

## Active Participle Forms in the Language of the Holy Quran: A Lexical-Functional Grammar (LFG) Analysis

صيغ اسم الفاعل في لغة القرآن الكريم: تحليل بالنحو الوظيفي القاعدي

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### الملخص:

تبحث هذه الدراسة في صيغ ووظائف أسماء الفاعل (اسم الفاعل) في لغة القرآن الكريم باستخدام نظرية النحو الوظيفي القاعدي (LFG)، وتصنف أسماء الفاعل إلى خمسة أنواع: المبتدآت الاسمية، والمسندات الفعلية، والتراكيب الزمنية، والصفات النعتية، والأسماء الفاعلة، حيث يؤدي كل نوع منها دوراً مهماً في الخطاب القرآني. تكشف النتائج أن أسماء الفاعل في الجمل الاسمية تعمل كمسندات وصفية (اللَّهُ غَفُورٌ رَحِيمٌ)، بينما تعمل في التراكيب الفعلية بوصفها أفعالاً ضمنية تحكم المفاعيل والعبارات الظرفية (إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً). كما تسهم في التراكيب الزمنية، حيث تصف الحالات المستمرة مع الأحداث المتزامنة (وَهُوَ قَائِمٌ يُصَلِّي). بالإضافة إلى ذلك، تؤدي دور الصفات النعتية (نَارٌ حَامِيَةٌ)، كما تتحول إلى أسماء فاعلة تدل على الأشخاص الذين يؤدون فعلاً معيناً (إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ). تعد هذه الدراسة أول تحليل نحوي شامل لأسماء الفاعل في القرآن الكريم وفقاً لنظرية النحو الوظيفي القاعدي (LFG)، حيث تقدم رؤى جديدة حول وظائفها النحوية والصرفية النحوية في اللسانيات القرآنية والنحو العربي الكلاسيكي.

**الكلمات المفتاحية:** القرآن، أسماء الفاعل، المبتدآت الاسمية، المسندات الفعلية، التراكيب الزمنية، الصفات النعتية، الأسماء الفاعلة، النحو الوظيفي، القاعدي (LFG)

### Abstract:

This study examines the forms and syntactic roles of active participles (ism al-fa'il) in Quranic Arabic using the Lexical-Functional Grammar (LFG) framework. It categorizes them into five types: nominal predicates, verbal predicates, aspectual modifiers, attributive adjectives, and agentive nouns, each playing a key role in Quranic discourse. The findings show that active participles in nominal sentences serve as descriptive predicates (A Jsié al), while in verbal constructions, they function like finite verbs, governing objects (إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً). They also contribute to aspectual layering, depicting ongoing states with concurrent actions (وَهُوَ قَائِمٌ يُصَلِّي). Additionally, they act as attributive adjectives (نَارٌ حَامِيَةٌ) and agentive nouns (إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ). This research offers the first LFG-based syntactic analysis of Quranic active participles, providing new insights into their structural and morphosyntactic functions in Quranic linguistics and classical Arabic grammar.

**Keywords:** Qur'an, Active Participles, Nominal Predicates, Verbal Predicates, Aspectual Modifiers, Attributive Adjectives, Agentive Nouns, Lexical-Functional Grammar (LFG)

## Introduction

In the Qur'an, the Muslims' Holy Book, active participles (ism al-fā'il) serve as a key linguistic feature, emphasizing divine attributes, describing human behaviors, and conveying universal truths. These participles contribute to the text's rhythm, semantic depth, and rhetorical impact, enriching Qur'anic discourse both linguistically and theologically. As an essential grammatical element, active participles bridge verbal and nominal domains, playing a dual role in expressing both continuous actions and inherent qualities.

Research on active participles in Arabic has traditionally focused on their grammatical forms, syntactic functions, and semantic roles within classical Arabic. Earlier studies have established that participles function as descriptors, agents, or indicators of states, often appearing in divine attributes (e.g., «غَفَّارٌ» *ghaffār* – «forgiving») and human qualities (e.g., «ظَالِمٌ» *zālim* – «wrongdoer»). In Qur'anic Arabic, active participles appear frequently in descriptions of God's attributes and moral characterizations of individuals, reinforcing their significance in theological and ethical discourse.

Despite their prominence, existing research has often examined active participles as part of broader grammatical analyses, rather than as standalone syntactic elements. While prior studies have documented their frequency and distribution, they have lacked a comprehensive syntactic and functional analysis of their distinct roles in Qur'anic discourse. Previous scholarship has also not systematically explored how active participles contribute to the linguistic structure of the Qur'an, particularly their interaction with verbal predicates, aspectual layering, and their function in complex sentences.

This study addresses a critical gap by focusing exclusively on the syntactic, semantic, and rhetorical functions of active participles in the Qur'an, employing the Lexical-Functional Grammar (LFG) framework. Unlike previous works that treat participles broadly within Arabic grammar, this research investigates their specific syntactic structures and how they integrate into Qur'anic eloquence and theological messaging. LFG provides a systematic framework for analyzing how participles function in nominal sentences, verbal constructions, aspectual structures, attributive phrases, and agentive noun formations. By using LFG's dual-level approach—combining constituent structure (c-structure) and functional structure (f-structure)—this study uncovers previously undocumented patterns, offering a more nuanced understanding of active participles in Qur'anic syntax.

