



Deviation in the Forms of the Active Participle and the Passive Participle: Examples from the Interpretation of Abd al-Rahman al-Tha'alabi

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ABSTRACT

Linguists have devoted considerable attention to morphological forms because of their importance in interpreting linguistic structures and stylistic expression. Differences in morphological strength may produce semantic variation, particularly when a form departs from the meaning of its original pattern, a phenomenon known as morphological deviation. This study examines deviation in active and passive participle forms in Abd al-Rahman al-Tha'alabi's Qur'anic exegesis. It investigates the selection of these forms, the reasons for their departure from standard patterns, and their rhetorical, stylistic, and pragmatic functions. Such deviation is intentional and context-dependent, serving specific communicative purposes in relation to the addressed audience. The study also presents al-Tha'alabi's explanations and the views of earlier linguists and exegetes cited in his commentary. The findings reveal eighteen deviated forms: nine active participles and nine passive participles. Al-Tha'alabi further explains the relevant morphological rules and how these deviations contribute to determining Qur'anic meaning.

Keywords: al-Tha'alabi, form, pattern, active participle, passive participle, inflected, fa'īl.

Introduction:

Researchers in the Arabic language have devoted considerable attention to the study and analysis of morphological forms because of their importance in understanding linguistic structures and stylistic expressions. Differences in their relative strength contribute to variations in meaning, as some forms convey meanings more strongly and firmly than others. For example, the pattern fa'īl indicates the action more strongly than the pattern fā'il, whereas fā'il expresses exaggeration more strongly than muf'il, and so forth.

The eloquence of certain forms is also associated with their transformation into other morphological patterns. This applies to the active and passive participles, which depart from their original patterns in numerous instances in the Book of Almighty God. Accordingly, this research is entitled "Deviation in the Forms of the Active Participle and the Passive Participle: Examples from the Interpretation of Abd al-Rahman al-Tha'alabi."



The research addresses the following problem: Does the deviation of active and passive participle forms from their original patterns strengthen their meanings and implications within Qur'anic verses?

To address this problem, the researcher proposes two hypotheses:

- Morphological deviation strengthens the meanings of forms within linguistic structures and conveys intentional rhetorical implications.
- The principal factor strengthening the meaning and eloquence of active and passive participles is their deviation toward the pattern fa'īl, which occurs frequently in the Book of Almighty God and into which forms other than fā'īl and maf'ūl may also be transformed.

The research examines morphological deviation in the Arabic language and the rhetorical meanings it conveys through two examples—the active and passive participle forms—in the verses of Almighty God, as discussed by Abd al-Rahman al-Tha'alabi in his interpretation *Al-Jawāhir al-Ḥisān fī Tafsīr al-Qur'ān*.

The research follows a methodological framework comprising three main sections:

- Abd al-Rahman al-Tha'alabi and his book *Al-Jawāhir al-Ḥisān fī Tafsīr al-Qur'ān*.
- A terminological study of the concepts included in the title: morphological deviation, active participle, and passive participle.
- Morphological deviation in active and passive participle forms in al-Tha'alabi's interpretation: selected examples.

2- Abd al-Rahman al-Tha'alabi and His Book *Al-Jawāhir al-Ḥisān fī Tafsīr al-Qur'ān*

1.2- The Scholarly Life of Abd al-Rahman al-Tha'alabi

Abd al-Rahman ibn Muhammad ibn Makhlof al-Tha'alabi al-Jazā'irī, Abū Zayd... (786 AH–875 AH). See: (al-Zirikli, 2002 CE, p. 331/vol. 3), (Nuwayhid, 1980, p. 90), (Makhlof, pp. 264–265/vol. 4), (al-Tinbukti, 2000 CE, p. 173/vol. 1).

Abd al-Rahman al-Tha'alabi studied under numerous scholars and teachers. “He mentioned fourteen of them by name” (al-Tha'alabi, *Tafsīr al-Tha'alabi* entitled *Al-Jawāhir al-Ḥisān fī Tafsīr al-Qur'ān*, 1997 CE, p. 11/vol. 1). Among them were Abū al-Ḥasan 'Alī ibn 'Uthmān al-Manjalātī, Abū 'Abd Allah Muhammad ibn Khalafah al-Ubbī, Walī al-Dīn al-'Irāqī, Abū 'Abd Allah Muhammad ibn Marzūq, and 'Abd al-Wāḥid al-Gharyānī.

After attaining scholarly maturity and settling in his native city of Algiers, al-Tha'alabi taught numerous students. Among those mentioned in biographical works, genealogical writings, and historical sources are: “Muhammad ibn Marzūq al-Kafīf, Muhammad ibn Yūsuf al-Sanūsī, Ahmad ibn 'Abd Allah al-Zawāwī al-Jazā'irī, 'Alī ibn Muhammad al-Tālūtī al-Anṣārī, Muhammad ibn 'Abd al-Karīm al-Maghīlī, and 'Alī ibn 'Ayyād al-Tustarī al-Bakrī...” See: (Abū al-Qāsim, 2011 CE, p. 92/vol. 1; al-Jīlālī, p. 281).

