَعُفَتَ* (*fa’ula*). The participle of all three forms is *لَعَفَ* (*fā’il*) for active and *لُوعِفَمَ* (*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 (Rājihī, 2014).

Structural-Semantic Properties of active participles

Derived active participles in the form *لَعَفَ* (*fā’il*) are based on three structures of the past tense of trilateral basic *muta’addi* (transitive) and *lāzim* (intransitive) verbs. First, the meter of “لَعَفَتَ” (*fa’ala*) with the *fatha* of the second consonant (radical), second, the meter of “لَعَفَ” (*fa’ila*) with the *kasra* of the second consonant, and third, the meter of “لَعُفَتَ” (*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*: *لُعَفِي*, *لُعَفِي*, *لُعَفِي* (*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 *لَعَفَ* (*fā’il*):

أَرْمَأُ يَفِ الْفَاتِرِينَ وَإِذْ أَنْبَأْنَا نَادِيًا مِنْهُمْ وَقَالَ يَا مَعْشَرَ الْفَالِقِينَ إِنَّمَا يَفْعَلُ الْفَعْلَانِ إِتْرَابًا وَذُنُوبَكُمْ وَأَنْتُمْ لَهَا كَاذِبُونَ
وَأَنْتُمْ لَهَا كَاذِبُونَ

“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) – *كَافِرٌ* (*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
وَهَلَلَا دَوْدُخَلَا نَوظَفِيَاخَلَا وَرَكْنُمَلَا نَعْنُوهُنَّالَا وَفِيوزَعْمَلَاي نَوْرُمَالَا
نَيَنِمُّوْمَلَا رِشْب

“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:

بَاتَات (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) – حَائِاس (sā’ih) (travelling), عَاكَّر (raka’a) (regular) (to kneel) – عَاكَّرَا (rāki’) (kneeling), دَجَّس (sajada) (regular) (to prostrate) – دَجَّاس (sājid) (prostrating), أَمَّار (amara) (with hamza) (to command) – أَمَّار (āmīr) (commanding), نَاهَى (nahā) (weak, defective) (to forbid) – نَاهَى (nāhin) (forbidding), ظَفَّح (hafiza) (regular) (to protect) – ظَفَّاح (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 نَأِيَّ هَلَلَا مَثَلَا آفَتَا دَاعَا أَلَا وَغَابَتَا رِيَّ غَا رُطُضَا نِمَفْتَا...

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

بَغِيَا (baghā) (weak, defective) (to want) – بَاغِيَا (bāghin) (desiring), أَدَعَا – أَدَعَا (‘adā) (weak, defective) (to cross the line) – دَاعَا (‘ādīn) (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 “دَاعَا أَلَا وَغَابَتَا رِيَّ غَا” - “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 “بَاغِيَا” 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 مَفَّحُوا (mufa’īlun). These active participles are derived from the verb “فَفَّحُوا” (fa’āla, yufa’īlu) II. Bab, and they express transitivity (ta’diyah),

multiplicity (taksīr), relationship, intensity of movement, recurrence, and necessity by making intransitive verbs transitive once more (Samīr, 2004):

نَيَّفَظْ طُمْلُ لِيْلِي وَيَوَّ

“Woe to the defrauders” (Quran 83:1).

فَفَظْ طُم – فَفَظْ طِي (taffafa, yutaffifu) (to reduce at scale) – فَفَظْ طِي (mutaffif) (reducing in weighing, defrauder, cheating)

مُكْبَّرٌ مُكْدِّمٌ يُّ اِذْهُ مُرِرُوْفَتْ نُمٌ مُكُوْتِ اَيِّ وَ اَوْقَتَتْ وَ اَوْرِبْ صَتْ نِ اِ يَلْبِ نَيِّ مَوْسَمٌ هَكَئِ اِلْمَلِ نَمِ فِ اِلْ اَيِّ اَسْمِ حَبِ

“It is; but if you persevere and remain cautious, and they attack you suddenly, your Lord will reinforce you with five thousand angels, well trained” (Quran 3:125).

