Passive Voice as an Inimitable Linguistic Phenomenon in the Holy Qur'an

Dr. Khalil Hassan Nofal
Head
Department of English &
Director
Language Centre
Philadelphia University
Jordan

Abstract
This study seeks to give a comprehensive account of passive constructions in terms of semantic functions in the Holy Qur'an where they are widely used in its chapters and verses. Therefore, the researcher finds it necessary to present a brief account of the structures and types of passive constructions and the relevant transformation, revealing the meaning of passive in addition to the syntactic functions of such constructions as an introduction to the main limits of this study in investigating passivization in the language of the Holy Qur'an and the aims and purposes behind it, i.e., all the syntactic, semantic, stylistic, aesthetic and literary aspects. It seems that passivization in the Holy Qur'an becomes an inimitable linguistic phenomenon worthy of attention and investigation. And this study is a humble trying to achieve this goal. Moreover, a comparison and contrast is made between what grammarians stated in their books and the cases found in the Holy Quran. This is to identify the functions stated by the grammarians and not mentioned in the Holy Qur'an and those found in the Holy Qur'an but not stated by the grammarians. This situation highlights an essential need to have Arabic revised in the light of investigation of the Holy Qur'an as it has been revealed in the straight Arab tongue. Reference is made to both English and Arabic grammarians. Arabic references are traditional Arab grammarians such as Ibn Malik, Ibn Hisham and Ibn Ya’ish among others, and contemporary Arab grammarians such as Hasan, Al-samarr’a’i, Al-Rajihi and Maghalseh among others.

Introduction
Linguists have given an extensive attention to the phenomenon of passivization. It is a universal linguistic phenomenon since it is found in all languages. It is obligatory in some languages such as Japanese, optional in others like English. In Arabic it is context – sensitive, i.e. it oscillates between optional and obligatory. Allerton (1979:275) states that "A language, like English, which has a relatively rigid order, needs to make exclusive use of transformation like passivization, clefiling, etc. to achieve the required thematic order of elements." Most importantly, although passive constructions are optionally and sometimes obligatorily used in Arabic, there are some passive constructions in the Holy Qur’an that are situationally and contextually used, i.e. they are used for certain purposes intended by His Almighty Allah. This is due to the inimitability and miraculous and wondrous nature of the Holy Qur’an. A variety of constructions is used through the Holy Qur'an to serve different functions. The passive is one of these constructions needed to be tackled to pave the way for a better understanding of the Holy Qur’an. This paper will analyse the verses of the Holy Qur’an where passive is used from semantic and syntactic perspectives since these aspects are significant in determining the meaning of the passive constructions.

The term passive, i.e., the construction where the focus on the event rather than the agent will be explained within the Qur'anic contexts. The meaning of a certain Qur'anic verse may vary according to the interference between the verb (process) and its arguments (participants), whether they are the grammatical subject and object or the semantic agent and theme. This is to say, in a certain clause; we have to understand the relationship between the verb (process) and the other words (participants). If the focus is on the meaning of the verbs (processes) and these affecting entities (participants), we deal with these processes from a syntactic perspective. The importance of the passive construction has been recognized by a number of grammarians. The traditional Arab grammarians like Ibn Jinny and Al-Zamakhshari focus on the syntactic aspects of the passive and how this construction is formed. On the other hand, Ibn Kathir and Al-Alusy, among others, concentrate on the semantic aspect of the language of the Holy Qur’an, but few of them deal with types of passive constructions used and the relevant transformations revealing the meaning of passive.
Moreover, many linguists intend to give the process of passivization more close attention since it concerns all the semantic, syntactic, morphological and phonological components of language in additions to its stylistics and/or pragmatic effects. As regards the Holy Qur'an, Irving (1992:3) states that it is obvious that "interpretation can express the whole range of meaning contained in any verse. But it can bring to light an aspect of meaning which has escaped our attention in the past". It is fascinating that passivization, widely found in many Qur'an verses to emphasize the meanings of such verses.

Part 1
1. Types (classes) of Arabic Passive Sentences

In their analysis of passive sentences, traditional Arab grammarians, beginning with Sibawayhi and ending with Ibn Malik, usually focus on the forms of passive verbs. They do not classify this construction into types. Unlike agents in English passive sentences, which can be overtly expressed, agents in Arabic passive sentences generally do not appear in surface structure. That is to say, the agent in Arabic passive sentences, in most cases, is obligatorily deleted*. However, some Qur'anic passive sentences incorporate an overtly expressed agent. Thus Qur'anic passive sentences can be divided into two types, namely, (i) agentless passive sentences and (ii) agentive passive sentences.

1.1. Agentless Passive Sentences

As stated above, Arabic does not customarily allow the retention of the agent in the surface structure of the passive constructions. Agentless passive is a passive sentence that does not have an overt agentive by-phrase, and where the suppressed agent is either (i) unspecified or (ii) can be uniquely recovered from the context. Our investigation of passive sentences that occur in the Holy Quran shows that agentless passive constructions do frequently occur in the Holy Quran. However, they occur more than agentive passive constructions. Khalil A. (1989) found that out of the total number of 18.181 verbs in the Holy Qur'an, only 957 have the passive from, that is 5.3%. He cited this evidence to prove that active verbs are more basic than passive ones, and that they are more frequently used than passive verbs. The following are illustrative examples:

1. ولقد أستَهَزَى بِرِسَالِهِم مِّن قَبْلِ فَحَاقَ بِهِمْ سُعْرُوا مِنْهُمْ مَا كُانُوا يَسْتَهْزِئُونَ (الآنعام:10)
Mocked were (many) messengers before thee; But their scoffers were hemmed in by the thing that they mocked. (Al-Ann’a:m:10).

2. يَبْلِيَهَا الَّذِينَ أَمَنتُمْ مَكْتُوبًا عَلَيْكُمْ كَمَا مَكْتُوبَ عَلَى الَّذِينَ مِنْ قِيلِهِمْ لَعَلَّكُمْ تَتَقُونَ (النَّافِئَات:183)
O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint. (Al-Baqara:183)

1.2. Agentive Passive Sentences

As pointed out in 1.1 above, some passive sentences that occur in the Holy Quran upon which this study is based have an overtly expressed agent. This, of course, contradicts the belief which is commonly held by Arab grammarians that Arabic passive sentences do not have an expressed agent. This, of course, explains why passive sentences are called ?al-mabni lil-majhūl: that is sentences whose agent is unknown. There is agreement among early and modern grammarians that the mabni lil-majhūl results in the syntactic deletion of the subject / actor and its substitution by the object / affected participant, which not only occupies its position but also assumes all diacritic features a subject usually takes (cf.Sibawayh, 1985:42,Al-?ansārī , 1996 :74 , among others). However, in the Holy Qur'an it is not infrequent to find agentive / long passive construction:

3. وَقَالَوْا لَا أَنْزِلْ عَلَيْهِمْ آيَاتٍ مِّن رَّبِّهِ (العَكْبَةِ:50)
Yet they say: " why are not signs sent down to him from his lord ?

Mentioning the agent in the prepositional phrase is pragmatically motivated; the origin of the Holy Qur'an having been disputed by the unbelievers, mentioning of the agent reinforces the idea that Allah is the origin of the Qur'an. In fact, some contemporary Arab grammarians such as Saad (1982) and Khalil (1988) believe that Arabic contains a set of passive sentences that have an overtly expressed agent such as (i) min. (ii) min qibali, (iii) min ja:nibi and (iv) ُُّ: yada: yadai. However, it may be stated that these overtly expressed agents are a contemporary innovation especially in newspapers and in translation from European languages (See Khalil, 1989). Our investigation in the Holy Qur'an shows that some passive sentences have expressed agents.

