

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

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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-samarra'i, Al-Rajih 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, clefting.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 form, 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 أسْتَهْزِئُ برسُلِي من قبلك فحاق بالذين سخروا منهم ما كانوا به يستهزئون (الانعام: 10)

Mocked were (many) messengers before thee; But their scoffers were hemmed in by the thing that they mocked. (AI-Ann'a:m:10).

2. يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِهِمْ لَعَلَّكُمْ تَتَّقُونَ . (البقرة: 183).

O ye who believe! Fasting is **prescribed** to you as it **was prescribed** to those before you, that ye may (learn) self - restraint.(AI-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-majhu:l**, 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,AI-?ansāri , 1996 :74 , among others) .However, in the Holy Qur'an it is not infrequent to find agentive / long passive construction :

3. وقالوا لولا أنزل عليه آيات من ربه (العنكبوت: 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) ?ala: 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. قل إنما اتبع ما يوحى إلي من ربي (الاعراف:203)

Say: "I but follow what **is revealed** to me **from my Lord**". (Al- A'ra:f:203)

5. كتاب أحكمت آياته ثم فصلت من لدن حكيم خبير (هود:1)

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:l)

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 (واتبع) (من لدن خبير) and (ما يوحى اليك) is placed before new information (من ربي) and (كتاب أحكمت آياته) (حكيم). 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 لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ (الرعد: 7)

And the unbelievers say does not his lord send him a sign (Al- Ra'ed:7)

7. الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا (الكهف: 1)

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: " آيه " has already been mentioned. In contrast " من ربه " is new information.
- 6 unlike 7 begins with a reference to " آيه " 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 (آيه). 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 فأما ثمود فأهلكوا بالطاغية وأما عادَ فأهلكوا بريح صرصر عاتية (الهاقّة:5-6)

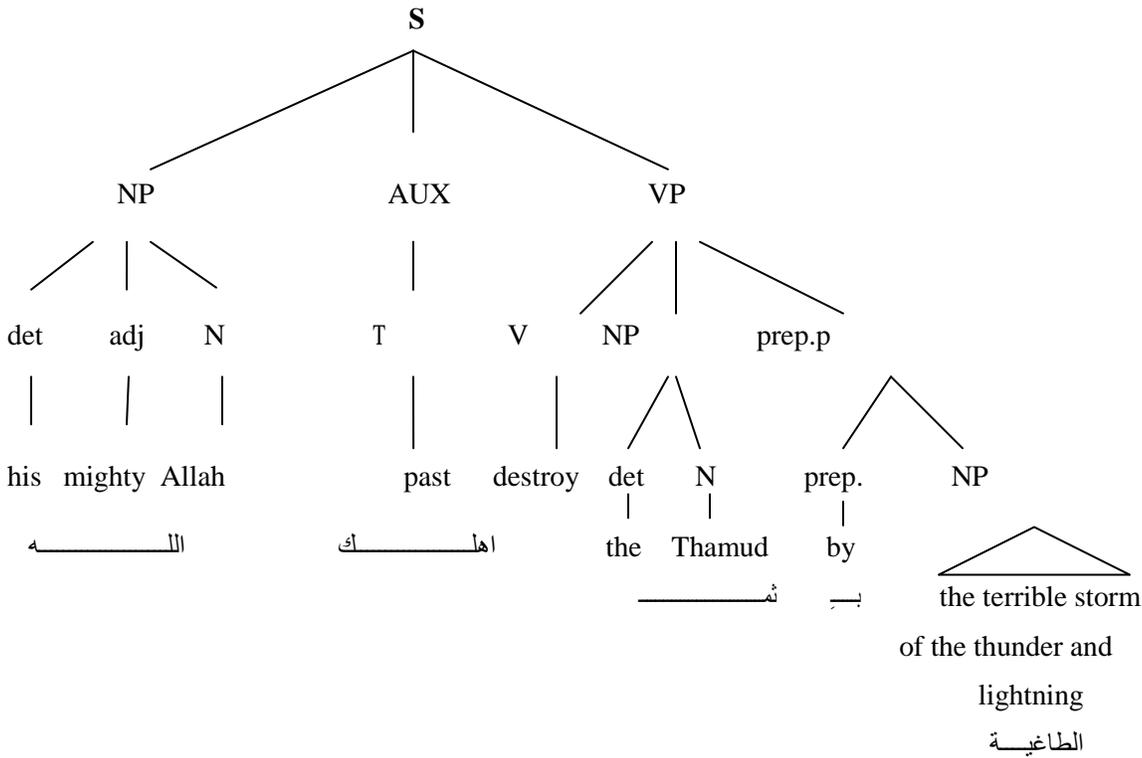
But the Thamud, they **were destroyed by a terrible storm of thunder and lightning!** And the Ad, they **were destroyed by a furious wind, exceedingly violent.** (AI-Ha:qqa:5-6)