Based on the foregoing, al-Tha'alabi devoted himself to disseminating knowledge and educating students. The individuals mentioned provide clear evidence of his scholarly authority, intellectual mastery, and profound learning. They represent only a distinguished



group among his renowned students, whereas their actual number was considerably larger and cannot be fully addressed in the present research.

In addition to training and preparing scholars through sound scholarly and religious education, al-Tha'alabi devoted considerable attention to authorship, classification, and writing. Following the tradition of scholars and teachers, he combined teaching with intellectual production. He lived as a devoted scholar in both conduct and writing, enduring successive hardships throughout his life. He successfully pursued teaching and authorship until his death, leaving a distinguished legacy and a substantial intellectual heritage. His knowledge was preserved in more than ninety works, most of which remained in manuscript form. Some scholars stated: "Most of them are found in the land of Sudan" (al-Tha'alabi, *Ghanīmat al-Wāfīd wa Bughyat al-Tālib al-Mājid*, 2005 CE, p. 11).

Abū al-Qāsim Sa'd Allah maintains that "the works of al-Tha'alabi may amount to fifteen authored works" (Abu al-Qasim, 2011 CE, p. 91/vol. 1), in contrast to scholars who estimated their number at ninety. He explains that most remained in manuscript form and were never published. These works address various fields, including Qur'anic exegesis (*Al-Jawāhir al-Ḥisān fī Tafsīr al-Qur'ān*), jurisprudence (*Jāmi' al-Ummahāt fī Ahkām al-'Ibādāt*), Hadith (*Al-Mukhtār min al-Jawāmi' fī Muḥādhāt al-Durar al-Lawāmi'*, printed at the al-Tha'alibiyyah Printing Press in 1324 AH), spiritual refinement and exhortation (*Al-'Ulūm al-Fākhīrah fī Ahwāl al-Ākhirah*, printed at the Egyptian al-Ḥamidiya Printing Press in 1317 AH), Qur'anic readings (*Sharḥ Manẓūmat Ibn Barrī fī Qirā'at Nāfi'*), and biography, genealogy, and history (*Jāmi' al-Himam fī Akhbār al-Umam*).

In conclusion, Abd al-Rahman al-Tha'alabi enriched the scholarly tradition through these valuable and diverse works. Researchers and biographers who examined his life maintain "that he was among the few scholars who emerged from the city of Algiers in the ninth century AH and diversified their writings..." (Allāwah, p. 93/issue 3). Nevertheless, al-Tha'alabi's most renowned work remains his Qur'anic exegesis, *Al-Jawāhir al-Ḥisān fī Tafsīr al-Qur'ān*, which will be discussed in the following section.

2.2- Introduction to *Al-Jawāhir al-Ḥisān fī Tafsīr al-Qur'ān*

Al-Jawāhir al-Ḥisān fī Tafsīr al-Qur'ān is regarded as the most distinguished and renowned work authored by Abd al-Rahman al-Tha'alabi in the ninth century AH. It is considered the only Qur'anic exegesis from that century to have survived. See: (Abu al-Qasim, 2011 CE, p. 121/vol. 1). However, this claim cannot be regarded as conclusive, since other scholars may have produced Qur'anic commentaries that remained unpublished or were lost because of the circumstances faced by scholars during that period.

Al-Tha'alabi describes his interpretation as follows: "I named it *Al-Jawāhir al-Ḥisān*; ... for it is filled with the precious wisdoms and the jewels of the authentic and excellent traditions transmitted from our master Muhammad, peace and blessings be upon him" (al-Tha'alabi, *Al-Jawāhir al-Ḥisān fī Tafsīr al-Qur'ān*, p. 4/vol. 1). Through this title, al-Tha'alabi may



have intended the name to reflect the content of the work. He therefore associated the first part of the title with a field in which he excelled, namely the noble Prophetic Hadith, for which he travelled extensively in pursuit of knowledge. The second part likewise reflects his expertise in supplications, admonitions, and matters related to the biography of the Prophet, peace and blessings be upon him.

The preceding discussion indicates that Prophetic Hadith and Sunnah occupy a prominent position in Abd al-Rahman al-Tha'alabi's interpretation. Accordingly, he cited the statement of Abu 'Umar ibn 'Abd al-Barr, who maintained that "knowledge of the Sunnah is the explanation of the general meanings of the Qur'an, through which one reaches the intention of Almighty God regarding His servants in what He has prescribed for them of religious laws..." (al-Tha'alabi, *Al-Jawāhir al-Ḥisān fī Tafsīr al-Qur'ān*, p. 4/vol. 1).

It is also noteworthy that al-Tha'alabi devoted considerable attention to linguistic analysis in his interpretation, incorporating issues related to grammar and morphology. The latter constitutes the focus of the present research, particularly deviation in the forms of the active and passive participles, which will be examined in a subsequent section.

3. A Terminological Reading of the Components of the Title (Morphological Deviation – Active Participle – Passive Participle)

This section examines the concepts contained in the research title, which form its theoretical foundation and are closely related to morphological studies. These concepts are addressed through terminological and conceptual analysis in the following order: morphological deviation, active participle, and passive participle.