* Like transformational grammarians, we assume that passive sentences incorporate an agent in their deep structure.
The following verses from the Holy Qur'an where the preposition min and min ladun play the role of agentive passive particle prove this point:

4. قَالَ إِنَّمَا أُتِيبُ مَا يُؤَهِّلُ إِلَيْنَا مِنْ رَبِّيْنَ (الإِعْرَاب:203)
Say: 'I but follow what is revealed to me from my Lord'. (Al- A'raf:203)

5. كَتَابَ أَحْكَمَتُ يَأِيَّهَا ٰثُمَّ فَصِلْنِي مِنْ لَدْنَّ حَكِيمَ (۱۰:۱)
This is a Book with verses fundamental (of established meaning), further explained in detail from One who is wise and well-acquainted (with all things). (Hu: d:1)

However, the active clause would have been less appropriate than the passive clause. Why? There are three interconnected motivations for choosing agentive (long) passive:

• Principle 1: The long passive is used to accord with the information-flow principle: The preference for presenting new information at the end of a clause. If we look at a clause in its discourse context, some elements refer back to information that is familiar due to the preceding discourse - i.e. given information- and other elements present new information. The typical word order is to start with given information and move to new. This, in the above verses, means the given information (وَاتَبَعُ ِ) and (ما يُؤَهِّلُ لِلَّدْنَّ) and (كتاب أحكمت يأيّهَا) is placed before new information (من لدن حكيم) and (رساله) is placed after new information. Given-new order of information contributes to the cohesion of a text. The given information is usually related to its previous mention, and the new information is often taken up in the following discourse. This order of information makes it easier for receivers to understand, because the clause starts with something that is familiar.

• Principle 2: The long passive is used to accord with the end weight principle: long and complex (i.e. heavier) elements are placed towards the end of the clause. This placement helps hearers and readers to follow the message more easily, because they do not have to keep in their minds complex information from the beginning of the clause as they reach the end of the clause. Many heavy elements also contain a large amount of new information. The information-flow principle and end-weight principle therefore often reinforce one another. This means that a" heavier" (or more lengthy) element of the clause, in this case the agent, is placed at the end, where it does not hold up the processing of the rest of the clause.

• Principle 3: The long passive is used to place initial emphasis on an element of the clause which is the topic, or theme, of the current discourse. In any clause, there is usually at least one point of focus. This point receives some prominence in the clause. Typically, the focus occurs naturally on the last lexical item in the clause. The general principle governing focus is therefore known as the principle of end-focus. When the information-flow principle is being followed, new information, which occurs at the end of the clause, will be the focus.

The following examples illustrate the three principles well:

6. وَيَقُولُ الَّذِينَ كَفَرُوا أَلَآ أَنزُلْ عَلَيْهِ أَيْنَ عَنَى بِهِ (الرَّمَل:۷)
And the unbelievers say does not his lord send him a sign (Al- Ra'ed:7)

7. ﴿الْحَمْدُ لِلَّهِ الَّذِي أَنزَلَ عَلَى عِبَادِهِمْ مِنْ رَبِّهِ (۱:۱)﴾
Praise be to Allah who hath sent to His Servant The Book, and hath allowed therein no crookedness (Al- Kahf :1)

- 6 unlike 7 begins with given information: ""أَيْنَ "" has already been mentioned. In contrast ""من ربه"" is new information.
- 6 unlike 7 begins with a reference to ""أَيْنَ "" which is the current topic of the discourse. In 6 the topic ""من ربه"" would have been placed at end of the clause.
- 6 unlike 7 begins with a short one word phrase as its subject (أَيْنَ). It ends with a longer phrase (من ربه) as its agent. This situation is reversed in 7.

1.3. Passive Sentences with Janus Agents *

Another point worth mentioning in this connection is that within agentive passive, there are some passives that have two possible agents, depending on the interpretation of the agentive phrase itself, in particular the preposition introducing this phrase.

* This appellation is borrowed from English.
The use of prepositional phrase in some agentive passive sentences leads to ambiguity, depending on the interpretation of the prepositional phrase. The prepositional phrase may be interpreted as an agent or as an adjunct. This sub-type may be called Janus-Agents. In other words the nominal part may function as an active subject or the whole phrase may function as a sentential adjunct. The following verse is an illustrative example:

8. a (6-5: اٍحبلخ فؤِب ثّٛد فأٍُ٘ىٛا ثبٌطبغ١خ)  
But the Thamud, they were destroyed by a terrible storm of thunder and lightning! And the Ad, they were destroyed by a furious wind, exceedingly violent. (AI-Ha:qqa:5-6)  
Verse No 7.a above illustrates this point. The verse can be interpreted as either:

8. b (أٍ٘ه الله ثّٛد ثبٌطبغ١خ ٚأٍ٘ه الله عبد ثش٠ح صشصش عبر١خ)  
His Mighty Allah destroyed the Thamud by a terrible storm of thunder and lightning, and He destroyed the Ad by a furious wind, exceedingly violent:

8. b

or as:

8. c (أٍ٘ىذ اٌطبغ١خ ثّٛد ٚأٍ٘ىذ اٌش٠ح اٌصشصش اٌعبر١خ)  
A terrible storm of thunder and lightning destroyed the Thamud, and the furious wind, exceedingly violent, destroyed the Ad.

8. c

The following brackets indicate the nominal part that may function as an active subject or the whole phrase may function as a sentential adjunct.
2. Relevant Transformations

2.1. ραιθα: al-muta:waθa (Reflexive Verbs)

The Arabic passive is heavily expressed by reflexive verbs in the Holy Quran. This finding affirms the assumption of Abdu (1973:89), Al-Samarrai (1980:97) and Khalil (1989:15) that reflexive forms are commonly used in Arabic. Moreover, reflexive verbs and the unmarked passive forms are related in the sense that reflexive verbs carry the passive meaning because of the following reasons:

1. the agent is suppressed in both cases, and
2. both constructions occur in the Holy Quran.

The reflexive verbs that occur in Holy Quran and express the passive meaning are the following with illustrative examples:

2.1.1. ραιθα:ala

When the sky is eleft asunder when the starts are scattered, when the oceans are suffered to burst, when the graves are turned upside down. (Al-Infita:r: 1-4)

2.1.2. ραιθα:ala

For the Day when hearts and eyes will be turned about. (Al-Noor:37)

2.1.3. ραιθα:ala

The Day that their faces will be turned over in the Fire. (Al-Ahza:b:66)

2.1.4. ραιθα:ala

Whoever holds firmly to Allah will be shown a Way that is straight. (A:l Imran:l0l)

2.2. ραιθα:malf'u: (Passive Participle)

The passive may also be expressed by means of the passive participle in the Holy Quran which functions as pre-modifier, post-modifier, attributive adjectives, subject complement, or object complement (predicative adjective) particularly if translated into English. Consider the following verses respectively:

And have therein spouses purified (Al-Baqara:25)

And the sun, the moon, and the stars (all) are subservient by His command. (Al-AVra: f: 54)
On the Day of Judgment we shall bring out for him a scroll which he will see spread open. (Al-Isra:13)

16. فاتحهم الصامعة بظلمهم (النساء:153)
But they were seized for their presumption, by thunder and lightning (Al-Nisa:153)