Verse No 7.a above illustrates this point. The verse can be interpreted as either:

8.b أهلك الله ثمود بالطاغية وأهلك الله عاد بريح صرصر عاتية

His Mighty Allah destroyed the Thmud by a terrible storm of thunder and lightning, and He destroyed the Ad by a furious wind, exceedingly violent:

8.b

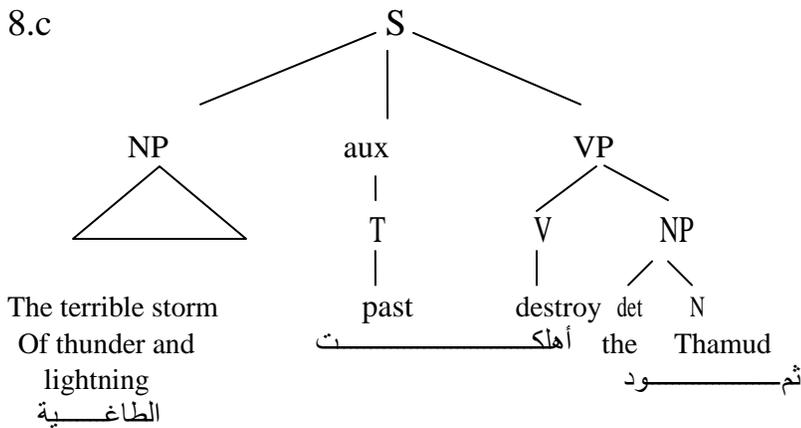


or as :

8. c. أهلكت الطاغية ثمود وأهلكت الريح الصرصر العاتية عاد

A terrible storm of thunder and lightning destroyed the Thamud, and the furious wind, exceedingly violent, destroyed the Ad.

8.c



2. Relevant Transformations

Ibn Malik argues that the passive sentence is transformed from its active counterpart. The Kufans believe that the passive verb is not transformed from its active counterpart. See (Ibn Usfur, 1970, VOL 2: 478). Unlike the Kufans, the Basrians, represented by Sibawayh; believe that the passive verb is derived from its active counterpart. It can be pointed out that contemporary Arab grammarians such as Hasan (1975), Al-Samarra'i (1980), Saad (1982), Al-Rajih (1985) do not differ much in their analysis of the passive from the traditionalists. This is due to the fact that contemporary grammarians are explicating the traditional concepts by means of their own examples representing current use without departing from the main grammatical framework postulated by traditional grammarians. The Holy Quran shows that there are other constructions revealing the meaning of passive besides the agentive and agentless passive examples mentioned in section (I) above. It is worth mentioning that such constructions are frequently used in the Holy Quran. The constructions may be divided as follows:

2.1. ?af'a:l ?al-muta:wa' a (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. ?infa'ala

9. (174: عمران) فأنقلبوا بنعمة من الله وفضل (آل عمران: 174)

And they **returned** with grace and bounty (A:l-Imra:n:174)

10. وإذا السماء انفطرت وإذا الكواكب انتثرت البحار فجرت وإذا القبور يُعْثرت (الانفطار: 1-4)

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

2.1.2. Tafa'ala

11. a (37: النور) يوم تتقلب فيه القلوب والابصار (النور: 37)

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

11. b. (66: الاحزاب) يوم تُقلب وجوههم في النار (الاحزاب: 66)

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

2.1.3. ?ifta'ala

12. a. (20: عمران) فإن أسلموا فقد اهتدوا (آل عمران: 20)

If they do, **they are in the right guidance** (A:l Imra:n:20)