1.3- Morphological Deviation

- Linguistically:

Deviation is an ancient rhetorical term represented in modern studies by several expressions, including "departure, deviation, displacement, imbalance..." See: (al-Masaddi, 2014 CE, p. 94). Linguistically, it denotes inclination or turning away. Al-'Ayn defines it as follows: "Deviation means that you turn something away from its direction and cause it to incline" (al-Farāhīdī, 2003, p. 39/vol. 2).

Lisān al-'Arab also states that deviation (*al-'udūl*) derives from the expression: "He deviated from it, deviating away from it; when he inclined, as if he moved from one thing to another." Al-Marrār said:

When I severed [the connection], my affair was upright, Not inclined by deviation. (*al-Wāfir*) He further stated: "He deviated from me, deviating away, and inclination does not turn him away from his path... It is also said: 'So-and-so balances his matter with balance and divides it,' meaning that he inclines between two matters, considering which of them he should pursue" (Ibn Manẓūr, p. 435).

The two preceding definitions reveal a close relationship between the signified meaning and the linguistic sign. The notion of moving from one state to another applies to the intentional



departure of a morphological form or a discourse style from its original structure and primary meaning in order to achieve purposes intended by the speaker.

- Terminologically:

Among early scholars, deviation denoted a return to the original expression; it is “the first meaning to which every form ultimately returns” (Ilyās, 1985 CE, p. 32). In the linguistic and rhetorical heritage, it is also designated as metaphor (*majāz*) (Hindāwī, 2002, p. 141). Modern scholars, particularly stylisticians, refer to it as displacement (*inziyāh*), a creative process that “breaks through the familiar use of language, violates established stylistic patterns, and aims through this to charge discourse with stylistic and aesthetic energies that create a specific effect on the recipient” (al-Sad, p. 179).

The preceding discussion demonstrates that deviation operates across various levels of language. Accordingly, several forms have been identified, including morphological, stylistic, and rhetorical deviation. These forms interact with one another, elevate the level of discourse, and enhance its expressive quality.

The type of deviation examined in relation to the active and passive participles conveys the preference for one expression over another; that is, the intentional selection of a particular form to influence the recipient. This type is termed morphological deviation. Al-Jurjānī defines it as follows: “Deviation, according to the terminology of grammarians, is the departure of a noun from its original form into another form” (al-Jurjānī, 1405 AH, p. 191). The morphological original denotes “the first meaning carried by the morphological form, such that the active participle form, which indicates the one who performs the action, is considered the basis of the forms of exaggeration; therefore, the forms of exaggeration are deviations from the active participle” (al-Jaḥshī, 2005 CE, p. 16).

It may be concluded from the foregoing that morphological deviation is a creative process that does not occur for its own sake but serves rhetorical, contextual, pragmatic, and even rhythmic purposes. It seeks to influence the addressee and direct them toward a meaning extending beyond immediate mental perception. It comprises several types:

- **Nominal deviation:** One of its forms is deviation in number. An example is the shift from the singular to the dual, as in: “Poets are the most numerous in speech, O my two companions and my two friends” (al-Suyūṭī, p. 335/vol. 1). It also includes deviation in gender, such as the shift from the masculine to the feminine. An example is the saying of Almighty God: (So We sent upon them a wind and forces that you did not see ﴾(Sūrat al-Aḥzāb, verse 9). “He said: ‘you did not see them’ (*lam tarawhā*), and he did not say: ‘you did not see them’ (*lam tarawhum*), and this represents deviation in gender and number.” See: (Mishrī, 2013/2014 CE, p. 69).

It also includes deviation between derived forms. One example is the statement transmitted by Abd al-Rahman al-Suyūṭī from Ibn Fāris: “Among the linguistic practices of the Arabs is compensation; that is, placing one word in the position of another word, such as placing the



verbal noun in the position of the imperative, as in: ((So strike the necks)); placing the active participle in the position of the verbal noun, as in: ((There is no falsehood for its occurrence)); meaning denial, and placing the passive participle in the position of the verbal noun, as in: ((Which of you is afflicted with madness?)); meaning affliction and madness, and placing the passive participle in the position of the active participle, as in: ((A hidden barrier)); meaning a covering barrier” (al-Suyūṭī, p. 267/vol. 1).

It should be noted that this final form—deviation between derived forms within nominal deviation—provided the basis for selecting the active and passive participle patterns as examples for analysis and investigation in Abd al-Rahman al-Tha‘alabi’s interpretation.

- **Verbal deviation:** One of its forms is described by al-Suyūṭī as follows: “Among the linguistic practices of the Arabs is the use of the past-tense verb to indicate an event occurring in the present or future, or the use of the future-tense form to indicate an event that occurred in the past, such as: ((The command of Allah has come)); meaning it will come, ((You were the best nation)); meaning you are, ((And they followed what the devils recited during the reign of Solomon)); meaning what they recited” (al-Suyūṭī, p. 265/vol. 1).