17.a. هو الذي أنزل عليك الكتاب منه آيات محكمات (آل عمران:7)
He it is who has sent down to thee the Book: In it are verses basic or fundamental clear in meaning (Al-Imraa: n: 7)

17.b. كتاب أحكمت آياته ثم فصلت من لدن حكم خير (هود:1)
This is a book, with verses fundamental (of established meaning), further explained in details, from one who is wise and Well-Acquainted (with all things). (Hu: d: 1)

18.a. والطير محشوش كل له أواب (ص:19)
And the birds gathered (in assemblies): all with him did turn (to Allah). (Sa: d: 19)

18.b. والذين كفروا إلى جبين مخبرين (الإفطار:36)
And the unbelievers will be gathered together to Hell. (Al-Anfa:l:36)

The passive participles in (a) sentences above have verbal properties as they have corresponding passive verses as illustrated in (b) sentences. Similarly, they have adjectival properties as they function as modifiers as illustrated in 17.a. and 18.a. Moreover, similar to what comes after the passive verb is parsed as pro-agent, what comes after the passive participle is parsed as pro-agent (na?:ib ?al- fa?:il) as well.

19. ذلك يوم مجموع لهم الناس (هو:103)
That is a Day for which mankind will be gathered together. (Hu: d: 103)

20. جنات عدن مفتوحة لهم الأواب (ص:50)
Gardens of Eternity, whose doors will (ever) be open to them (Sa:d : 50)

The Holy Quran shows that passive can be expressed by the construction of a verb of existence and a verbal noun. The verbs that are used in this context and occurred in the Holy Qur'an are جاء, يؤمني, أصاب, أعوذ, jerseys, and. Consider the following verses:

21.a. فاتحهم الصامعة بظلمهم (النساء:153)
But they were seized for their presumption, by thunder and lightning (Al-Nisa:153)

22.a. حتى إذا أخذت الأرض زخرفها وزينتها (يونس:24)
Till the earth is clad with its golden ornaments and is decked out in beauty. (Yunus:24)

23.a. فلما تجلب ربه للجبل جعله دكا وخير موسى صعقا (آل عمران:143)
When his Lord manifested Himself to the Mound He made it as dust, and Mouses fell down in a swoon (Al-Afra:f:143)

The structures of verbs of existence plus verbal nouns in the above verses convey the meaning of passive. That is they may be converted into passive verb forms without any change in meaning as follows respectively:

21.b. فقصعوا بظلمهم
They got seized (struck) by thunder and lightning for their presumption.

22.b. زخرفت الأرض وزينتها
The earth got ornamented.

23.b. ذلك الجبل وصعق موسى
The Mound got dusted and Moses got seized (struck)
Verbs of existence plus verbal nouns constructions may correspond to "get passive" in English as "get" carries with it the meaning of "arrive at a resultant state. The existence verbs, "أخذ", "جعً", "خش", and the verbal nouns accompanied may correspond to "get passive" as illustrated in the above sentences.

2.4. ?ismul-Fa'il (Active Participle)
Active participles are heavily used in the Holy Quran to express the meaning of the passive. The following verses are illustrative examples:

24.a. وما لمهم من نصارين (آل عمران:22)
Nor will they have anyone to help (A:I Imra:n: 22)

b. أنهم لمهم المنصرون (المائدة:172)
That they would certainly be assisted (AI-Sa:fa:t: 172)

c. ولا هم ينصرون (الطور:46)
And no help shall be given them. (At-Tu:r:46)

25. a. ٛ١ُٖٟٙ خٕبد ردشٞ ِٓ رحزٙب الأٔٙبس، خبٌذ٠ٓ (اٌزغبثٓ:9)
And he will admit them to garden beneath which rivers flow, to dwell therein forever (Al-Taghābun :9)

b. الأغبْ (اٌزغثٓ:19)
And round about them will (serve) youths of perpetual (freshness) (Al-Insān: 19)

The active participle in (a) verse expresses the meaning of passive as it occurs as passive participles, which convey the meaning of passive, as illustrated in (b) verse. Similarly it occurs as passive verb as illustrated in (c) verse. It is worth mentioning that the active participle "خبٌذ٠ٓ" in 25 (a) is related to the Garden or the Fire, but the passive participle "مخلدون" in (b) is related to the Garden only. Besides, the passive form "خُذ" does not occur in the Holy Quran.

2.5. ?al-Masdar (Verbal Noun)
The last type of construction that expresses the meaning of passive is the verbal noun. This finding agrees with Shabaneh (1981) that passive may be expressed by means of ?al-masdar (verbal noun) in Arabic.

Consider the following verses:

26.a. ثم إلينا مرحجكم فتنبئكم بما كلمتكم تعلمون (يوس:23)
Then to Us is your return and We shall show you the truth of all ye did (Yunus:23)

b. ثم إلى ربك ترجعون (السجدة:11)
Then shall ye be brought back to your Lord (AI-sajda:Il)

27.a. لهم اللغة ووسوء الدار (غافر:52)
But they will (only) have the curse and the home of misery (Gha:fir:52)

b. (2372)
They are cursed in this life and in the Hereafter. (AI-Noor:23)

Verbal nouns in (a) verses above may import the meaning of passive since they can be converted into passive constructions without any change in meaning as illustrated in (b) verses.

Part 2
Syntactic Functions
Passive constructions in the Holy Qur'an assure the following syntactic functions:

1. Inception or Commencement
Passive constructions may initially occur, i.e., they commence the verse in the Holy Quran, e.g:

28. غلبت الروم (الروم:2)
The Roman have been defeated. (Ar-Ru:um: 2)

29. ضربت عليهم الذلة أينما قفوا ... (آل عمران:112)
Shame is pitched over them wherever they are found...(A:I-Imraan:112)

2. Predicate (Comment)
Passive constructions may fall in the predicate of the sentence:

30. وانقروا يوماً لا تجزي نفس عن نفس شيئاً، ولا يقبل منها شفاعة ولا يأخذ منها عدل، ولا هرون تصرون (البقرة:48)
Then guard yourselves against a day when one soul shall not avail another, nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped. (Al-Baqara:48)
Who doth more wrong than those who forge a lie against Allah? They will be brought before their Lord. (Huu'd: 18)

The passive verbs in the above verses: ﴿يَعْتَرِضُونَ﴾ and ﴿يَنصُرُونَ﴾ function as predicate of the subjects: ﴿أُولَيْكَ﴾ and ﴿أَهَلَّ﴾.

3. Predicate (Comment) of Kana and Its Sisters:
Passive constructions may function as the predicate of ﴿وَبُٕٕ﴾ and ﴿وَعْبَٕ﴾.

32. ﴿فَأَصِحَ مَعْنَا لاَتْعُدُّونَ﴾ (Al-Ahqaaf: 63)

This is the Hell of which ye were promised. (Yaa-Siin: 63)

33. ﴿فَأَصِحَ اوَّلٖ لَا تَعْدُونَ﴾ (Al-Ahqaaf: 25)

Then by the morning they - nothing was to be seen but (the ruins) of their houses! Thus do We recompense those given to sin! (Al-Ahqaaf: 25)

The passive verbs ﴿وَعْبَٕ﴾ and ﴿فَأَصِحَ﴾ function as predicate of ﴿وَبُٕٕ﴾ and ﴿فَأَصِحَ﴾ whose subjects (topics) are ﴿أُولَٰٖٔ﴾ and ﴿أَعَمْلَ﴾.