سَوَّسَ مَوْسَمٌ (sawwama, yusawwimu) (to determine, to betroth) – مَوْسَمٌ (musawwim) (trained)

اَلْ وَ هِبْ رِفَاكْ لَوْ اَوْنُو كَتْ اَلْ وَ مُكْعَمَ اَمَلِ اَقْدَصْنُ مُتْلُ زَنْ اَمِبِ اَوْنُ مْ اَوْ نَوْقَتْ اَفْ يَّ اَيِّ اِ وَ اَلْيَلِ لِقْ اَنْ مَتْ يَبْ اَيِّ اَبِ اَوْرَتْ شَنْ تْ

“And believe in what I revealed, confirming what is with you; and do not be the first to deny it; and do not exchange My revelations for a small price; and be conscious of Me” (Quran 2:41).

قَدَّصَنَ قَدَّصَنٌ (saddaqa, yusaddiq) (regular) (to confirm, verify, believe) – قَدَّصَنٌ (musaddiq) (confirming).

The noun “confirming” here indicates that the Qur’an confirms other holy books, and rejecting this book implies the rejection of other holy books. The expression “the first of the rejectors” speaks of the responsibility of the Children of Israel. “Allah Almighty could have said: ‘Do not disbelieve!’ but Allah’s prohibition was even more effective, for if the Children of Israel had refused to believe first, they would not have fulfilled the duty entrusted to them, and then they would have been responsible not only for their own sins but also for the sins of those who followed them” (Sadi, 2011).

Those derived from مُفَاعِلٌ (mufā’ilun). The verb “لَعَفَ، لَعَفَ” (fā’ala, yufā’ilu) is derived from the derived verb in Bab III, which essentially expresses that the work and movement is directed towards another object, relationship, mutual work (mushārahah) (Esterābādī, 1975). For example:

مِي حَجَّ اِلْمَلِ اِحْصَانُ كَيْلِ اَوْ اَنْ يَنْجِ اِعْمَ اَنْ اَيَّ اَيِّ اَوْ اَعْسَ نِي ذَلِ اَوْ

“But those who strive against Our revelations—these are the inmates of Hell” (Quran 22:51).

رَجَّعَ رُجَّعٌ (‘ājaza, yu’ājizu) (regular) (to incapacitate) – رُجَّعٌ (mu’ājiz) (trying to incapacitate)

نِي قِي اِنْمَلِ اَتِي اَرْ لَوْ سَرَلِ اِيْلِ وَ هَلْ لِ اَلْ زَنْ اَمِ اِيْلِ اَوْلِ اَعْتِ مَهْلِ لِي قِ اِذِ اَوْ اِدْوَصْ كَنْ عِ نُو دِصِي

“And when it is said to them, ‘Come to what Allah has revealed, and to the Messenger,’ you see the hypocrites shunning you completely” (Quran 4:61).

قَفَانٌ قَفَانٌ (nāfaqa, yunāfiq) (regular) (to practice hypocrisy) – قَفَانٌ (munāfiq) (hypocrite).

In the Qur’an, the concept of “lie” is related to the concept of hypocrisy “قَفَانٌ” (munāfikūn) This concept, which gives its name to an independent surah, is widely condemned in the Qur’an. It was originally taken from the name of one of the nests of an animal that lives in the field. This animal has two nests: “اِقْفَانُ لِ” (en-nāfika) and “اِعْصَاقُ لِ” (el-kāsia). One of these nests is close to the earth and the other is deeper. It enters one nest and escapes from the other to protect itself from the enemy. This is exactly what the hypocrites are like. They become believers with believers and disbelievers with disbelievers. Like two doors of the same nest, they enter Islam through one and leave through the other.

In one of his hadiths, the Prophet said that there are three signs of hypocrisy: lying, breaking promises, and betrayal. “نَاخَ نَمَتْ اِذِ اَوْ فَلَ خَا دَعَا اِذِ اَوْ بَذَكَ تَدَحِ اِذِ: ثَالِثُ قَفَانِ مَلِ اَيَّ اَوْ” – “There are three signs of a hypocrite: when he speaks, he lies; when he promises, he breaks his word; and when he is trusted, he betrays” (Bukhari, 2016, p. 23).

The noun “hypocrite”, which is formed from the derived verb “قَفَانٌ” - “to practice hypocrisy” from Bab III, has found its wide expression in the evaluation of human spirituality in the context of religious-moral stories in comparison with other qualities.

Derived from مُفَاعِلٌ (mufā’il). It is the active participle of the derived verb “لَعَفَ، لَعَفَ” (af’ala, yuf’ilu) according to the meter of Bab IV. Essentially, it expresses succession and necessity (Usfūr, 1970).