12. b. (101: عمران) ومن يعتصم بالله فقد هُدى إلى صراط مستقيم (آل عمران: 101)

Whoever holds firmly to Allah **will be shown** a Way that is straight. (A:l Imran:101)

2.1.4. Tafa'ala

13. a. (78: الرحمن) تبارك اسم ربك ذي الجلال والإكرام (الرحمن: 78)

Blessed be the name of Lord, full of Majesty, Bounty and Honour. (Al-Rahman:78)

13.b. (8: النمل) فلما جاءها نودي أن بورك من في النار ومن حولها وسبحان الله رب العالمين (النمل: 8)

But when he came to the Fire, a voice was heard: "**Blessed are** those in the Fire and those around: And Glory to Allah, the Lord of the World. (Al-Naml: 8)

2.2. ?ismul-maf'u: l (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:

14. (25: البقرة) ولهم فيها أزواج مطهرة (البقرة: 25)

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

15. (54: الأعراف) والشمس والقمر والنجوم مسخرات (الأعراف: 54)

And the sun, the moon, and the stars (all) **are subservient** by His command. (Al-A'raf: 54)

ونخرج له يوم القيامة كتاباً يلقاه منشوراً (الاسراء: 13).

On the Day of Judgment we shall bring out for him a scroll which he will see **spread open**. (Al-Isra:'13)

ʾismul – mafʾu:l (passive participle) in Arabic imports the meaning of passive . This construction always comes after the head noun since Arabic in most cases does not allow the adjective to precede the noun it modifies. Sometimes ʾismul- mafʾu:l functions as an adjective as in above examples. However, the passive participles in the above verses: مطهرة (purified), مسخرات (subservient) and منشوراً (spread open) convey the meaning of passive function as post-modifier in (14) , subject complement in (15) and object complement in (16) ,particularly if they are translated into English . ʾism-ʾal-mafʾu:l constructions (passive participle) may correspond to semi-passive or quasi- passive in English. Sentences that belong to this class have verbal, adjectival, and nominal properties depending on linguistic and/or situational context. That is to say, these passive participles originally come from passive constructions. The following verses exemplify this point:

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-Imra: n: 7)

17.b. كتاب أحكمت آياته ثم فصلت من لدن حكيم خبير (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 محشورة كل له أبواب (ص: 19)

And the birds **gathered (in assemblies)**: all with him did turn (to Allah). (Sa: d: 19)

18.b. والذين كفروا إلى جهنم يُحشرون (الانفال:36)

And the unbelievers **will be gathered together** to Hell.(AI-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:ʾib ʾal- fa:ʾil) as well.

19. ذلك يوم مجموع له الناس (هود: 103)

That is a Day for which mankind **will be gathered** together. (Hu: d: 103)

20.(50:ص) جنات عدن مفتحة لهم الأبواب

Gardens of Eternity, **whose doors will (ever)be open to them** (Sa:d : 50)

In the above verse **مفتحة** and **مجموع** function as pro-agents to the passive participle **مفتحة** and **مجموع** respectively. See Maghalseh (2007:532).

2.3. Fiʾl- ʾal-kawn+ʾal-musdar (Verb of Existence + Verbal Noun)

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 **أخذ**, **جعل**, **أخذ**, **أعد**, **أصاب**, **يوتي**, and **جاء**. Consider the following verses:

21.a **فأخذتهم الصاعقة بظلمهم** (النساء:153)

But they **were seized** for their presumption, **by thunder and lightning** (AI-Nisa':153)

22. a حتى إذا أخذت الأرض زخرفها وازينت (يونس: 24)

Till the earth **is clad with its golden ornaments** and is decked out in beauty. (Yunus:24)

23.a فلما تجلى ربه للجبل جعله دكاً وخر موسى صعقاً (آل عمران:143)

When his Lord manifested Himself to the Mound He **made it as dust**, and Moses **fell down in a swoon**(AI-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 **فصعقوا بظلمهم**

They **got seized** (struck) by thunder and lightning for their presumption.

22.b **زُخِّرت الأرض وازينت**

The earth **got ornamented**.

23.b **دُك الجبل وصُعق 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", "جعل" and "خرّ", and the verbal nouns accompanied may correspond to "get passive" as illustrated in the above sentences.