Despite their central role in the Qur'an's linguistic framework, there remains a notable lack of in-depth syntactic studies dedicated to active participles in the sacred text. Existing research often overlooks a detailed classification of their various syntactic roles,

leaving unexplored the complex interplay between their grammatical structure and theological meaning. By systematically analyzing how active participles operate within different Qur'anic sentence structures, this study seeks to highlight their contribution to the Qur'an's rhetorical elegance and theological profundity.

Understanding active participles in the Qur'an is essential for appreciating its linguistic sophistication, rhetorical power, and theological depth. By applying the LFG framework, this study enhances our comprehension of classical Arabic syntax, contributes to Qur'anic studies, and provides valuable insights for comparative linguistic research. Through a detailed syntactic analysis, the research uncovers distinct grammatical patterns, demonstrating how active participles seamlessly blend linguistic artistry with theological messaging, reinforcing the coherence and depth of the Qur'anic text.

## Significance of the Study

While active participles have been extensively studied in Modern Standard Arabic (MSA) and various Arabic dialects (e.g., <sup>(1)</sup>; <sup>(2)</sup>; <sup>(3)</sup>; <sup>(4)</sup>; <sup>(5)</sup>), their usage in the language of the Holy Quran has received comparatively less attention. Previous research has primarily provided brief descriptions of Arabic participles, including active participles, without fully exploring their syntactic and functional complexity. This study is pioneering in its comprehensive analysis of the forms and functions of active participles in Qur'anic Arabic, offering a deeper understanding of their syntactic, morphological, and semantic roles within the Lexical-Functional Grammar (LFG) framework. Unlike previous studies, which have mainly focused on the morphological and semantic aspects of participles, this research addresses the lack of comprehensive syntactic analysis, particularly in Qur'anic discourse. Furthermore, no existing study has applied LFG to analyze active participles in the Holy Quran. This research, therefore, represents the first attempt to examine these forms within the LFG framework, bridging a significant gap in the literature. By providing an in-depth structural and functional examination of active participles in the Quran, this study makes a valuable contribution to Qur'anic syntax and Arabic linguistics more broadly.

## Research Questions

This study was conducted to address the following key research questions:

1. What are the possible patterns of active participles available in the language of the Holy Quran?
2. What are the syntactic properties of active participles in the language of the Holy Quran?

3. What are the functions of these active participles in the language of the Holy Quran?
4. How can LFG be applied to analyze these participles?

By addressing these research questions, this study provides a systematic and in-depth analysis of active participles in the Holy Quran, offering new insights into their morphosyntactic behavior and functional significance within a formal linguistic framework.

## Literature Review

Active participles (*ism al-fā'il*) hold a fundamental place in Arabic grammar due to their dual nature, linking verbal and nominal characteristics. These participles indicate the agentive doer of an action/event or provide a description of a continuous or habitual state. The unique syntactic and morphological features of active participles enable them to function as subjects, predicates, and modifiers, showcasing the intricate structure of Arabic syntax<sup>(1); (6)</sup>.

In the Qur'an, active participles play a crucial role in conveying both linguistic elegance and theological significance. They enhance the poetic and rhythmic qualities of the text and underscore divine attributes and moral teachings<sup>(7); (8)</sup>. The employment of participles in the Qur'an has been studied for its implications on the language's stylistic and rhetorical richness, shedding light on the deeper meaning behind the divine message<sup>(9)</sup>.

The Qur'an exhibits a rich array of morphological forms for active participles, aligning with the strict grammatical norms of classical Arabic. These participles display agreement in gender, number, and case, indicating their deep-rooted syntactic flexible properties. For instance, participles such as *rahīm* («merciful») and *'alīmun* («knowing») highlight God's enduring traits<sup>(10); (11)</sup>.

Syntactically, active participles in the Qur'an are positioned in various ways, functioning as predicates and attributes. Studies have analyzed the use of participles in different syntactic constructions, such as their role in appositional phrases and as modifiers within nominal clauses<sup>(12)</sup>. Their ability to modify nouns or stand as predicates adds to the depth of expression in the Qur'anic text, showcasing their utility in conveying action, state, or identity.

The Qur'an utilizes active participles to impart semantic depth, allowing for a nuanced representation of continuous or habitual actions. These forms play a significant role in emphasizing divine characteristics, such as in *al-Rahmān al-Rahīm* («The Most Gracious, The Most Merciful»; Qur'an 1:3), where the use of participles reinforces the notion of God's everlasting mercy<sup>(13); (14)</sup>. Similarly, participles describing human

traits are pivotal in articulating moral teachings, as seen in verses like *zālimūna* («wrongdoers») and *muḥsinūna* («doers of good»), which distinguish between good and evil<sup>(8); (15)</sup>.

Rhetorically, the Qur'anic use of active participles contributes to the overall cadence and rhythm, enhancing memorization and recitation. Their repeated appearance within verses creates a harmonic flow, reinforcing the Qur'an's oratorical impact<sup>(16)</sup>. The strategic use of participles in contrasting moral qualities emphasizes the dichotomy between righteousness and wrongdoing, further driving home the Qur'an's ethical directives<sup>(17); (18)</sup>.

Previous scholarship has laid the groundwork for understanding active participles in classical Arabic, but recent studies have added depth through computational and corpus-based analyses. For instance, linguistic corpora have been employed to quantify the frequency and contextual usage of active participles in the Qur'an, revealing insights into their distribution and the semantic clusters they form<sup>(19); (20)</sup>. Such methodologies offer a more precise understanding of participle patterns that were previously unexamined in traditional studies.