اَدَشِرُ اَيُّ لَوْ هُلَّ دَجَتْ نَلَفَتْ لِي لِيضْنِي نَمٌ وَ دِتْ هُمْلُ اَلْ وَ هَفَتْ هُلْ لِ اَلْ دَهْيِ نَمٌ

“He whom Allah guides is truly guided; but he whom He misguides, for him you will find no directing friend” (Quran 18:17).

دَشَرُ اَيُّ دَشَرٌ (arshada, yurshidu) (regular) (to guide, direct) – دَشَرٌ (murshid) (guiding, leading, directing).

نِي نَمٌ مَوْ مِ اَمِ وَ رِخْ اَلْ اَمِ مَوِي لِبِ اَلْ هَلْ لِ اَبِ اَنْ مِ اَلْ لَوْ قِي نَمِ سَا نِ اَلْ نَمِ

“Among the people are those who say, ‘We believe in Allah and in the Last Day,’ but they are not believers” (Quran 2:8).

نَمٌ اَمِ (āmana, yu’minu) (with hamza) (to believe) – نَمٌ (mu’min) (believer).

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 يَتَآلَا ءِاسِنَا نَمِ دُمَاوَقَلَا وَ
 إِذِي نَبِ تَاجَرَّتْ رِيْعٌ نَهَبَايْتِ نَعَضِي نَأْ

“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).

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

بِاسِحَلَا مَوْيَبِ نَمُؤِي الرِّبَاكْتُمْ لَكُ نِمِ مَكْتَبَرَوِي بَرَبِ 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).

تَبَكَّتَيْ، رُبَّكَّتَيْ (*takabbara, yatakabbaru*) (regular) (to boast) – *رَبَّكَّتَيْ* (*mutakabbir*) (boastful, tyrant).

*أَلِ بَلَقَلَا ظِيْلَغِ اظْفِ تَنَكِ وِلِ وِ مَهْلِ تَنَلِ هَلَلَا نِمِ ةَمَحْرَامِ بَفِ
 رَمَآلَا يِفِ مَهْرَاشِ وِ مَهْلِ رَفَغَتَسَا وِ مَهْنَعِ فَعِافِ كَلُوحِ نِمِ اَوْضَفِنِ
 نِيْلِ لَكُوتَمَلَا بَحِي هَلَلَا نِيْلِ هَلَلَا يَلِ لَكُوتِ فِ تَمِزَعِ 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 – (to trust) – لَكُوتَيْ (weak, assimilated) – *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 ءَاكِرَشُ هِيْفِ اَلْحَرَالَتَمْ هَلَلَا بَرَضُ

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

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

نَوَسِ فِانَتَمْ اَلِ سَفَانَتَيْ لَفِ كَلْدَي فَو كَسْنَمْ هُمَاتِخِ

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

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

نِيْلِبَاقَتُمْ رِرْسِي لِعِ اَنَاوَحُ اَلْغِ نِمِ مِهْرُودِصُ يِفِ اَمِ اِنْعَزَنَ وَ

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

لُبَاقَتَيْ، لَبَاقَتَيْ (regular) (to face each other, meet) – *لَبَاقَتَيْ* (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 عيش لك تابن هب انجرخأف عامءامسلا 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 بانعأنم 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 لَعَفَنُ (munfa’ilun): These active
participles are derived from the verb “لَعَفَنُ لِعَفَنِي”،
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 ريض 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 لَعَفَنُ (mufta’ilun). “لَعَفَنُ، لَعَفَنِي”
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
ن يفرسمل

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).

فَلِتَّخُمْ - فَلِتَّخِي (regular) (to distinguish) (different).

In his commentary, al-Qurtubî states that although the rea-
son for the indicative form of the active participle “فَلِتَّخِي”
(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).

لَعَفَنُ (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 “لَعَفَنِي لِعَفَنِي”، they express the
same meanings (Rājihī, 2014, p. 40). For example:

دَّوَسْنُمْ مَهَّوَجُوهَلَلَا لىلع 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) - دَّوَسْنِي (weak, hollow) (to blacken).