- **Deviation between the verb and the noun:** One of its forms is the shift from the verb to the active participle, as in the saying of Almighty God: {Indeed, Allah is the cleaver of the grain and the date stone. He brings forth the living from the dead and brings forth the dead from the living } (Sūrat al-An‘ām, verse 95). “He said: ‘the one who brings forth the dead’ (*mukhrij al-mayyit*), and he did not say: ‘He brings forth the dead’ (*yukhrij al-mayyit*), as he said: ‘He brings forth the living’ (*yukhrij al-hayy*)” (Mishrī, 2013/2014 CE, p. 125).

2.3- The Active Participle

Definition:

The active participle is “a noun derived from a verb to indicate a person from whom an action has occurred, or in whom an action has been established, and who is characterized by its meaning in terms of occurrence” (al-Sāmarrā’ī, *Arabic Morphology: Rules and Meanings*, 2013 CE, p. 91; al-Rājihī, pp. 75–76). An example is: The believer advises his brother. The word *nāṣih* (adviser) is an active participle denoting the person who performs the act of advising. The active participle therefore resembles the imperfect verb. In this regard, ‘Abduh al-Rājihī states: “The early linguists say that the active participle resembles the imperfect verb; rather, they state that the imperfect verb was called ‘imperfect’ because it resembles the active participle, meaning that it is similar to it” (al-Rājihī, p. 76). However, associating the imperfect verb with the active participle implies that the active participle carries a temporal dimension, which early scholars did not acknowledge.

- **Its Formation:** See: (Amr, 1982 CE, pp. 214–255; al-Ḥamlāwī, 2001 CE, p. 85; Ibn ‘Aqīl, pp. 62–63; al-Sāmarrā’ī, *Meanings of Arabic Morphological Patterns*, 2008 CE, p. 41).

The active participle is formed from trilateral verbs following the patterns (*fā‘ala* and *fā‘ila*) according to the pattern (*fā‘il*), such as: *ḍaraba-ḍārib* (hit–hitter) and *shahida-shāhid*



(witnessed–witness). The derivation of the pattern (*fā‘il*) from the triliteral pattern (*fa‘ula*) is less common, as in: *ḥamuḍa–ḥāmiḍ* (became sour–sour). The active participle derived from the pattern (*fa‘ula*) most commonly follows the pattern (*fa‘l*), such as: *ḍakhuma–ḍakhm* (became large–large) and *shahuma–shahm* (became noble–noble). It may also follow the pattern (*fa‘īl*), such as: *sharufa–sharīf* (became honorable–honorable). Other examples include: *tāba–ṭayyib* (became good–good) and *shākha–shaykh* (became old–old man).

If a triliteral verb has a weak medial letter represented by an *alif*, that letter is transformed into a *hamzah* in the active participle. Examples include: *qāma–qā‘im* (stood–standing), *bā‘a–bā‘i* (sold–seller), and *āda–‘ā‘id* (returned–returning). If the medial letter is a vocalized *wāw* or *yā‘*, it is not transformed into a *hamzah*, as in: *‘awira–‘āwir* and *ṣayida–ṣāyid*. If the medial letter is weak and the final letter is a *hamzah*, the final letter is transformed into a *yā‘*, as in: *jā‘a–jā‘ī*. If the *alif* is accompanied by a *hamzah*, it is transformed into a long vowel, as in: *amina–āmin* and *abīqa–ābiq*. If the final letter of the verb is weak and an imperfect noun is derived from it, the active participle follows the rules governing defective nouns. Its final *yā‘* is omitted in the nominative and genitive cases, as in: *ra‘ā–rā‘in* and *da‘ā–dā‘in*.

The active participle is formed from non-triliteral verbs according to the pattern of the active-voice imperfect verb by replacing the imperfect prefix with a *mīm* bearing a *ḍammah* and placing a *kasrah* on the penultimate letter. Examples include: *yataqaddam–mutaqaddim* (advance–advancing), *yastaghfiru–mustaghfir* (seek forgiveness–seeking forgiveness), *ta‘awwada–muta‘awwid* (become accustomed–accustomed), and *yuzalzilu–muzalzil* (shake–shaking). If an *alif* occurs before the final letter of the imperfect verb, it remains unchanged, as in: *yaḥtāl–muḥtāl*.

It should be noted that certain words depart irregularly from the standard pattern of the active participle rather than following analogical formation. Examples include: *ashhaba–mushhab*, *aḥṣana–muḥṣan*, and *alfaja–mulfaj*. Some active participles derived from the pattern (*af‘ala*) also follow the pattern (*fā‘il*), such as: *ayna‘a–yāni‘* (ripened), *ayfa‘a–yāfi‘* (reached maturity), and *a‘shaba–‘āshib* (became grassy).

3.3- The Passive Participle

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The passive participle is “a noun derived from the imperfect verb in the passive voice, and it indicates the description of the one upon whom the action has occurred” (al-Rājiḥī, p. 81; al-Ḥamlāwī, 2001 CE, p. 88). Example: The righteous citizen is known for his sincerity.

- **Its Formation:** (Ibn Jinnī, 1954 CE, pp. 287–288; al-Ḥamlāwī, 2001 CE, pp. 88–89; al-Rājiḥī, pp. 82–83; Ibn ‘Aqīl, pp. 63–64).