Moreover, interdisciplinary research has examined how participles interact with various grammatical constructions, such as circumstantial clauses (*hāl*), and how these interactions contribute to the text's theological interpretation<sup>(21); (22)</sup>. These recent studies emphasize the multifunctional role of active participles, revealing how their syntax and semantics are closely tied to Qur'anic interpretation and exegesis. Active participles in the Qur'an are imbued with theological weight. Their use to describe divine attributes not only conveys action but also implies permanence and essential qualities, reinforcing the concept of God's omnipresence and omniscience<sup>(23); (24)</sup>. Participles, such as *al-'alim* («the All-Knowing»), exemplify how grammatical forms can embody theological concepts, linking syntax to the understanding of divine nature.

Additionally, active participles are employed to describe human behavior and states, contributing to moral and ethical lessons. This dual function of participles as descriptors of both divine and human characteristics underscores their importance in shaping the Qur'an's overall message<sup>(25); (26)</sup>. The interpretive implications of these participles can be seen in the works of scholars who have focused on their theological significance in *tafsīr* (exegesis), highlighting how participles help explain divine actions and human obligations<sup>(27)</sup>.

More recently,<sup>(3)</sup> and<sup>(4)</sup> provide an LFG-based analysis of active participles, while<sup>(5)</sup> focuses on their categorization.<sup>(3)</sup> examines active participles in Hijazi

Arabic, highlighting their dual verbal-nominal nature and analyzing their syntactic roles, aspectual properties, and argument structures within the LFG framework. His study demonstrates how active participles function as predicates, modifiers, and verbal elements, governing objects and prepositional phrases similarly to finite verbs.

<sup>(4)</sup>applies LFG to some specific instances of active participles while analyzing Masdar constructions in Southern Saudi Arabic. Her study explores case marking, agreement, and syntactic positioning, demonstrating how participles interact with verbal and nominal structures within LFG. However, unlike<sup>(3)</sup>, her focus is broader, covering Masdar constructions in general rather than exclusively active participles. In contrast,<sup>(5)</sup> categorizes active participles in Bisha Colloquial Arabic, emphasizing their morphosyntactic variation rather than conducting a detailed syntactic analysis. While all three studies contribute to understanding the flexibility and grammatical roles of active participles, only<sup>(3)</sup> and<sup>(4)</sup> employ LFG for systematic syntactic analysis, whereas<sup>(5)</sup> focuses on classification and distribution across regional dialects.

Building on recent research<sup>(3): (4). (5)</sup>, this study takes a distinct approach by adopting the Lexical-Functional Grammar (LFG) framework to analyze active participles in the Qur'an. Unlike traditional grammatical studies, which often describe participles in isolation, LFG provides a structured, dual-layered analysis, capturing both constituent structure (c-structure) and functional structure (f-structure).

## Research Materials and Methodologies

### Sample

The data for this study were collected through a comprehensive examination of Quranic verses across multiple chapters (suras) to identify instances of active participles (اسم الفاعل). From this broad dataset, five representative verses were selected based on their diverse syntactic structures and functional roles. Each verse was analyzed within the Lexical-Functional Grammar (LFG) framework, focusing on morphosyntactic patterns, syntactic positioning, and semantic contributions. This selection ensures a balanced representation of nominal predicates, verbal predicates, aspectual modifiers, attributive adjectives, and agentive nouns, providing insights into their linguistic and rhetorical significance in Quranic discourse.

### Methodology

Similar to the syntactic analysis and categorization presented in<sup>(3)</sup> and Alharthy<sup>(4), (5)</sup>, this study conducts a comprehensive examination of active participles in

selected Quranic verses using the Lexical-Functional Grammar (LFG) framework. By employing LFG, the research provides a structured syntactic analysis, highlighting the morphosyntactic properties, syntactic roles, and functional interactions of active participles within Quranic discourse. Active participles, derived from verbal roots, express agency or continuous action and are examined for their syntactic, morphological, and semantic roles within Quranic discourse. The analysis follows a systematic categorization of active participles based on their form, function, and syntactic behavior, ensuring an accurate representation of their structural and functional properties.

The categorization process identifies active participles functioning as nominal predicates, verbal predicates, aspectual modifiers, attributive adjectives, and agentive nouns. Each category is analyzed for its syntactic position, agreement features, and interaction with other sentence elements. The LFG framework provides a dual-layered analysis, mapping active participles within constituent structure (c-structure) and functional structure (f-structure) to illustrate their grammatical roles and dependencies in Quranic syntax.

Findings are reported qualitatively, offering an in-depth exploration of active participle distribution, structural patterns, and rhetorical significance. This approach highlights how active participles enhance textual coherence, reinforce divine and human attributes, and contribute to the Quran's thematic and theological depth. By systematically classifying and analyzing these forms, the study fills a critical research gap and provides valuable insights into the linguistic, rhetorical, and theological significance of active participles in Quranic discourse.

## Data Description

The analysis of active participles in the selected Quranic verses reveals that these participles can be categorized into five main types: nominal predicates, verbal predicates, aspectual modifiers, attributive adjectives, and agentive nouns. Each category serves a distinct linguistic function, contributing uniquely to the syntactic structure, rhetorical impact, and theological depth of the Quranic text.

### Active Participles as Agentive Nouns

Nominal or agentive participles (*ism al-fā'il*) refer to the doer or agent of an action. These participles often function as the subject of a verb or as nouns that describe the person or entity performing an action. They highlight the enduring nature of an attribute or action associated with the agent.



**Translation:** «Say, [O Muhammad], 'If you should love Allah, then follow me, so Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.'» (Surah Aal-E-Imran, 31, 54)<sup>(28)</sup>.