أَمَاطُحُ هُلُوعَجِي مَّثُّ أَرَفَصْنُمْ هَارَتْفُ جُيْهِي مَّثُّ

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

رَفَصْنِي (regular) (to turn yellow) - رَفَصْنِي (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).

هَلَلَا نَّإِةَرَضَخَمِ ضَرَّالْحَبِصَتِ فِءَامَسَلَا نَم لزنأ هَلَلَا نَّأ 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 لِمُؤَيِّلًا مُؤَيِّلًا .

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

مُؤَيِّلًا لِمُؤَيِّلًا – (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).

وَنِيْرَفِيْغَتَسْمَالًا وَنِيْقِيْفَنِمَالًا وَنِيْتِنَاقِلًا وَنِيْقِيْدَاوَالًا وَنِيْرِيْبَاوَالًا رَاِحَسَالًا .

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

رُفِيْعَتَسْنِي (regular) (to apologise) – رُفِيْعَتَسْنِي (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).

نَاتِمَاهِدْمُ

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

وَرَمِيْعِيْ نَأْبَادَعَالًا نَمِيْ هَجَزِيْ نَمِيْ وَهَامٌ وَوَسَنَ فَلَإِ رَمِيْعِيْ وَوَلَمَ دُحَا دُوِيْ وَوَلَمَ غِيْ نَأْبَادَعَالًا نَمِيْ رَمِيْعِيْ هَلَالًا

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).

خُزِيْ (to take away) – خُزِيْ (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 .

رُطِيْصِنْمِيْ هِيْ لَعَسْنِي

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

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

The word رُطِيْصِنْمِيْ is also read as رُطِيْصِنْمِيْ 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 رُطِيْصِنْمِيْ 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 رُطِيْصِنْمِيْ comes from the verb رُطِيْصِنْمِيْ (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.

Those derived from مُلْعَفٌ (muf'alilun). It is active participle derived from مُلْعَفِي، لَعَفِي IV. Bab four-radical derived verbs indicating exaggeration.

هَيْئَتِي رَمَّ هَيْئَارِكِ بَرِّي لِي عَجْرًا هُنَّ مَطْمُ الْا هَتْيَّ اِي

But as for you, O tranquil soul. Return to your Lord, pleased and accepted (Quran 89: 27-28).

لِي مَطْمُ (to find peace) – هُنَّ مَطْمُ (the one who is satisfied)

The word "mutma in here refers to the human soul that is contented and satisfied with itself. It refers to those who have surrendered to Allah, the Exalted, with peace of mind, who have entrusted their affairs to Allah, and who have put their trust and confidence in Him (Qurtubi, 2006).

Those derived from مُتَعَفِي (mutefey'ilun). It is form of active participle derived from مُتَعَفَتِي، لَعَفَتِي – four-radical derived verbs.

ذَقَفَتْ هَيْئِي لِي اَزِيحَتُمُ وَا لِي اِتْقِي لِي اَفْحَتُمُ الْا هُرْبُ دِي مَوِي مِهْلَوِي نَمُ وَ رِي صَمَلَا سِيئِي وَ مَهْجَا هَاوَامُ وَ هَلَلَا نَمُ بِيضَ عِبْ اءَاب

Anyone who turns his back on them on that Day, except while maneuvering for battle, or to join another group, has incurred wrath from Allah, and his abode is Hell— what a miserable destination! (Quran 8:16).

زِيحَتِي، زِيحَتِي – (to take someone's side), زِيحَتِي، زِيحَتِي – (taking someone's side)

Here the noun زِيحَتِي - refers to those who join the other Muslim group with the intention of getting support to attack the enemy again. This is part of the tactics of warfare, such as retreating and attacking the enemy again, making them look defeated in order to attack them again. According to Zamakhshari, this active participle is not derived in the form of مُتَعَفَتِي، but in the form of مُتَعَفِي، although it is similar to the form of Bab V in appearance. Because from the root of the verb رَاَح، the active participle مُرَوِّحَتِي is derived (Zamakhshari, 2009).

Structural-Semantic Properties of passive participles

Derived from مَعْفُ (mef'ulun): The passive participles of sulasi mujarrad are generally used for transitive and sometimes intransitive verbs. This model is built on the three structures of the past and present tenses of the trilateral basic verbs, as in the case of the active participles (لَعَفِي، لَعَفِي، لَعَفِي، لَعَفِي، لَعَفِي).