4. Predicate (Comment) of Inna and Its Sisters
Passive constructions may also function as predicate of Inna and its sisters, as in:

34. ﴿إِذْ كُفِّرُونَ يُنظُرُونَ﴾ (Ya-aafir: 10)

The unbelievers will be addressed: "Greater was the aversion of Allah to you than is your aversion to yourselves" (Ya-aafir: 10)

وَلَكِنَّا خُمْنُنَا أُوْزِإٓاً مِّن زِيَّةِ الْقُوْمِ (ظُح: 87)

But we were made to carry the weight of ornaments of the (whole) people. (TaaHaa: 87)

وَانْتَخَذْنَا مِن دُونِ اَّللّ تَعْدُونَ لَعِلْهُمْ يَنْصُرُونَ (پس: 74)

Yet they take (for worship) gods other than Allah, (hoping) that they might be helped. (Yaa-Siin: 74)

The passive constructions in the above verses function as predicate of ﴿إِذْ كُفِّرُونَ﴾ and ﴿إِذْ كُفِّرُونَ﴾ respectively whose subjects (topics) are ﴿أُولَٰٖٔ﴾ and ﴿أَعَمْلَ﴾.

5. Conditionals / Protasis
Passive constructions may occur in the conditional subordinate(if) clause as illustrated in the following verses:

37. ﴿وَإِذَا قُلُوكُمْ لَهُمْ لَا تَفْتَنُوا فِي الْأَرْضِ قَالَوْا إِنَّا نَحْنُ مَلَائِكَةٌ مُّضْلِلُونَ (الْبَقْرَةِ : 11)﴾

When it is said to them, "Make not mischief on the earth," they say, "we are the ones that put things right." (Al-Baqara: 11)

وَأَطْمَأْنَا الْحَجَّ وَالْعُمْرَةَ ۛ شَهْدَةَ، فَأَحْصَرْنَا فِي هَذِهِ الْيَوْمِ ۛ فَأَحْصَرْنَا (الأَبْقَار: 196)

And complete the "Hajj" or "Umra" in the service of Allah, but if ye are prevented (from completing it), send an offering for sacrifice. (Al-Baqara: 196)

39. ﴿وَلَوْ رَضُوْا لَعَادُوْا لَمْ نَعْدُوْا عَنْهُمْ وَلَمْ نَكُنْ لَكَانِيِّوْا (الْأَلْبَار: 28)﴾

But if they were returned, they would certainly relapse to the things they were forbidden, for they are indeed liars. (Al-An'aam: 28) The passive constructions in the above verses ﴿قَبِلَ اِخْصَرُمُ﴾ and ﴿قَبِلَ اِخْصَرُمُ﴾ fall in the subordinate clauses immediately after the subordinators ﴿إِذَا﴾ and ﴿إِذَا﴾ as conditional particles.

6. Conditionals / Apodosis
Passive constructions may also occur in the apodosis (the main clause of the conditional sentences):

40. ﴿وَإِذَا رَأَيْتُوا الْكَبَاءَ فَلَا يُخْفِفُ عَنْهُمْ وَلَا حَمْرُونَ (الْمُذْهَب: 85)﴾

When the wrong-doers (actually) see the Chastisement, then will it be no way be mitigated, nor will they then receive respite. (An-Nahl: 85)

وَأَنْ يَتَعِيَوْنَ يَغْتَبُوا بِمَآ كَلَامِهِ يَشْوِي الْوَجْهَ (الأَلْكِمْ: 29)
If they implore relief, **they will be granted** water like melted brass, that will scald their faces.(Al-Kahf:29)

If anyone desires a religion other than Islam, **never will it be accepted**. (Âl-'Imraan:85)

(They are) the ones that say (of their brethren slain) while they themselves sit (at ease): "If only they had listened to us, they would not have been slain."(Âl-'Imraan:168)

The passive constructions in the above verses all fall in the main clauses of the conditional sentences whose particles are respectively.

**7. Complement of Oath**

Passive constructions may occur as complements of oath in the Holy Quran:

By Allah, ye shall be certainly be called to account for your false intentions. (Al-Nahl:56)

Say: Yea, by my Lord, ye shall surely be raised up; then shall be told (the truth) of all that you did. (At-Taqâabun:7)

In the above verses the passive constructions function as complements of oath:

**8. Complement of Vocative**

Moreover, passive constructions may occur as vocative complements as illustrated below:

O our father! No more measure of grain shall we get.(Yuusuf:63)

O ye people! We have been taught the speech of birds, and we have been given of everything.(Al-Naml:16)

In the above verses, the passive constructions fall in the complement of vocative whose particles and vocative nouns are:

**9. Indirect Object (Object 1):**

Passive constructions may function as objects:

Allah forgiveth not that partners should be set up with Him. (An-Nisâa’:48)

On that day those who reject faith and disobey the Messenger will wish that the earth were made one with them. (An-Nisâa’:43)

Follow thou the inspiration sent unto thee, and be patient and constant. (Yuuânus: 109)

In the above verses the passive constructions all function as objects where the subjects and the predicators are respectively.

**10. Direct Object (Object 2):**

Passive constructions may also function as direct object (object 2) as illustrated in the following verses:

The only reasons why their contributions are not accepted that they reject Allah and His Messenger. (At-Tawba: 54)
فوجدناها ممتلّى خيرًا شديدًا وشهيًا (الجن:8).

But we found it filled with stern guards and flaming fires (Al-Jinn:8)

The passive clauses in the above verses function as direct objects (02). The indirect objects (01) are the pronoun in ٓه and the pronoun in ٓهم. Ibn Aqil (VOL 2:449-50) says that "If the verb is distransitive, the object that is semantically the actor (object 1) comes before the other object (object 2)".

He gives the following example: أعلنت زيداً درهماً (I gave Zaid a penny) where Zaid -an comes first and dirham -an "a penny" comes next because Zaid is semantically the actor as he (Zaid) is the one who took the penny. Therefore (Zaid -an) is the 1st object and "dirham -an" is the 2nd object.

11. Objects of Saying Verbs:
Passive constructions also function as objects of the verbs of saying:

قل للذين كفروا ستنغلبون وتحشرون إلى جهنم (آل عمران:12).

Say to those who reject faith: Soon will ye be vanquished and gathered together to Hell (Āl-‘lmraan:12).

قل أُنهى إلى أن استمع نفر من الجن فقالوا إنا سمعنا قرآنًا عجبًا. (آل عمران:1).

Say: It has been revealed to me that a company of Jinns listened to the Quran. They said, “We have heard a wonderful recited.” (Al-Jinn:1).

53. Allah said, “Accepted is your prayer (O Moses and Aaron)! So start ye straight, and follow not the path of those who know not.” (Yuunus:89). The passive constructions in the above verses function as Od of the saying verbs "قل" and "قل".

13. Adjective (Epithet) Attributive
Passive constructions may also function as attributive adjectives. That is, they function as post-modifiers to the head nouns as illustrated in the following verses:

كلكم خير أمة أخرجت للناس (آل عمران:110).

Ye are the best of peoples evolved for mankind. (Āl-‘lmraan:110).

ما كان جديدًا يفترى ولكن تصديق الذي بين يديه (يوسف:111).