**Active Participles as Attributive Adjectives**

**Data 4:**

**Verse:** { نَارٌ حَامِيَةٌ } (Surah Al-Qari'ah (101:11))

**Transliteration:** Naarun haamiyah Surah Al-Qari'ah (101:11)<sup>(28)</sup>.

**Translation:** «A blazing fire.»

Based on the cited verses in the dataset 3 and 4, adjectival active participles in the Noble Quran function as standard adjectives, exhibiting properties typical of Arabic grammar. They can be classified into two subcategories: predictive adjectival participles and attributive adjectival participles.

Data 3 illustrates examples such as { غَفُورٌ رَحِيمٌ } («Forgiving and Merciful»), which function as predicates in verbless constructions or complement copulas (either overt or null). These participles must agree with the subject in both number and gender. Furthermore, they adhere to a definiteness restriction, requiring them to be morphosyntactically indefinite in predicational constructions. Data 4 provides examples such as { نَارٌ حَامِيَةٌ } («A blazing fire»), which serve as attributive participles. These exhibit the nominal properties typical of regular adjectives in Arabic. They occupy standard adjectival positions and can also act as heads of construct state (CS) constructions.

**Active Participles in Aspectual Layering**

**Data 5:**

**Verse:** { فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ } (Surah Aal-E-Imran, 39, 600)<sup>(28)</sup>.

**Transliteration:** Fa-naadat-hul-malaa'ikatu wa huwa qaa'imun yusallee fil-mihraabi anna Allaha yubashshiruka bi-Yahyaa musaddiqan bi-kalimatini minallahi wa sayyidan wa hasooran wa nabiiyyan mina-as-saaliheen (Surah Aal-E-Imran, 39, 600)<sup>(28)</sup>.

**Translation:** «So the angels called him while he was standing in prayer in the chamber, 'Indeed, Allah gives you good tidings of John, confirming a word from Allah and [who will be] honorable, abstaining [from women], and a prophet from among the righteous.'» (Surah Aal-E-Imran, 39, 600)<sup>(28)</sup>.

Data 4 highlights the noble verse { وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ } («while he was standing performing prayer in the chamber»), which contains an adverbial active participle, { قَائِمٌ } («standing»). This participle elegantly functions as an adverb of manner, indicating the subject's state or aspect during the action. Adverbial active participles in such contexts must agree with their subject in both number and gender, reflecting the participle's role in maintaining grammatical cohesion and its adaptability to the syntactic environment. The following table (1) summarizes the main classes of active participles used in the noble Quran and associated linguistic features.

*Table 1: Summary of the Main Pattern of Active Participles found in the Holy Quran*

Arabic Verse	Transliteration	Translation	Key Linguistic Feature
{ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ... }	Inna al-muslime-ena wa al-muslimati...	«Indeed, the Muslim men and women.»	Agentive active participles functioning as subjects (ism inna) in the accusative case, denoting individuals performing an action
{ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً }	Inni jaa'ilun fil-ardi khaleefah	«Indeed, I will make upon the earth a successor.»	Deverbal active participle (jaa'ilun) acting as a predicate (khabar) while retaining verbal properties, including transitivity
{ غَفُورٌ رَحِيمٌ }	Ghafoorun Raheem	«Forgiving and Merciful.»	Predicative adjectival participles in an equational sentence, agreeing with the subject and remaining indefinite
{ نَارٌ حَامِيَةٌ }	Naarun haamiyah	«A blazing fire.»	Attributive active participle (haamiyah) functioning as an adjective, modifying the noun "Naar" and agreeing in gender, number, and definiteness
{ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ }	Wa huwa qaa'imun yusallee fil-mihrab	«While he was standing performing prayer in the chamber.»	Aspectual active participle (qaa'imun) indicating a continuous state, agreeing with the subject (huwa), while the finite verb (yusallee) expresses an embedded current action

### The linguistic impact of active participles

Active participles in Arabic, particularly in the Quran, exert a significant linguistic impact through their semantic richness, syntactic versatility, rhetorical effectiveness, stylistic beauty, and pragmatic utility. Semantically, they combine nominal and verbal properties, expressing continuity, immediacy, and descriptive precision, as seen in participles like Ghafoorun («Forgiving»), which conveys God’s eternal attribute. Syntactically, active participles function flexibly as subjects, predicates, adjectives, or adverbs, while maintaining agreement with the subject in gender, number, and definiteness. Their ability to retain verbal transitivity enhances their depth in conveying relationships. Rhetorically, active participles emphasize certainty, create vivid imagery, and evoke sensory engagement, contributing to the Quran’s auditory and narrative appeal. Stylistically, they provide economy of expression, dynamic narrative flow, and inclusivity, as exemplified by plural forms like al-muslimeena wa al-muslimaat. Pragmatically, they address both immediate and timeless audiences, offering reassurance and persuasive power through attributes such as Ghafoorun Raheem («Forgiving and Merciful»). Overall, active participles are not merely grammatical tools but central to the Quran’s linguistic, theological, and rhetorical sophistication.

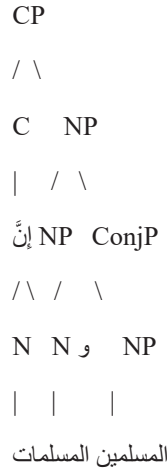
### LFG Analysis

LFG is a formal linguistic framework that analyzes the syntax and semantics of a sentence by representing both its constituent structure (c-structure) and functional structure (f-structure).