In the Qur'an, there are examples of passive participles derived from the roots of both regular and irregular verbs in the form of مَعْفُ (meful).

نَبِيًّا ضَلَّ الْا وَ مِهْيَلَعًا بِيضَ عَمَلَا زِيغًا مِهْيَلَعًا تَمَّ عَمَلَا نَبِيًّا ضَلَّ طَارِصًا

The path of those You have blessed, not of those against whom there is anger, nor of those who are misguided (Quran 1:7).

بِيضَ عَمَلَا (regular) (to get angry) – بِيضَ عَمَلَا (object of wrath)

The expression “those against whom there is anger, nor of those who are misguided” refers to the Jewish and Christian communities who turned away from Allah after understanding and accepting the truth about His existence. This is not the way of Christians and the like, i.e., those who reject the truth because of their ignorance and error. The Jews who knew something and abandoned it were the ones who lost their deeds and thus incurred the punishment of Allah. The Christians, on the other hand, have lost knowledge and have fallen into error because they could not find the truth (Qurtubi, 2006; Tabari, 1994). It is also said that “those who have incurred (Allah's) wrath” refers to polytheists and those who follow innovations, while “those who have gone astray” refers to hypocrites and those who have strayed from the path of guidance (Qurtubi, 1427/2006, 1/231).

نَوْمًا زِيغًا مِهْبَرَبَا اذَعَنَّا

Their Lord's punishment is not to be taken for granted (Quran 70:28).

نَوْمًا – نَوْمًا (with hamza) (to be safe, to be secure) – نَوْمًا (safe, secure)

As for the meaning of the expression “نَوْمًا زِيغًا”, it indicates that no one should feel safe from the punishment of Allah, no matter how much piety they have performed, and they should always be in fear, hope, and anxiety (Zamakhshari, 2009).

طَسَنَبَا لَكُ اَهْطَسُ بَتَا الْا وَ كَقِيحُ الْا لِي اَهْلُو عَمَلَا كَدِي لَعَجَتَا الْا وَ اُرُوْسُ حَمَامَا لَمُ دَعَفَتَا

And do not keep your hand tied to your neck, nor spread it out fully, lest you end up liable and regretful (Quran 17:29).

لَوَّلَعًا (doubled) (to bind, handcuff) – لَوَّلَعًا (tied, handcuffed)

مَوْلَمُ (condemned) – مَوْلَمُ (weak hollow) (to condemn)

The expression “your hand tied to your neck” in the verse is a metaphor for a miserly person. Such people are condemned by others (Qurtubi, 2006; Tabari, 1994).

We can also show examples of the passive participles from derived forms of the participles.

Derived from مُفَاعِلًا (mufa'al):

وَمِي سَمَلًا وَ قَحْلَابَا الْا اِهْمَنِي بَا اْمَا وَ ضَرَالَا وَ تَاوَامَسَا لِي اِنْ قَلَا اْمَا وَ بِيضَ عَمَلَا اْمَا عَاوْرَفَا نَبِيًّا ضَلَّ

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):

ايحيى مني ما الكزلا والصلاب يناصرها وتوكلتني اني اكرام ينل عوج و

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).

اكرام (regular) (to bless, congratulate) – اكرام (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 لَعَفَا (muf'al):

نيرظنم ل ن م كن لاق

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

رظن (regular) (to grant a respite) – رظن (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 لَعَفَا (mufte'alun):

رَضَتْ خُم بِرَش لُكْ مَهْنَيْبْ قَمَسْ قِيْءْ اَمَلْ نَأْ مَهْيْءْ بَنْ وَ

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

رَضَتْ خُم (regular) (to come near) – رَضَتْ خُم (coming near)

Here the word رَضَتْ خُم 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):

رضي زالا في ن وف ع ض ت سن م ل ل ي ل ق م ت ن ا ذ ا اور ك ذ ا و

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

فَعَضَّتْ سِنِي (regular) (to consider weak, to see as weak) – فَعَضَّتْ سِنِي (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):

رَظَنُ قُمْ لَ ا رِي ط ا ن ق ل ا و ن ي ن ب ل ا و ا س ن ل ا م ت ا و ه ش ل ا ب ح س ا ن ل ل ن ي ر

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).

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

There are different opinions about the meaning of the word رَظَنُ قَيْ “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.

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