It is not of what invented, but a confirmation of what went before it. (Yusufi:111)

In the above verses the passive constructions: أُضي، اُخشجذ، ٠ـُفزشٜ function as attributive adjectives (post-modifiers) to the head nouns اًوزبثب، اُِخ، حذ٠ثب respectively. Moreover, the passive construction is attributive adjective in the accusative case to اًوزبثب which functions as the predicate of وبْ in accusative case as well. But اُخشجذ is attributive adjective in the genitive case since it post-modifies ٌّب اُِخ which is in the genitive case.

14. Circumstantial Phrase (Accusative)
Passive constructions function as circumstance (adverbials) in the Holy Qur’an as illustrated in the following verses:

فلم رأى فرسوه فيُد من دُير قال الف له من كيدك إن كيدك عظيم (يوسف:28).

So when he saw his shirt, which was torn at the back, her husband said: ”Behold! It is a snare of you women! Truly, mighty is your snare” (Yusuf:28).

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Until behold, they arrive there: *Its gates will be opened* and its keeper will say. (Az-Zumar:73) The passive constructions in the above verses and was prescribed to all function as circumstances (adverbials) in the accusative case as well.

**Part 3**

**Semantic Functions**

The active or passive turn is used according as our viewpoint is shifted from one primary to another in the sentence. Active and passive sentences mean essentially the same, yet they are not exactly synonymous. It is therefore redundant for a language to have both turns. As a rule, the person or thing that is the centre of interest at the moment is made the subject (or the theme) of the sentence, and therefore the verb must in some cases be put in the active, in others in the passive. Most grammar books, if not all, contain lists of functions of passive. The corpus (The Holy Qur'an) revealed that in the vast majority of cases the choice of passive turn is due one of the following: (i) goal prominence, (ii) agent prominence, (iii) constructing agentless (short) sentence i.e. concealing the agent, (iv) elaboration on the agent, (v) retaining the same grammatical subject in successive sentences, (vi) more suitable in complex sentences, and (vii) producing suspense. See (Jespersen (1933) and (1984), Quirk et al. (1972) and (1985) Leech and Svartvik (1975), Allen (1983), Celce - Murcia et al. (1983) Van Ek (1984) Palmer (1987).

Generally speaking, passive sentences in Arabic are basically used when the agent participant (actor) of the action is unknown, or when the writers/speaker intentionally chooses not to name the agent. Consequently great emphasis is placed on the action and the goal (or the patient). See Al- Ashmoni (1955), Ibn Ya'sh, Ibn Agil (1972), Hasan (1975), Ibn Hisham (1979), Ibn Usfour (1980), Al- Samarra'i (1989) A- Mallah (1988) Khalil (1989), Maghalseh (2007) among others. In the Holy Qur'an, the agent is omitted and the passive is used for one of the following reasons: (i) unknown agent, (ii) explicit agent, (iii) implicit agent, (iv) interest in goal/action, (v) concealment of the identity of the agent, and (vi) suspense, among others:

1. Passive constructions are used for brevity and conciseness through the ellipsis of the agent participant (actor).

And if ye punish, let your punishment be appropriate to the wrong *that has been done you.* (Al- Nahl:126)

The rhetorical advantage of passivization is achieved through brevity and conciseness because it intensively affects the recipient as the attention is focused on the process rather than the details. See Al- Siyuti : Al-Igān fi 'ulum Al- Qur'an, Vol.3 page 170. The sayer of the first past passive verb (قَبِل) in verse (2) above is His Mighty Allah, whereas the sayer of the second past passive verb is either His Mighty Allah when he means cursing and evicting tyrants, or the Prophet Nūh when he means supplicating Allah to curse / evict tyrants. See Al- Rāzi: Mafātih Al- Ghab Vol. 8 page 539. Moreover, all the passive verb forms are used to indicate the excellence and perfection of the system and symmetry used. See Ibn Al- Jawziyyah : Al Fāwā'id Mushawwīqa ?īlā 'ulūm Al- Qur'an page 264-65.

2. Passive is used when Allah instructs man about matters related to their dealings with one another as illustrated in the following verses:

When a (courteous) greeting *is offered to you,* meet it with a greeting still more courteous, or (at least) of equal courtesy. (Al-Nisāʿ:86)

If you *are asked* to go back, go back (Al- Nūr: 28)

3. Passive is also used to show Allah's orders / commands and directives or instructions:

O ye who believe! Fasting is *prescribed* to you as it was prescribed to those before you, that you may (learn) self - restraint. Al- Baqara : 183)

4. And *وَأَنَّ قَبْلَ لَمْ تَرْجِعُوا فَأَرْجُعُوا* (the water)

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6. And *وَأَنَّ قَبْلَ لَمْ تَرْجِعُوا فَأَرْجُعُوا* (the water)
O ye who believe! When the call is proclaimed to prayer on Friday (The Day of Assembly), hasten earnestly to the remembrance of Allah. (AL-Jumā’ta : 9)
And complete the Hajj or Umra in the service of Allah, but if ye are prevented (from completing it), send an offering for sacrifice. (Al-Baqara: 196)

4. Passivization is also used when the focus is on permission and prohibition:

This day are (all) things good and pure made lawful unto you. The food of the people of the book is lawful unto you. (Al-Ma’dîda : 5)

Permitted to you on the night of the fasts, is the approach to your wives. (Al-Baqara: 187)

Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah, that which hath been killed by strangling or by a violent blow, or by headlong fall. (Al-ma’dîda : 3)

Prohibited to you (for marriage) are: your mother's, daughters, sisters; father's sisters, mothers sister ; ( Al-Nisā : 23)

I decreed that matter whereof ye twain do enquire. (Yusuf: 41)

Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah, that which hath been killed by strangling or by a violent blow, or by headlong fall. (Al-ma’dîda : 3)

Prohibited to you (for marriage) are: your mother's, daughters, sisters; father's sisters, mothers sister ; ( Al-Nisā : 23)

I decreed that matter whereof ye twain do enquire

and he did not say

I decreed that matter whereof ye twain do enquire

diplomatically and humbly

6. Verification and confirmation:

And the question is (thus) settled? But to Allah Do all questions go back (for decision). (AL-Baqara: 210)

The past passive verb form " قضی " is used to show verification and confirmation. This is to say, this verb indicates what this verse includes will occur for sure. See Al-Shawkani: Fath Al-Qadir Vol. 1 page 313.

7. The passive is also used to glorify or dignity the agent participant, in this case His Al-might Allah:

Cursed be the conjecturers. (Al- Zāriyāt : 10)

instead of saying

Allah cursed the conjecturers.

And Hell, that Day, is brought (face to face). (Al- Fajr:23)

instead of saying

And Allah that Day brought Hell. (face to face).

8. Explicit Agent: The passive is used when the agent (His Al-might Allah) is already known and there is no need to mention Him. That is to say, the agent can be easily recovered from the linguistic / situational context:

Man is a creature of haste (Al- Anbiya‘ : 37)

For man was created weak (in resolution) (Al-Nisā : 28)

The rhetorical advantage of the passive verb in (16) is verification / confirmation, whereas it is ratification / approval in (17). The agent does not exist in these two verses, and the action (process) is concentrated on. See Ibn Jinny: Al-Muhtasib Vol . 1 page 66.
The verb "Allah hath sealed" their hearts so they know not (Al- Tawba : 93)

Allah hath sealed their hearts so they know not (Al- Tawba : 93)
The verb "طَيِّبٌ" in (21) is passivized to harmonize with the verb "أَنْزَلَ" in the previous verse:

"If the verb is passivized, this is not because the agent is implicit, but to know that the process actually takes place". See Al- Zarkashi : Al- Burhan Vol, 3 page 144 In the following verse:

"คูร(an is read), listen to it with attention, and hold your peace: that ye may receive Mercy . ( Al- A'raf : 204 )The passive verbs are used to concentrate on the process, but not on the agent .