The passive participle is formed from a sound trilateral verb according to the pattern (*maf'ūl*), such as: *kataba-maktūb* (wrote-written), *qara'a-maqrū'* (read-read), and *'ašama-ma'sūm* (protected-protected). It is formed from defective trilateral verbs according to the rules of phonological transformation (*i'lāl*) and follows the pattern (*maf'ūl*). Examples of hollow verbs include: *qāla-yaqūlu-maqlūl* and *bā'a-yabī'u-mabī'*. Examples of defective verbs include: *da'ā-yad'ū-mad'ūw*, *saqā-yasqī-masqiyy*, and *wa'ā-ya'ī-maw'īyy*.

The passive participle may also be derived from an intransitive verb when accompanied by a prepositional phrase. Examples include: *sāra bihi-musayyar bihi* (he travelled with him—one who is made to travel with him) and *'amila bi-ikhlāṣ-ma'mūl bihi* (he acted sincerely—something acted upon).

The passive participle is formed from non-trilateral verbs according to the pattern of the passive imperfect verb by replacing the imperfect prefix with a *mīm* bearing a *ḍammah* and placing a *fathah* on the penultimate letter. Examples include: *yuqaddir-muqaddar* (estimate-estimated), *yudaḥrij-mudaḥraj* (roll-rolled), and *yaḥtār-muḥtār* (be confused-confused). In certain patterns, it may depart from the general rule, such as: *ajannah-majnūn* (drive insane-insane), *aḥamma-maḥmūm* (cause fever-fevered), and *a'addahu-ma'dūd* (count-counted).

4- Deviation in the Forms of the Active Participle and Passive Participle in the Interpretation of Abd al-Rahman al-Tha'alabi

The Book of Almighty God contains numerous morphological forms, including derived forms in which deviation occurs, such as the active and passive participles. In *Al-Jawāhir al-Ḥisān fī Tafṣīr al-Qur'ān*, al-Tha'alabi identifies forty-eight active participles, nine of which exhibit deviation, and sixteen passive participles, nine of which likewise exhibit deviation.

1.4- Deviation in the Forms of the Active Participle

In *Al-Jawāhir al-Ḥisān fī Tafṣīr al-Qur'ān*, Abd al-Rahman al-Tha'alabi identifies nine active participle forms that depart from the two established patterns and occur in forms that do not originally correspond to their morphological structures. Six follow the pattern (*fa'il*) with the meanings of (*muf'il*) and (*fā'il*), whereas two follow the pattern (*maf'ūl*) with the meaning of (*fā'il*).

It should be noted that (*fa'il*) “is formed from the quadrilateral verb and comes with the meaning of (*muf'il*) with a kasrah on the middle letter, in order to indicate exaggeration through the active participle. Ibn Mālik mentioned that it may be formed from (*af'ala*) according to the pattern (*fa'il*), such as *andhara* (to warn), which becomes *nadhīr* (warner), *ālma* (to cause pain), which becomes *alīm* (painful), and *asma'a* (to make hear), which becomes *samī'* (hearing)” (al-Qutūf Ḥasan, *The Occurrence of Fā'il in the Meaning of Fā'il and Maf'ūl and the Significance of Its Use in the Qur'an*, 2022 CE, p. 264). The following examples of this pattern appear in al-Tha'alabi's interpretation:

- (**Badī'**): It occurs in the saying of Almighty God: {The Originator of the heavens and the earth } (Sūrat al-Baqarah, verse 117). Al-Tha'alabi transmitted the following statement



concerning it: “And (*Badīʿ*) is transformed from (*Mubdīʿ*), and the originator (*mubdīʿ*) is the inventor and creator” (al-Thaʿalabi, 2011 CE, p. 127/vol. 1).

It is stated in *Lisān al-ʿArab*: “The *Badīʿ* is the creator (*mubdīʿ*), and I originated the thing (*abdaʿtu al-shayʿ*), meaning I invented it without following a previous example. *Al-Badīʿ* is among the names of Almighty God because of His originating things and bringing them into existence. He is the First Originator before everything” (Ibn Manẓūr, p. 6/vol. 8).

The word *Badīʿ* follows the pattern (*fāʿīl*), “according to al-Zamakhsharī, as a case of attributing an adjective resembling a participle to its agent. Accordingly, it is derived from the trilateral verb *baduʿa*. However, most linguists believe that it was derived from the quadrilateral verb *abdaʿa*, and according to this view, it represents an intensive form.” See: (al-Quṭūf Ḥasan, *The Occurrence of Faʿīl in the Meaning of Fāʿil and Mafʿūl and the Significance of Its Use in the Holy Qurʿan*, 2022 CE, p. 265).

Accordingly, the active participle of *abdaʿa* is formed according to the pattern of its imperfect verb by replacing the imperfect prefix with a *mīm* bearing a *ḍammah* and placing a *kasrah* on the penultimate letter, producing *mubdīʿ*. However, Almighty God shifted from this form to *Badīʿ* to convey greater intensity and emphasis.