### The LFG Representation of the Quranic Verses Under Investigation

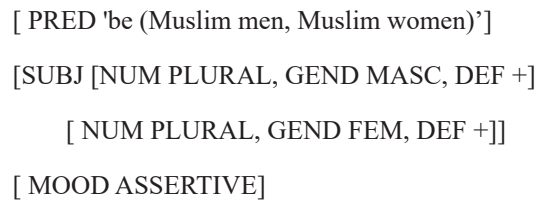
The LFG analysis of the partial Quranic verse «إِنَّ» from Surah Al-Ahzab (33:35) is as follows: Each word in the verse has a morphological structure that contributes to its syntactic function. The phrase «إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ» consists of several key grammatical components. إِنَّ is an emphasizing and accusative particle (حرف توكيد ونصب) that governs the following noun, placing it in the accusative case (منصوب). The noun الْمُسْلِمِينَ, derived from the root س-ل-م, is a masculine, plural, definite noun (اسم معرف جمع مذكر) and functions as the accusative object (مفعول به) of إِنَّ. The conjunction وَ acts as a coordinating particle (حرف عطف), linking الْمُسْلِمِينَ to الْمُسْلِمَاتِ. Finally, الْمُسْلِمَاتِ, also derived from س-ل-م, is a feminine, plural, definite noun (اسم معرف جمع مؤنث سالم) and serves as the conjoined accusative noun (معتطف منصوب), agreeing in function with الْمُسْلِمِينَ under the effect of إِنَّ. The c-structure represents the hierarchical arrangement of words in a syntactic tree.

### a. c-structure



The f-structure captures grammatical relations like subject, object, and agreement.

### b. f-structure



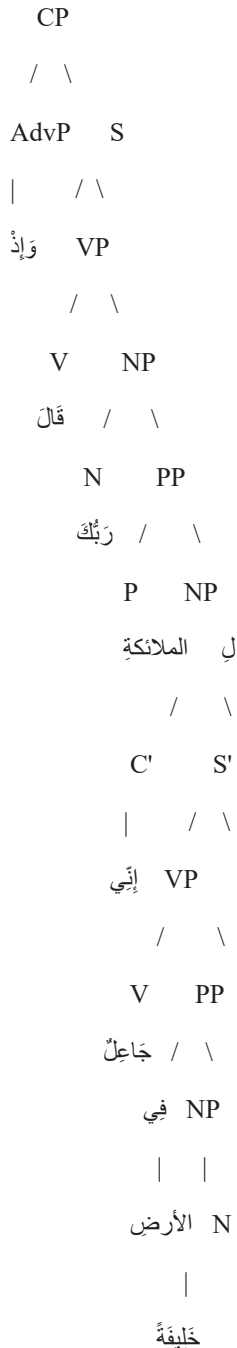
The LFG analysis of the partial Quranic verse «وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً» (Surat Al-Baqara 2:30)<sup>(28)</sup> is as follows:

The phrase «وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً» consists of several grammatical elements that contribute to its structure and meaning. The word وَإِذْ functions as a conjunction and temporal adverb (ظرف), introducing a past event. The verb قَالَ, derived from the root ق-و-ل, is in the past tense (فعل ماضٍ) and appears in the third-person masculine singular form, governing the sentence. The noun رَبُّكَ, from ر-ب-ب, means «Your Lord» and is in the nominative case (مرفوع) due to its role as the subject of قَالَ, while also being in possessive construction (مضاف ومضاف إليه) with the pronoun لَكَ (your).

The prepositional phrase لِلْمَلَائِكَةِ, formed by لِ (a preposition) and الْمَلَائِكَةِ (angels), is in the dative case (مجرور), indicating the recipient of the speech. The phrase إِنِّي consists of إِنَّ, an emphasizing particle (حرف توكيد ونصب), followed by the first-person pronoun «ي» (ضمير متصل), meaning «Indeed, I». The active participle جَاعِلٌ, derived from ج-ع-ل, is in the nominative case (مرفوع) and functions as a verbal predicate (خير), meaning «One who appoints». The prepositional phrase فِي الْأَرْضِ, with فِي as a preposition (حرف جر) and الْأَرْضِ (earth) in the genitive case (مجرور), indicates location. Finally, the

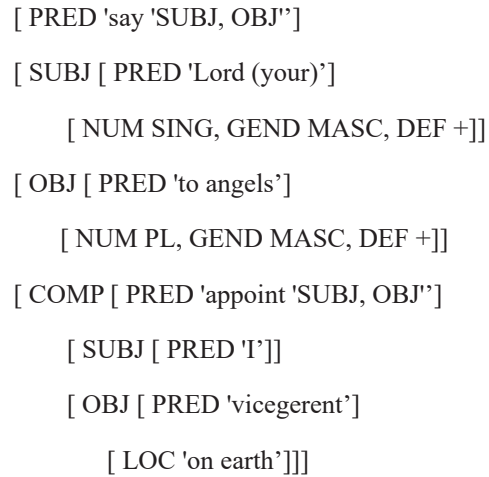
noun خَلِيفَةً, derived from خ-ل-ف, is in the accusative case (منصوب) and serves as the direct object (مفعول به) of جَاعِلٌ, meaning «a successor» or «vicegerent». This structure highlights Allah’s declaration of appointing a successor on earth, with a well-organized grammatical framework that emphasizes agency, intention, and purpose. The c-hierarchical structure of the verse is as follows:

**c. c-structure**



Functional relationships between sentence components are represented as follows:

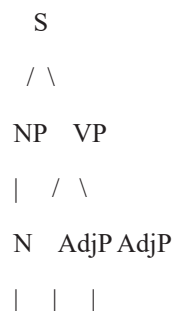
**d. f-structure**



The LFG analysis of the partial Quranic verse «اللَّهُ غَفُورٌ رَحِيمٌ» Surah Al-Baqarah (2:199)<sup>(28)</sup> is as follows:

The phrase «اللَّهُ غَفُورٌ رَحِيمٌ» is a nominal sentence (جملة اسمية) consisting of a subject and two predicates. The noun اللَّهُ, derived from the root ا-ل-ه, is a proper noun (اسم علم), referring to Allah. It is in the nominative case (مرفوع) as the subject (مبتدأ) of the sentence. The word غَفُورٌ, derived from غ-ف-ر, is an adjective (صفة) in the intensive form (صيغة مبالغة), meaning «Most Forgiving». It appears in the nominative case (مرفوع) and functions as the first predicate (خبر أول), describing Allah’s continuous and abundant forgiveness. Similarly, رَحِيمٌ, derived from ر-ح-م, is also an adjective (صفة) in the nominative case (مرفوع) and serves as the second predicate (خبر ثان), meaning «Most Merciful». Together, غَفُورٌ and رَحِيمٌ provide a dual descriptive function, emphasizing Allah’s infinite capacity for forgiveness and mercy. Since this is a nominal sentence, it lacks an explicit verb, as Arabic nominal sentences inherently convey an implicit «is/are» copula. The structure of this phrase effectively conveys the divine attributes of Allah, reinforcing both His forgiving nature and everlasting mercy in a concise yet powerful form. The c-structure of the verse is as follows:

**e. c-structure**



اللَّهُ غَفُورٌ رَحِيمٌ

The functional relationships in the sentence are represented as follows:

**f. f-structure**

[ PRED 'forgive "SUBJ, OBJ"']  
 [ SUBJ [ PRED 'Allah']  
     [ DEF +, NUM SG, GEND MASC]]  
 [ OBJ [ PRED 'your sins']  
     [ POSS 'your']]  
 [ PRED 'be (Allah, Forgiving, Merciful)']  
 [ ATTRIBUTES [ PRED 'Forgiving']  
     [ PRED 'Merciful']]

*The LFG analysis of the partial Quranic verse «نَارٌ حَامِيَةٌ» Surah Al-Qari'ah (101:11)<sup>(28)</sup> is as follows:*

The phrase «نَارٌ حَامِيَةٌ» appears in Surah Al-Qari'ah (101:11)<sup>(28)</sup> and translates to «It is a blazing fire.» This phrase is a nominal sentence (جملة اسمية) composed of a subject (مبتدأ) and a predicate (خبر). The noun «نَارٌ» (fire) is in the nominative case (مرفوع) and serves as the subject of the sentence. It is indefinite (نكرة), indicating a general description rather than a specific reference. Although it does not end with a «نَارٌ» (تاء مربوطة (ة)), «نَارٌ» is grammatically feminine and is treated as such in Arabic grammar. It is also singular (مفرد), emphasizing a singular entity rather than a collective or plural reference.

The active participle «حَامِيَةٌ», derived from ح-م-ي (to be hot/burning), is also in the nominative case (مرفوع) and functions as the predicate (خبر). It acts as an adjective modifying «نَارٌ», describing it as «blazing» or «intensely hot.» Since active participles inherently convey an ongoing state, «حَامِيَةٌ» emphasizes that the fire is not momentary but continuously burning with intensity. It agrees with «نَارٌ» in gender (feminine), number (singular), and indefiniteness, adhering to Arabic agreement rules. The c-structure and f-structure of the verse are given below:

**g. c-structure**

S  
 / \  
 NP AdjP  
 | |  
 Noun Adj  
 | |  
 نَارٌ حَامِيَةٌ

**h. f-structure**

[ PRED 'be (Fire, Blazing)']  
 [ SUBJ [ PRED 'Fire', NUM SG, GEND FEM, DEF -]]  
 [ PRED 'Blazing']

*The LFG analysis of the partial Quranic verse «فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي» appears in Surah Aal-E-Imran (3:39)<sup>(28)</sup> is as follows:*

This sentence consists of a main clause and a subordinate clause, forming a complex syntactic structure. The main clause, «فَنَادَتْهُ الْمَلَائِكَةُ», includes the verb «نَادَتْ» (called), which is in the past tense (فعل ماضٍ) and in the third-person feminine singular, agreeing with the subject «الْمَلَائِكَةُ» (the angels), which is a plural noun but treated as feminine singular in Arabic grammar. The pronoun «هُ» (him) is the direct object (مفعول به), indicating that the angels called him.

The subordinate clause, «وَهُوَ قَائِمٌ يُصَلِّي», describes the state of the subject at the moment of the action. The pronoun «هُ» (he) serves as the subject of this clause. The active participle «قَائِمٌ» (standing) acts as a nominal predicate (خبر), describing the ongoing state of the subject. Additionally, the verb «يُصَلِّي» (praying) is a finite verb (فعل مضارع) that is subordinate to «قَائِمٌ», indicating that the subject was both standing and engaged in prayer simultaneously. This structure demonstrates aspectual layering, where «قَائِمٌ» expresses a continuous state, and «يُصَلِّي» further specifies the subject's ongoing action. The combination of an active participle and a finite verb highlights the concurrent nature of both actions, reinforcing the fluidity and intensity of the described event. The c-structure and f-structure of the verse are given below:

**i. c-structure**

S  
 / | \  
 VP NP CP  
 | | |  
 فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي

**j. f-structure**

[ PRED 'Call']  
 [ OBJ [ PRED 'Him']]  
 [ SUBJ [ PRED 'Angels']]  
 [ ADJ [ PRED 'Standing']]  
 [ VP [ PRED 'Pray']]

## Results and Discussion

The Lexical-Functional Grammar (LFG) analysis of active participles in selected Quranic verses reveals several key syntactic and functional patterns. The findings demonstrate that active participles (اسم الفاعل) in the language of the Holy Quran serve multiple grammatical roles, including nominal predicates, verbal predicates, adjectives, and agentive nouns.