9. The passive is used to create suspense in the Holy Qur'an, particularly in story telling .See Al- Samarra'i (1980:96-7)

The Trumpet will (just )be sounded, when all that are in the heavens and on earth will swoon, except such as it will please Allah (to exempt ). Then will a second one be sounded when , behold, they will be standing and looking on ! And the earth will shine with the light of its lord: the record (of Deeds ) will be placed ( open ); the prophets and the witnesses will be brought forward ; and a just decision pronounced between them; and they will not be wronged ( in the least ). And to every soul will be paid in full ( the fruit) of its deeds; and (Allah) knoweth best all   that they do .The unbelievers will be led to Hell in groups: until, when they arrive there, its gates will be opened . And its keepers will say, did not messengers come to you from among yourselves, rehearsing to you the signs of your Lord, and warning you of the Meeting of this Day of yours?

The answer will be:"true: but the decree of chastisement has been proved true against the unbelievers!" (To them) will be said : " Enter ye the gates of Hell, to dwell therein : And evil is (this) abode of the arrogant !" And those who feared their Lord will be led to the Gardens in groups in until behold , they arrive there ; its gates will be opened and its keepers will say : "Please be upon you! Well have you done! Enter ye here, to dwell therein."(Al- Zumar : 68-73)

10. Linguistic context and versification.

Both active and passive forms are frequently used in the Quranic discourse, both in its linguistic context and versification.

"وَفِى ٱلْخَبَابِ يَخْرُطُونَ ۖ ۛاِلْرَّمَيْنِ ۚ وَقَرَرَ بِهِمْ ۗ وَقَدْ فَتَنَّتْهُمْ ۗ وَقَدْ خَفَّفْتَ عَنْهُمْ ۖ فَهَلْ يَسْتَعْلَىٰ قَلَبُهُمْ أَنْفَسَهُمْ" (Al- Tawba : 87)

Their hearts are sealed and so they understand not (Al- Tawba : 87)

"وَطَيِّبٌ عَلَىٰ قَلَبِهِمْ ۖ فَلَا يَفْقَهُونَ ( ٱلْتَّوْبَة : 87)" (21)

Their hearts are sealed and so they understand not (Al- Tawba : 87)

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Allah hath sealed their hearts so they know not (Al- Tawba : 93)

The verb "طَيِّبٍ" is passivized to harmonize with the verb "أَنْزَلَ" in the previous verse:
When a sure comes down, enjoying them to believe in Allah and to strive and fight a long with His Messenger, those with wealth and influence among them ask thee for exemption, and say: "Leave us (behind) : we would be with those who sit ( at home )." (Al-Tawba : 86).

The verb "طَعِب" in (22) is activated to harmonize with the verbs "رَضِيَ" and "بَسَنَ" in the same verse:

إِنَّمَا السِّبِيلُ عَلَى الْذِّينَ يَسَنُوا وَبَسَنُوا بَيْنَهُمْ وَكَبَأْنَا ذُرُّوْنَ كَنِّذَٰلِكَ لِلْقَاعِدِينَ (النَّوْة: 86).

When the sun (with its spacious light) is folded up; when the stars fall losing their luster; when the mountains vanish (like a mirage); when the she-camels, ten months with young, are left unattended; when the mountains are herded together (in human habitations); when the oceans boil over with a swell; when the wild beasts are sorted out (being joined, like with like); when the female (infant), buried alive,
is questioned for what crime she was killed; when the scrolls art laid open; when the sky is unveiled; when the Blazing Fire is kindled to fierce heat; and when the Garden is brought near, then shall each soul know what it has put forward (Al-Takwir:1-14) The passive verbs are all assonant and parallelised. Moreover, the intervals between them suit the verses in which these verbs are used.

14. In the Holy Qur'an Al-mighty Allah ascribes good deeds to Himself, and therefore active constructions are used and the agent is overt, whereas the bad deeds are ascribed to others and passive constructions are used and the agent is covert:

And we understand not whether ill is intended to those on earth, or whether their Lord (really) intends to guide them to right conduct (Al-Jinn:10)

However, sometimes the good deeds are used with passive, but in this case the active verb form is previously mentioned:

We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least (Al-Anbiyā':47)

15. Coloring the Quranic discourse.

Both active and passive verb forms are frequently used in the Quranic discourse but each form is used in its linguistic context. Consider the following verses:

And remember we said: 'Enter this town, and eat of the plenty therein as ye wish (Al-Baqara:58)

And remember it was said to them: Dwell in this town and eat therein as ye wish. (Al-A'raf:161)

The past passive verb form (is granted) is used in (35) because it is preceded by the past active form (are preceded) in (34) in which the agent is explicit. Al-Razi (Mafutih Al-Ghayb Vol.2 92) ascribes this variety in the first context (34) to two reasons: disambiguity and the previous linguistic context, i.e., mentioning the blessings or the special favour His Almighty Allah bestowed upon Children of Israel:

O children of Israel! Call to mind the special favour which I bestowed upon you, and that I preferred you to all others. (Al-Baqara:47)

and this context suits active verb form with the overt agent, His Almighty Allah.

In the second context (35) the ambiguity is eliminated as the agent is stated previously in (34) and this suits the passive verb form. See Al-Naisaburi : Ghra'ib Al-Qur'an Vol.1 page 324 and Abu Hayyan : Al-Bahr Al-Muhit Vol.1 page 346.

16. Sometimes passive verb forms are used before the active forms. This refers to the fact that Arabs prefer the most important for them is what is mentioned first. See Sibawayh : Al-Kitāb Vol.1 page 15 and Al-Iskafi : Durat Al-Tanzil page 1316. Consider the following verses:

And amongst them will be passed round vessels of silver and goblets of crystal (Al-Insān:15)

And round about them will serve youths of perpetual (freshness). (Al-Insān:19)

In (37) passive verb from is used because the most important for the audience is the description of what is roaming with, whereas the description of the roamers is the most important in (38) where active verb from is used.

17. Passive verbs forms are used in the Holy Qur'an to show mockery / irony / sarcasm.

(الإعراب: 147)
Those who reject Our Signs and the Meeting in the Hereafter, vain are their deeds: Can they except to be rewarded except as they have wrought? (Al- Araf : 147).

If they (the wrong – doers) implore relief they will be granted water like melted brass that will scold their faces. (Al – Kahf : 29)

Ordinarily, the passive verb forms يُّجِوزُون (be rewarded) in 39 and يُّغَلَثُون (be granted) in 40 are collocationally used with right – doers , but they are used with الذين كتبوا (those who reject Our Signs ) in (39) and الطَّلَامِين (tyrants ) in (38).

18. Thematization The choice of passive is a made of expression. That is "the notion of passive is fundamentally pragmatic" (Givon, 1990:566). Since every speech event takes place in a social context, the passive offers speakers a way of "information packaging" which allows prominence to fall on participants affected by the process rather than the actors (cf. Foly and Van Valin, 1985). Thus, the passive enables the speakers to place the actor and participant affected in the structure of information in "new" and "old" slot respectively (cf. Halliday, 1994). In this context, the passive construction is , like topicalization, a case of foregrounding which draws our attention to an element prominently placed ,namely ,the affected participant .(cf .Keenan ,1985:243). The passive is used when the attention of the reader / hearer is directed to the person / thing (done – to) affected by the action rather than the doer (agent) of the action i.e. proposing the done to to be the departure point.