2.4. ?ismul-Fa:ʿ 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. (22: عمران) وما لهم من ناصرين

Nor will they have anyone to help (A:I Imra:n: 22)

b. (172: الصافات) أنهم لهم المنصرون

That they **would** certainly **be assisted** (AI-Sa:fa:t: 172)

c. (46: الطور) ولا هم ينصرون

And no help **shall be given** them. (At-Tu:r:46)

25. a. (9: التغابن) ويدخله جنات تجري من تحتها الأنهار, خالدین فيها أبداً

And he will admit them to garden beneath which rivers flow, **to dwell therein** forever (Al-Taghābun :9)

b. (19: الانسان) ويطوف عليهم ولدان مخلدون

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

The active participle in the (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 "خالدین" 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 "يُخَدّ" 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 (23: يونس) ثم إلينا مرجعكم فننبئكم بما كنتم تعلمون

To Us is **your return** and We shall show you the truth of all ye did (Yunus:23)

26.b. (11: السجدة) ثم إلى ربكم ترجعون

Then **shall ye be brought back** to your Lord (AI-sajda:11)

27.a. (52: غافر) لهم اللعنة وسوء الدار

But **they will (only) have the curse** and the home of misery (Gha:fir:52)

b. (2372: النور) لعنوا في الدنيا والآخرة

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. (2: الروم) غلبت الروم

The Roman **have been defeated**. (Ar-Ruum: 2)

29. (112: آل عمران) ضربت عليهم الذلة أينما تقفوا ...

Shame is pitched over them wherever they are found...(Āl-'Imraan:112)

2. Predicate (Comment)

Passive constructions may fall in the predicate of the sentence:

30. (48: البقرة) واتقوا يوماً لا تجزي نفس عن نفس شيئاً. ولا يقبل منها شفاعَةٌ ولا يؤخذ منها عدل، ولا هم ينصرون

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)

ومن أظلم ممن افترى على الله كذباً , أولئك يُعرضون على ربهم... (هود: 18). 31.

Who doth more wrong than those who forge a lie against Allah? They **will be brought** before their Lord. (Huud: 18) The passive verbs in the above verses: **يُعرضون** and **يُنصرون** function as predicate of the subjects: **أولئك** and **هم** .

3. Predicate (Comment) of Kana and Its Sisters:

Passive constructions may function as the predicate of كان "kana" and its sisters:

هذه جهنم التي كنتم تتوعدون (يس: 63). 32.

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

فأصبحوا لا يرى إلا مساكنهم كذلك نجزي القوم المجرمين (الاحقاف: 25). 33.

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-Ah qaaaf:25)

The passive verbs **توعدون** and **يرى** function as predicate of **كان** and **أصبح** whose subjects (topics) are **أنتم** in **كنتم** and the waw in **أصبحوا** .

4. Predicate (Comment) of Inna and Its Sisters

Passive constructions may also function as predicate of Inna and its sisters, as in:

إن الذين كفروا يُنادون لمقت الله أكبر من مقتكم (غافر: 10). 34.

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

ولكننا حُمّلنا أوزاراً من زينة القوم (طه: 87). 35.

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

واتخذوا من دون الله آلهة لعلهم ينصرون (يس: 74). 36.

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 **إن**, **لكن** and **لعل** respectively whose subjects (topics) are **الذين كفروا**, the suffixed pronoun: the **نا** in **لكننا** and **هم** in **لعلهم**.

5. Conditionals / Protasis

Passive constructions may occur in the conditional subordinate(if) clause as illustrated in the following verses:

وإذا قيل لهم لا تفسدوا في الأرض قالوا إنما نحن مصلحون (البقرة : 11). 37.

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)

وأتموا الحج والعمرة لله، فإن أحصرتم فما استيسر من الهدى (البقرة: 196). 38.

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)

ولو رُدوا لعادوا لما نهوا عنه وإنهم لكاذبون (الأنعام: 28). 39.

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 **قيل**, **أحصرتم** and **رُدوا** fall in the subordinate clauses immediately after the subordinators **إذا** (when) , **إن** (if) and **لو** (if) as conditional particles

6. Conditionals / Apodosis

Passive constructions may also occur in the apodosis (the main clause of the conditional sentences):

وإذا رأى الذين ظلموا العذاب فلا يخفف عنهم ولا هم ينظرون . (النحل: 85). 40.