• (***Baṣīr***): It occurs in the saying of Almighty God: {So when the bearer of good news came, he cast it upon his face, and he returned seeing } (Sūrat Yūsuf, verse 96). Al-Thaʿalabi explained it as follows: “And (*Baṣīran*) means *mubṣīran* (one who sees)” (al-Thaʿalabi, 2011 CE, p. 348/vol. 2).

This indicates that it is derived from the verb *abṣara*, yielding the forms *baṣīr* and *mubṣīr*. However, *baṣīr* conveys the intended meaning with greater force and expressiveness.

• (***Nadhīr***): It occurs in the saying of Almighty God: {This is a warner from among the former warners } (Sūrat al-Najm, verse 56). Al-Thaʿalabi explained it as follows: “(*Nadhīr*) may have the structure of an active participle, and it may also function as a verbal noun, while (*nudhur*) is the plural of *nadhīr*” (al-Thaʿalabi, 2011 CE, p. 317/vol. 4).

It is stated in *Tahdhīb al-Lughah*: “The one who cries for help (*ṣarīkh*) may occur according to the pattern *fāʿīl* with the meaning of *muṣrikh* (one who calls for help), such as *nadhīr* with the meaning of *mundhir* (warner)” (al-Azharī, 2001 CE, p. 63/vol. 7).

The term *nadhīr* occurs in numerous Qurʿanic verses with the meaning of *mundhir* (warner), including the saying of Almighty God: {He is nothing but a clear warner } (Sūrat al-Aʿrāf, verse 184), and His saying: {I am only a warner for you before a severe punishment } (Sūrat Sabaʿ, verse 46).

The pattern (*fāʿīl*) with the meaning of (*fāʿīl*) appears in al-Thaʿalabi’s interpretation in the following examples:

• (***Khabīr***): It occurs in the saying of Almighty God: {And Allah is Aware of what you do } (Sūrat al-Baqarah, verse 634). Al-Thaʿalabi explained it as follows: “(*Khabīr*) is an active participle derived from *khabira*, meaning to investigate and acquire complete knowledge of



something” (al-Tha‘alabi, 2011 CE, p. 221/vol. 1). Since the verb *khābira* is triliteral, its active participle follows the pattern (*fā‘il*) as *khābir*. “The *khābir* is the examiner and the experienced person, and a man who is *khābir* and *khābīr* is knowledgeable of information...” See: (Ibn Manzūr, p. 226/vol. 4). However, the form *khābīr* conveys a stronger semantic implication.

- (**Qarīn**): It occurs in the saying of Almighty God: {And whoever has Satan as a companion, then what an evil companion he is } (Sūrat al-Nisā’, verse 38). Al-Tha‘alabi transmitted the following explanation: “(*Qarīn*) follows the pattern *fa‘īl* with the meaning of *fā‘il* and is derived from companionship, which denotes constant association and accompaniment. Every human being is accompanied by Satan, but the one granted success is the one who disobeys him” (al-Tha‘alabi, 2011 CE, p. 444/vol. 1).

- (**‘Aṣīb**): It occurs in the saying of Almighty God: {And he said: This is a distressing day } (Sūrat Hūd, verse 77). Al-Tha‘alabi transmitted the following explanation: “(‘*Aṣīb*) follows the pattern of an active participle, meaning that it binds people with evil; it is derived from *al-‘aṣabah*. The description of a day as ‘*aṣīb* subsequently became frequent, as in: ‘They placed you in a distressing day’” (al-Tha‘alabi, 2011 CE, p. 289/vol. 2).

Ibn Fāris stated: “The letters ‘*ayn*, ‘*ṣād*, and ‘*bā*’ constitute a single sound root denoting the binding of one thing to another, whether extended or circular... A distressing day is a severe day, and *i‘ṣawṣaba al-yawm* means that the day became intense” (Ibn Fāris, 1979 CE, p. 337/vol. 4).

Al-Rāghib stated: “A distressing day (*yawm ‘aṣīb*) is severe. It may be understood as carrying the meaning of the active participle, and it may also carry the meaning of the passive participle; that is, a day whose aspects are gathered together, similar to their saying: a day like the handle of a bucket and the ring of a seal” (al-Rāghib, p. 445/vol. 1).

It should be noted that the transformation of the active participle into the pattern (*fa‘īl*) occurs frequently in the Holy Qur’an. The reason for this deviation lies in “the frequent interchange between it and other forms... and since deviation and interchange occur only from a weaker form to a stronger one, this represents an intensification from (*fā‘il*) toward it.” See: (al-‘Aṭiyūwī, 1987 CE, p. B).

The active participle also appears in the Qur’an as deviated into the passive participle. Al-Tha‘alabi referred in his interpretation to three examples of this form:

- (**Mastūran**): It occurs in the saying of Almighty God: {And when you recite the Qur’an, We place between you and those who do not believe in the Hereafter a hidden barrier } (Sūrat al-Isrā’, verse 45). Al-Tha‘alabi referred to it by stating: “And His saying (*mastūran*) means covering (*sātiran*)” (al-Tha‘alabi, 2011 CE, p. 477/vol. 2). It is derived from the triliteral verb *satara*, whose active participle is *sātir*. It was transformed into *mastūr* as an intensification of the active meaning.