A Book revealed unto thee , so let thy heart be oppressed no more by any difficulty on that account , that with it thou mightiest warn ( the erring ) and a reminder to the Believers. (Al- Araf : 2).

A Book , whereof the verses are explained in details ; a Qur'an in Arabic , for people who understand . (Fussilat : 3).

Ye people of the Book! Why dispute ye about Abraham , when the Torah and Gospel were not revealed till after him ? Have ye no understanding? ( Al- Imran : 65).

In that situation were believers tried: They were shaken as by a tremendous shaking (Al- Ahzab : 11)

But the Thamid, they were destroyed by a terrible storm of thunder and lightning! And the Ad, they were destroyed by a furious wind, exceedingly violent. (Al- Hāqqa: 5-6)

Passive is also used when the function is not to bring the doer (agent) into view, but to highlight the action (process) itself.

Then when the Trumpet is blown, there will be no relationship between them that day , nor will one ask after another (Al- Mo?minūn: 101).

The Trumpet will( just) be sounded when all that are in the heavens and on earth will swoon . ( Al-Zumar :68).

The Day that the Trumpet shall be sounded, and ye shall come forth in crowds. (Al – Naba? : 18)

The action / process of (نَفَخَ في الصُّور) and its terror and intensity is highlighted. It is not out of place to state what Al-Alousy says in his Rouh Al- Ma؟a?nī fi Tafsir Al-Qur’an Al- Ahīm page 266 "It is scientifically approved that the intensity of sound causes nervous tension and anger, and when it increases to reach more 200 decibel, the man will lose consciousness and die immediately.

10. Passive constructions are also used to depict the invisible / supernatural scenes of Garden and Fire in the Judgment Day. See Al- Zamakhshari : Al- Kashāf Vol . 2 page 470.

And fear the Fire, which is prepared for those who reject Faith. (Al- Imrān :131).
50. Be quick in the race for forgiveness from your Lord and for a Garden whose width is that (of the whole) of the heavens and of the earth prepared for the righteous. (Al- Imrān: 133)

The passive verb form ( дعو ) is used when His Al- mighty Allah talks about the جنة ( Garden) and the النار (Hell) with their general names. The active verb form ( دعو ) is used when Allah uses other names of the جنة and the النار or their properties or their signs / meanings or indications. See Musa : Al- Fījāz Al- Balaghi fi Istiddām Al-Fīl Al- Mabni lil – Majhūl.

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51. Verily Allah has cursed the unbelievers and prepared for them a Blazing Fire (Al- Ahzāb :64).

The Wrath of Allah is on them: He has cursed them and got Hell ready for them, and evil is it for a destination. (Al- Fath : 6)

52. The answer of the believers, We shall set up scales of justice for the Day of Judgment, so that

53. Gardens of Eternity which they will enter : beneath them flow(pleasant) rivers. ( Al- Nahl : 31).

54. And caused their people to descend to the House of Prediction (Ibrāhīm: 28).

55. Soon I will cast him into Hell – Fire! (Al-Muddaththir: 26).

56. Who has, out of His Bounty, settled us in a Home that will last.(Fatir :35).

57. If only the People of the Book had believed and been righteous, We shall indeed have blotted out their iniquities and admitted them to Garden of Bliss (Al- Ma’i’dah : 65).

58. And caused their people to descend to the House of Prediction (Ibrāhīm: 28).

59. O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah and leave off business ( Al- Jum’a :9).

The answer of the believers, when summoned to Allah and His Messenger, in order that He may judge between them, is no other than this: They say, "We hear and we obey." (Al- Nūr: 51).

We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least (Al- Anbiyā : 47).

The punishment of those who wage war against Allah and His Messenger, and strive with mighty and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land. ( Al- Ma’i’dah : 33).

It is prescribed, when death approaches any of you, if he leave any goods, that he make a bequest to parents and next of kin (Al- Baqara: 180).

21. Passive constructions are used for Allah to express His disapproval, criticism, reprimand, disapprove and blame. The following are illustrative examples:

22. Of course it is known to Allah those among you who strive with might and main (Al- Tawba:16)
Does Man think that he will be left uncontrolled, (without purpose)? (Al- Qiyāma :36)

**Aًََُْ رَىُْٓ آ٠َبرِٟ**

Does he not know and that which is (locked up) in (human) breast is made manifest when that which is in the graces is scattered abroad? (Al- Údāyat :9-10).
**أَفََّٓ عُٛءُ عٍََِِّٗ فَشَآُٖ حَغًَٕب**

Which is better? – he that he is cast in the fire , or he that comes safe through , on the Day of Judgment ( Fusilat :40).

**أَفَ٠ْذِ٠ُِْٙ غٍُرَّذ اَ٠ََ٦ب اٌِّّْ اٌَّزِ٠َٓ ٠َشُِْـــــَْٛ اٌُّْحْصََٕبدِ اٌُّْئَِِْٕبدِ**

Is he, then, to whom the evil of his conduct is made alluring, so that he looks upon it . (Fātir :8).

In the above verses neither scribe nor witness (whoever they are ) should suffer harm, the Believers , (whoever they are) and (whoever the caller is) should leave off business and hasten to Remembrance of Allah , the Believers (whoever they are), when summoned to Allah and His Messenger should say " We hear and obey " , no one (whoever he is ) will be dealt with unjustly , those who wage war against Allah and His Messenger (whoever they are ) should be punished through execution , or crucifixion , or the cutting off hands and feet from opposite sides or exile from the land , and it is prescribed to you (whoever you are ) when death approaches , you should make a bequest to parents and next of kin .

22. Passive is used in the Holy Qur'an in supplication and curse.

**قِلُ َّ أَصْحَبَتُ الأُخْذُٚدِ (الرَّحْبُ :4)**

Woe to the makers of the bit (of fire ).(Al- Burūj :4).

Those who slander chaste, indiscreet and believing women are cursed in this life and in the Hereafter: for them is a grievous Chastisement. (Al- Nūr ; 23)

Be their hands tied up and be they accused for the blasphemy they utter (Al- Mā'idā :64).

The underline passive verb forms in the above verses indicate either supplication or curses. See Al- Razi: Mafatih Al- Ghyāb , Vol . 6 page 80 and Al- Shawkāni : Fath Al- Qadir , Vol . 1 page 83.

Was not the covenant of the Book taken from them, they would not ascribe to Allah anything but the truth. (Al- AÎfrāf :169)

Is it that the Messenger is sent to him, of all people amongst us? Nay, he is a liar, an insolent one? (Al- Qamar :25).

What! Has the Messenger been sent to him – (of all persons) among us? But they are in doubt. (Sād : 8).

All passive verb forms in the above verses are in the form of interrogative sentences to indicate disapproval, criticism, reprimand or displeasure. See Al- Zamkhashari : Al- Kashaf : Vol . 2 page 253, Al- Matsani Abdul Azim : Al- Tafsir Al- Balāghi lil- Qur'an Al- Kareem : Vol .2 page 12 and Vol . 3 page 28-29 , Ibn Kathir : Tafsir Al- Qur'an Al- Azim : Vol . 3 page 541. Therefore the agent is not mentioned to honor and glorify Him.