### Active Participles as Nominal Predicates

In nominal sentences (جمل اسمية), active participles frequently function as predicates (خبر), describing states or permanent attributes. In the verse *اللَّهُ غَفُورٌ رَّحِيمٌ* (Allah is Forgiving, Merciful) from Surah Al-Baqarah (2:199). Here, «غَفُورٌ» and «رَّحِيمٌ» are active participles functioning as adjectival predicates, describing Allah's continuous attributes of forgiveness and mercy. The c-structure (constituent structure) represents this as a subject-predicate relationship, where «الله» serves as the subject (مبتدأ) and the two active participles serve as predicates (خبر أول وخبر ثان). In the f-structure (functional structure), these participles are assigned as descriptive predicates, conveying ongoing and inherent qualities. Furthermore, the omission of a copula («is») is a common feature of Arabic nominal sentences, where the linking verb is implied rather than explicitly stated. This structural pattern is characteristic of Quranic Arabic, emphasizing permanence and continuity in meaning while maintaining syntactic economy and rhetorical impact.

### Active Participles as Verbal Predicates

Active participles can also behave like verbal predicates, governing objects and prepositional phrases, effectively assuming the role of finite verbs. An example of this occurs in the verse *إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً* (Indeed, I am making a successor on Earth) from Surah Al-Baqarah (2:30). Here, «جَاعِلٌ» (making) is an active participle in the nominative case (مرفوع), functioning as the main predicate (خبر). Unlike a purely adjectival use, «جَاعِلٌ» exhibits verbal-like behavior by governing the direct object «خَلِيفَةً» (successor) and the prepositional phrase «فِي الْأَرْضِ» (on Earth). In the f-structure (functional structure), the participle plays an agentive role, assigning a thematic relationship between the subject «إِنِّي» (Indeed, I) and the object. The c-structure (constituent structure) represents this as a subject-predicate-object construction, reinforcing the participle's verbal and action-oriented function. This usage demonstrates how Quranic Arabic employs active participles dynamically, allowing them to function both nominally and verbally, depending on their syntactic environment. This indicates that deverbal participles can function in the same syntactic slots as their corresponding verbs, as argued by<sup>(2)</sup> and<sup>(29)</sup>.

### Active Participles in Aspectual Layering

Some Quranic verses use active participles in complex sentences, combining them with finite verbs to express simultaneous or layered actions. A clear example of this is found in Surah Aal-e-Imran (3:39), Page 56, in the verse *فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي* (Then the angels called him while he was standing and praying)<sup>(28)</sup>. In this structure, «قَائِمٌ» (standing) is an active participle that describes the state of the subject «هو» (he), functioning as a nominal predicate (خبر). Meanwhile, «يُصَلِّي» (praying) is a finite verb, subordinate to «قَائِمٌ», indicating an ongoing action occurring simultaneously with standing. The c-structure (constituent structure) reveals aspectual layering, where the active participle conveys continuous action, and the finite verb represents a specific event within that state. The f-structure (functional structure) captures the interaction between the two elements, demonstrating how active participles in Quranic Arabic contribute to the depiction of dynamic, concurrent actions, enriching the rhetorical and expressive power of the text.

### Active Participles as Attributive Adjectives

The Quranic data also showcase the adverbial use of some Quranic verses employ active participles within complex sentence structures, combining them with finite verbs to express simultaneous or layered actions. A clear example is the verse *فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي* (Then the angels called him while he was standing and praying) Surah Aal-e-Imran (3:39). In this construction, «قَائِمٌ» (standing) is an active participle functioning as a nominal predicate (خبر) that describes the state of the subject «هو» (he) at the time of the event. Simultaneously, the verb «يُصَلِّي» (praying) is a finite verb that is subordinate to «قَائِمٌ», illustrating an ongoing action occurring concurrently with standing. The c-structure (constituent structure) reflects aspectual layering, where the active participle conveys a continuous action, while the finite verb denotes a specific activity embedded within that state. The f-structure (functional structure) captures this interaction, demonstrating how active participles in Quranic Arabic play a crucial role in portraying dynamic and concurrent actions, thereby enhancing the rhetorical and expressive impact of the Quranic text.

### Active Participles as Agentive Nouns

Active participles also function as agent nouns, referring to individuals performing an action. A clear example of this usage is found in Surah Al-Ahzab (33:35) in the verse *إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ* (Indeed, the Muslim men and the Muslim women)<sup>(28)</sup>. Here, «الْمُسْلِمِينَ» and «الْمُسْلِمَاتِ» are plural active participles derived from the verb «أسلم» (to submit), and they function as nouns referring to people characterized by the act of submission (Islam). In the c-structure (constituent structure), these participles are represented as noun phrases, showing their grammatical

role as subjects or objects within a sentence. The f-structure (functional structure) identifies them as agentive entities, illustrating how active participles in Arabic can evolve into fixed lexical categories, transitioning from verbal origins to established noun forms. This phenomenon highlights the morphosyntactic flexibility of active participles, allowing them to convey both dynamic actions and stable identities in Quranic Arabic.