- **(Mashūran):** It occurs in the saying of Almighty God: {Then Pharaoh said to him: Indeed, I think, O Moses, that you are bewitched } (Sūrat al-Isrā', verse 101). Al-Tha'alabi referred to it by stating: "There was disagreement regarding the statement (*mashūran*). One group said that it is a passive participle according to its original meaning, while al-Ṭabarī said that it means *sāḥir* (sorcerer), as in (*ḥijāban mastūran*)" (al-Tha'alabi, 2011 CE, p. 501/vol. 2).
- **(Mātiyyan):** It occurs in the saying of Almighty God: {Indeed, His promise shall be fulfilled } (Sūrat Maryam, verse 61). Al-Tha'alabi referred to it by stating: "(*Mātiyyan*) is a passive participle according to its original form, and a group of exegetes stated that it is a passive participle in form but with the meaning of an active participle; therefore, *mātiyyan* means *ātin* (coming), and this is a distant interpretation" (al-Tha'alabi, 2011 CE, p. 23/vol. 3).

Al-Ṭabarī stated: "Some of the grammarians of Kūfah said that the report was expressed in the form that the promise is the thing that is approached, and its meaning is that it is the one that comes. He did not say: 'and His promise was coming' because everything that comes to you, you are the one who comes to it..." (al-Ṭabarī, 1994 CE, p. 101/vol. 16).

2.4- Deviation in the Forms of the Passive Participle

Abd al-Rahman al-Tha'alabi identified in *Al-Jawāhir al-Ḥisān fī Tafṣīr al-Qur'ān* nine nouns that depart from the two established patterns and assume forms that do not originally correspond to their morphological structures. These are:

- **(Al-Rajīm):** It occurs in the section entitled "A Chapter on Seeking Refuge." Al-Tha'alabi explained it as follows: "As for *al-rajīm*, it follows the pattern *fa'īl* with the meaning of *maḥ'ūl*, like *qatīl* (killed) and *jarīḥ* (wounded). It means that he was cast away through curses, hatred, and deprivation of mercy" (al-Tha'alabi, 2011 CE, p. 32/vol. 1; al-Zajjāj, 1988 CE, p. 425/vol. 2).

This indicates that *rajīm* is derived from *marjūm* (one who is stoned), *qatīl* from *maqtūl* (one who is killed), and *jarīḥ* from *majrūḥ* (one who is wounded). These are passive participles derived from the trilateral verbs *rajuma*, *qatala*, and *jaraḥa*. The selection of *al-rajīm*—which belongs to the category of adjectives resembling active participles—instead of *al-marjūm* constitutes a form of deviation.

It also occurs in Sūrat Ṣād (verse 77), where al-Tha'alabi explained: "*Al-rajīm* means one who is assailed by evil speech, curses, and expulsion" (al-Tha'alabi, 2011 CE, p. 165/vol. 3). Ibn Manẓūr stated: "*Al-rajīm* means cursing, from which comes *al-shayṭān al-rajīm* (the accursed Satan), meaning one stoned by the stars. It was transformed from the pattern *maḥ'ūl* into *fa'īl*. It was also said that *rajīm* means cursed, one who is stoned through curses" (Ibn Manẓūr, p. 226/vol. 12).

- **(Usārā):** It occurs in the saying of Almighty God: {And if they come to you as captives, you ransom them } (Sūrat al-Baqarah, verse 85). Al-Tha'alabi explained: "(*Usārā*) is the plural of



asīr, derived from captivity (*al-asr*), which means binding... and *asīr* follows the pattern *fa'īl* with the meaning of *maf'ūl*" (al-Tha'alabi, 2011 CE, p. 108/vol. 1).

This means that if they come to them as captives, they release them through ransom.

• **(*Ḥamīd*):** It occurs in the saying of Almighty God: {And know that Allah is Self-Sufficient and Praiseworthy } (Sūrat al-Baqarah, verse 267). It also occurs in Sūrat Luqmān (verse 12) and Sūrat Fāṭir (verse 15). Al-Tha'alabi explained: "(*Ḥamīd*) means *maḥmūd* (praised)" (al-Tha'alabi, 2011 CE, pp. 261/vol. 1; 325, 394/vol. 3).

Abū Ḥayyān al-Andalusī stated: "*Al-ḥamīd* is *al-maḥmūd*; it follows the pattern *fa'īl* with the meaning of *maf'ūl*, and this pattern is not formed analogically" (al-Andalusī, 1993 CE, p. 328/vol. 2). This description applies exclusively to Almighty God. When *ḥamīd* is used to describe a servant, it is derived from *ḥāmid* (one who praises).

• **(*Al-Naṭīḥah*):** It occurs in Sūrat al-Mā'idah (verse 3). Al-Tha'alabi explained: "(*Al-naṭīḥah*) follows the pattern *fa'īlah* with the meaning of *maf'ūlah*" (al-Tha'alabi, 2011 CE, p. 526/vol. 1).

• **(*Al-Wakīl*):** It occurs in Sūrat al-Isrā' (verse 2). Al-Tha'alabi explained: "(*Al-wakīl*) here is derived from entrusting (*al-tawkīl*), meaning one upon whom reliance is placed in managing affairs. In this sense, it denotes a counterpart to Allah, and Mujāhid stated that (*wakīlan*) means a partner" (al-Tha'alabi, 2011 CE, p. 457/vol. 2).