23. Agent – focusing.

A correlate of the morphosyntactic changes to the verb in Modern Standard Arabic is a pragmatic function “agent defocusing” (Shibantani, 1985:830, Myhill, 1997). Agent defocusing in Modern Standard Arabic occurs in two ways (i) defocusing the agent to the full extent, by deleting it, or (ii) defocusing it to some degree i.e. by allowing it to show up in the prepositional phrase in the rhematic position. (Agentive / long passive). Nevertheless, agent – defocusing, contrary to common beliefs, should not be understand to be a form of downgrading the agent by moving it to the end position. Actually, one of the motivations for using the passive construction in Arabic is to assign new to an agent noun root. The following example illustrated this point:

**وَقَالُوا لَا يِلَوْلَا نُزُّلَ عَلَيْهِمْ أَيّاً مِنْ دَكْرِيِّ (الأَنَّامِ :37)**

They say "Why is not a sign sent down to him from his lord!" (Al-Ân?ām : 37)
The agent "min rabbihi" is represented as demoted, but in this particular position it receives more prominence than if it were in invited position.

قل إنما أتبع ما يوحى إلي من ربى (الأعراف: 203) (77)
Say: "I but follow what is revealed to me from my lord". (Al-A?rāf : 203).
The agent "min rabbi" is presented in this verse to show that the Holy Qur'an is revealed to Mohammad from Allah, but not from anybody else.

24. Presupposition

Another point that is worth mentioning has to do with the pragmatic notion of presupposition. Modern Standard Arabic presupposes the process and asserts the participants. The following verse is an illustrative example:

يا أهل الكتاب لم تحاجوني في إبراهيم وما أنزلت النور والإنجيل إلا من بعده أُفَل تغلب ( آل عمران : 65) (78)

Ye people of the book! Why dispute ye about Abraham, when the Torah and Gospel were not revealed till after him? Have ye no understanding? (Al- Imrān: 65) Communicatively, the above passive construction could be an answer to the question "What happened?" what is presupposed, therefore, is , in Enkrist's words (1979:137) , " information that the speaker (His Almighty Allah in this context ) believes that the recipients of the message already have ." Thus the ?unzilat " ( were revealed ) is presented as theme and old information and " ?al – tawrah " ( the Torah ) and ?al - ?injīl" ( the Gospel ) counts as " new " information . Therefore, the passive form " ?unzilat " ( were revealed ) coincides at the message , whereas the affected participant occurs as " new " within the rheme.

Findings

The message of the Holy Qur'an is couched in various literary structures, which are widely considered to be the most perfect example of the Arabic language. It has a rhythm of peculiar beauty and a cadence that charms the ear. Quranic discourse is a linguistic scenery characterized by a rainbow of syntactic, semantic, rhetorical, phonetic and cultural features that are distinct from other types of Arabic prose. Through the combination of these features, a unique linguistic texture unfolds to the reader, dominated by harmony on the syntactic, semantic and prosodic levels. Quranic discourse has its specific syntactic and lexical items. Both word order and the selection of specific lexical items are semantically oriented. In addition, its stylistic and syntactic properties i.e. grammatical choices and lexical choices are language-specific and may not be shared by other genres.

Through this study we tried to investigate the syntactic and the semantic/ stylistic functions of the passive constructions in the Holy Qur'an. Since the study depends not only on syntax, but also on semantics and interpretation, we dare say that the passive constructions that can not be parsed, i.e., they do not have syntactic functions actually do have such functions. Relative clauses, for example, function as postmodifiers to the head nouns, "kana" and its sisters in addition to" Inna" and its sisters do have passive constructions as their predicate. Moreover, passive constructions may function as complement of oath and complement of vocative.

The inception function does have semantic, syntactic and stylistic functions in the sense they occur initially for a semantic/stylistic purpose which is to emphasize them through foregrounding. Foregrounding (clefting) of certain constituents in the Qur'anic discourse has a special communicative functions. Foregrounding is a syntactic operation/technique that places one or more constituents to the beginning of the sentence for effective stylistic reasons. For example, the passive constructions خلق ، ظل، غليك in examples (1,2,3) above occur initially for a semantic/stylistic reason, i.e., foregrounding, to emphasize the process rather than the participants. If the participants occur initially as ، الأرواح البدائل ظل على غليك . The facts presented in this paper demonstrate beyond any doubt that voice is a grammatical category that exists in Arabic in general and in the Holy Qur'an in particular .They also prove that it is one of the options available to native speakers of Arabic to express certain communicative functions.
That is to say, Arabic passive constructions are often optional, i.e. the passive is a stylistic variant of the active. There are, nonetheless, some situational contexts where the passive is obligatorily used. This is particularly true when the agent is unknown or the speaker/ writer does not want to reveal the identity of the doer / agent for one reason or another.

Active sentences are more frequently used than passive sentences in the Holy Qur'an, in which they exist, constitute only 5.3% of the overall number of the verbs investigated. Concerning types (classes) of passive sentences in Arabic in general and the Holy Qur'an in particular, they have not, unfortunately, been extensively discussed. This may be ascribed to the following factors:

1. influence of traditional studies ,
2. reliance on classical examples / usage , and
3. lack of theoretical conviction.

The Holy Qur'an has agentive and agentless passive constructions. But agentless passive constructions remarkably outnumber agentive ones. Although Arabic has only agentless passive sentences, some passive sentences have explicitly stated agents. Such sentences may have been imposed in Arabic by the influence of western languages. However, this issue is different in the Holy Qur'an where the agent is explicit or overt for certain purpose intended by His Al- mighty Allah. (See Part 3 above).

Semantically speaking, although Arabic has only agentless passive sentences. Some Arabic passive sentences in the Holy Qur'an explicitly stated agents for certain purposes meant by His Al- mighty Allah. The expressed agent in the Holy Qur'an is introduced by (i) min or (ii) min ladun .Moreover; agentive (long) passive sentences in the Holy Qur'an are used to accord with the information -flow principle, end weight principle, and end-focus principle.

Finally ,there are some constructions revealing the meaning of passive in the Holy Qur'an, namely : ?ismul-maf?ul (passive participle) ( which may correspond to " semi passive " in English because (i) they both exhibit adjectival properties , and (ii) both constructions indicate an event and a receiver or a sufferer) ,?af?a:l ?al-muta:wa?a (reflexive verbs) with different forms (?infa?ala , tafa?ala , ?ifta?ala , tafa?ala ), fi?l ??al-kawn +?al- masdar (verbs of existence +verbal noun ) ( which may correspond to " get passive " in English as " get " carries the meaning of " arrive at a resultant state " , ?ismul-fa?:al (active participle) and ?al-masdar (verbal noun.)These constructions have their passive counterparts and/or they can be transformed into passive constructions without any change in meaning.

Implications

Although this study is linguistically descriptive and is not pedagogically oriented, it may have, nonetheless, pedagogical implications for foreign language teachers, learners, translators, textbook writers, test makers as well as syllabus designers. This study may in various ways help the language teachers and learners and translators in identifying the syntactic passive forms and structures that have different functions. In other words, this study may help students of EFL and translators understand the major similarities and differences between Arabic and English. Moreover, it may help the teacher to diagnose and remedy the difficulties the students may encounter.In this sense, the findings of this study may be used by text book writers, test makers, syllabus designers and teachers of English and Arabic as foreign languages. Moreover, this study may be helpful to ESP practitioners who are interested in preparing ESP teaching materials based on the analysis of authentic texts and concerned with the syntactic functions and meanings, in terms of categories and functions, which are conveyed by the syntactic passive constructions.

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