The LFG analysis of active participles in the Holy Quran highlights their syntactic flexibility and functional diversity. They appear in:

- Nominal sentences, where they act as descriptive predicates (e.g., «اللَّهُ غَفُورٌ رَحِيمٌ»).
- Verbal constructions, where they function as action-oriented predicates governing objects (e.g., «إِنِّي جَاعِلٌ خَلِيفَةً»).
- Complex aspectual layering, where they depict ongoing states with embedded finite actions (e.g., «وَهُوَ قَائِمٌ يُصَلِّي»).
- Adjectival structures, where they provide intensified descriptions (e.g., «نَارٌ حَامِيَةٌ»).
- Agentive noun phrases, where they represent entities performing an action (e.g., «إِنَّ الْمُسْلِمِينَ» «وَالْمُسْلِمَاتِ»).

These findings confirm that active participles in Quranic Arabic function beyond simple adjectives or verbs, playing a crucial role in Quranic discourse by conveying continuous, habitual, or agentive meanings. The LFG framework effectively captures these multi-layered syntactic and functional properties, offering a systematic approach to analyzing Quranic participles within both morphological and syntactic structures. This study contributes to Quranic linguistics by demonstrating how active participles enrich the Arabic language, reinforcing rhetorical intensity, theological meaning, and structural elegance in the Quran.

The findings of this study align with recent linguistic research on active participles in Arabic, particularly in Quranic syntax and morphosyntactic functions. Studies such as<sup>(2)</sup> and<sup>(30)</sup> have emphasized the dual nature of active participles, demonstrating how they function both as verbal predicates and as agentive nouns in Classical Arabic. Alharthy<sup>(5)</sup> specifically explores the role of active participles in Southern Saudi Arabic, reinforcing the idea that these forms often shift between verbal and nominal categories, much like their usage in Quranic Arabic.

Additionally,<sup>(3)</sup> applies Lexical-Functional Grammar (LFG) to active participles in Hijazi Arabic, supporting the claim that active participles can govern objects and prepositional phrases, mimicking finite

verbs—a pattern observed in Quranic examples such as «إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً» (Indeed, I am making a successor on Earth). Similarly,<sup>(14)</sup> highlights how active participles contribute to aspectual layering, confirming their ability to depict simultaneous or continuous actions in complex sentence structures, as seen in «وَهُوَ قَائِمٌ يُصَلِّي» (while he was standing and praying).

The transition of active participles into fixed lexical categories, as observed in «إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ» (Indeed, the Muslim men and the Muslim women), is also supported by<sup>(22)</sup> and<sup>(23)</sup>, who examine Quranic semantics and confirm that active participles frequently evolve into agentive nouns. These findings suggest that the morphosyntactic properties of active participles in the Quran are consistent with broader patterns in Arabic linguistics, reinforcing their dynamic role in both syntax and meaning.

## Concluding Remarks

The study of active participles in the Quran reveals their diverse syntactic and semantic functions, emphasizing their crucial role in enhancing meaning, depth, and rhetorical impact. These participles exhibit gender and number agreement, functioning as predicative, attributive, and aspectual modifiers, which contribute to the Quran's linguistic precision and expressiveness. Additionally, deverbal active participles, such as «جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً»<sup>(28)</sup> (in 2:30), demonstrate how participles retain verb-like properties while acting as predicates. This aligns with the findings of<sup>(2)</sup> and<sup>(1)</sup>, who discuss the dual verbal-nominal nature of active participles in classical Arabic. Furthermore, this study supports the observations of<sup>(22)</sup> and<sup>(31)</sup> regarding the flexibility and semantic richness of participles in Arabic syntax. While this study provides valuable insights, a larger quantitative sample across different Quranic chapters would further strengthen the analysis. Expanding the dataset would allow for a more comprehensive classification of active participles and their distributional patterns within the Quranic text.

## Future Research Directions

To deepen the understanding of active participles in Arabic, further research could explore the following areas:

1. Comparative Analysis with Modern Standard Arabic (MSA) and Dialects: Investigating how the use and function of active participles in the Quran differ from their use in MSA and various Arabic dialects could provide insights into language evolution and regional linguistic variations<sup>(1)</sup> & <sup>(3)</sup>.

2. Discourse Analysis: Examining how active participles contribute to cohesion and rhetorical strategies within Quranic discourse could reveal their role in emphasizing key themes and enhancing the text's persuasive power.
3. Semantic Roles and Their Implications: Analyzing how active participles in the Quran contribute to different aspects of meaning, such as agency, aspect, and modality, would provide a more comprehensive semantic framework<sup>(30)</sup>.
4. Syntactic Variability and Universality: Investigating the syntactic flexibility of active participles in the Quran compared to other Semitic languages could shed light on shared grammatical properties and unique characteristics<sup>(31); (2)</sup>.
5. Etymological and Historical Perspectives: Studying the historical development of active participles from pre-Islamic Arabic to the Quran and beyond could offer valuable insights into their transformation and adaptation in Arabic linguistic history<sup>(20)</sup>.

Expanding research in these areas, particularly with larger quantitative datasets, would enhance our understanding of active participles in Quranic Arabic and their broader significance in Arabic linguistics.

### Conflict of Interest

The author declares no competing interests.

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The author declares that she has Not received any funds to conduct this research.

### Data Availability Statement

The datasets analyzed during the current study are available in the physical Quran.

The datasets analyzed during the current study are also available in this link: <https://quran.com>

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