• **(*Baḥīrah*):** It occurs in the saying of Almighty God: {Allah has not ordained [anything such as] *Baḥīrah* or *Sā'ibah* } (Sūrat al-Mā'idah, verse 103). Al-Tha'alabi explained: "(*Baḥīrah*) follows the pattern *fa'īlah* with the meaning of *maf'ūlah*. The verb *baḥara* means to split; when a she-camel gave birth to ten offspring, they would split its ear lengthwise into two halves, and it therefore became *mabḥūrah*" (al-Tha'alabi, 2011 CE, p. 588/vol. 1).

• **(*Ḥanīdh*):** It occurs in the saying of Almighty God: {He did not delay in bringing a roasted calf } (Sūrat Hūd, verse 69). Al-Tha'alabi explained: "(*Ḥanīdh*) means *maḥnūdh*, referring to a roasted calf that has been thoroughly cooked and from which its juices flow..." (al-Tha'alabi, 2011 CE, p. 286/vol. 2).

• **(*Zabūran*):** It occurs in the saying of Almighty God: {And We gave David the Psalms } (Sūrat al-Isrā', verse 55). Al-Tha'alabi explained: "With a *fathah* on the *zāy*, it follows the pattern *fa'ūl* with the meaning of *maf'ūl*. This form is rare and occurs only in *qadū'*, *rakūb*, and *ḥalūb*" (al-Tha'alabi, 2011 CE, p. 480/vol. 2).

• **(*Ḥiwalan*):** It occurs in the saying of Almighty God: {They will not seek any change from it } (Sūrat al-Kahf, verse 108). Al-Tha'alabi explained: "*Al-ḥiwal* means that which is transformed into (*al-mutaḥawwal*). Mujāhid stated: a place of transformation" (al-Tha'alabi, 2011 CE, p. 550/vol. 2).

The preceding examples indicate that most forms involving deviation, whether active or passive participles, are transformed into the pattern (*fa'īl*) because of its rhetorical force and semantic intensity.



3.4- The Significance of the Deviated Forms Derived from the Active Participle and Passive Participle Mentioned in *Al-Jawāhir al-Ḥisān* (‘Azīz, 2010 CE, pp. 334, 375), (al-Masaddī, 2014 CE, pp. 33, 64), (al-‘Aṭīyūwī, 1987 CE, p. B).

Rhetorical Significance

The significance of deviation from a weaker form to a stronger one lies in intensification, as most instances of this phenomenon seek to strengthen the meaning, particularly through the pattern *fa‘īl*, as previously discussed.

Stylistic Significance

It eliminates monotony and sustains the recipient’s attention through the stylistic features embodied in an expression characterized by artistic beauty. The Qur’an as a whole embodies beauty, and Qur’anic expression may employ stylistic techniques in the structure of verse endings, including omission and other devices, as well as the substitution of forms to preserve phonetic resonance and rhythm without compromising the intended meaning.

Pragmatic Significance

It engages the recipient’s thought and encourages interaction with the conveyed message in a particular manner, as the expression introduces meanings that are not immediately perceptible. This stimulates the recipient to comprehend the intended message.

The preceding discussion demonstrates that Qur’anic discourse integrates all levels of language: phonetic, morphological, syntactic, and semantic. Collectively, these levels fulfil the intended purpose of discourse and facilitate its reception by the addressees.

4. Conclusion:

Morphological deviation is a type of deviation involving the shift of a form from its original pattern to another in pursuit of a stronger meaning. It receives considerable attention in Abd al-Rahman al-Tha‘alabi’s interpretation, particularly in relation to the active and passive participles. The principal findings of the research are as follows:

- The Book of Almighty God is rich in the seven major categories of derived forms, most of which are subject to morphological deviation. Abd al-Rahman al-Tha‘alabi highlighted these forms through significant morphological observations that may benefit researchers and demonstrate the extent of his linguistic attention in interpreting the verses of Almighty God.
- Abd al-Rahman al-Tha‘alabi did not examine morphological deviation in active and passive participle forms in depth in *Al-Jawāhir*. Instead, he generally identified the form, occasionally specifying its pattern and the pattern from which it deviated, while at other times referring only to its original structure. Most of his observations on these deviated forms were transmitted from Ibn ‘Aṭīyyah al-Andalusī, Abū Ḥayyān, and al-Zajjāj.
- Abd al-Rahman al-Tha‘alabi identified eighteen deviated active and passive participle forms in *Al-Jawāhir al-Ḥisān*, most of which shifted to the pattern (*fa‘īl*).



- The pattern *fa'īl* is among the forms that intensify meaning; therefore, the Holy Qur'an frequently transforms numerous active and passive participle forms into this pattern.
- Deviation serves aesthetic and semantic purposes, and morphological deviation is no exception. Selecting one morphological form over another is a linguistic technique that serves rhetoric, style, and intentionality while encouraging the addressee to perceive meanings beyond the explicit expression.

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