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

وان يستغيثوا يغاثوا بماء كالمهل يشوي الوجوه (الكهف : 29) . 41.

If they implore relief, **they will be granted** water like melted brass, that will scald their faces.(Al-Kahf:29)

ومن يبتغ غير الإسلام ديناً فلن يُقبل منه (آل عمران : 85)

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

الذين قالوا لإخوانهم لو أطاعونا ما قتلوا (البقرة: 168)

(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.**"(Āl-'Imraan:168)

The passive constructions in the above verses **ما قتلوا** and **فلن يقبل**, **يبتغوا**, **فلا يخفف** all fall in the main clauses of the conditional sentences whose particles are **لو**, **من**, **ان**, **اذا** respectively.

7. Complement of Oath

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

تالله لتُسئلن عما كنتم تفترون (النحل : 56).

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

قل بلى وربى لتبعثن ثم لتنبئن بما عملتم (التغابن:7)

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

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

لتسئلن and **لتبعثن ثم تنبئن** are oath complement of **تالله** and **وربى**.

8. Complement of Vocative

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

يا أبانا مُنع منا الكيل (يوسف: 63)

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

يا أيها الناس علمنا منطق الطير وأوتينا من كل شيء (النمل:16)

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: **منع** and **علمنا** fall in the complement of vocative whose particles and vocative nouns are: **يا أبانا** and **يا أيها الناس** respectively.

9. Indirect Object (Object 1):

Passive constructions may function as objects:

إن الله لا يغير أن يشرك به (النساء: 48).

Allah forgiveth not that partners **should be set up with Him.** (An-Nisaa':48)

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصُوا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ (النساء:42)

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

واتبع ما يوحى إليك واصبر حتى يحكم الله (يونس:109)

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

In the above verses the passive constructions " **أن يشرك به** ", " **ما يوحى إليك** " and " **لَوْ تُسَوَّى بِهِمُ الْأَرْضُ** " all function as objects where the subjects and the predicators are **لا يغير الله**, **لا يوحى** and **يود** respectively (where you - 2nd person singular - is the subject) respectively.

10. Direct Object (Object 2):

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

وما منعهم أن تقبل منهم نفقاتهم إلا أنهم كفروا بالله ورسوله (التوبة:54)

The only reasons why **their contributions are not accepted** that they reject Allah and His Messenger. (At-Tawba: 54)

فوجدناها ملئت حرساً شديداً وشهباً (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 **هم** in **منهم** and the pronoun **ها** in **فوجدناها**. Ibn Aqil (VOL 2:449-50) says that "If the verb is intransitive, the object that is semantically the actor (object 1) comes before the other object (object 2)". He gives the following example: **أعطيت زيدا 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 ستغلبون وتحشرون إلى جهنم (آل عمران:12).

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

قل أوحى إليّ أنه استمع نفر من الجن فقالوا إنا سمعنا قرآناً عجيباً (الجن: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)

قال قد أجيبت دعوتكما فاستقيما ولا تتبعان سبيل الذين لا يعملون (يونس:89).

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 "قتل" and "قال".

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:

قالوا يا قومنا إنا سمعنا كتاباً أنزل من بعد موسى مصدقاً لما بين يديه (الأحقاف:30).

They said, "O our people! We have heard **a Book revealed** after Moses confirming what came before it". (Al-Ahāqaf:30)

كنتم خير أمة أخرجت للناس (ال عمران:110).

Ye are the best of **peoples evolved for mankind**. (Āl-'Imraan:110)

ما كان حديثاً 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: **أُخرجت**, **أنزل**, and **يفترى** function as attributive adjectives (post-modifiers) to the head nouns **كتاباً**, **أمة** and **حديثاً** respectively. Moreover, the passive construction is attributive adjective in the accusative case to **كتاباً** which is parsed as direct objective to the verb **سمع** (where **نا** is the agent in **سمعنا** whereas **يفترى** is attributive adjective to **حديثاً** which functions as the predicate of **كان** in accusative case as well. But **أُخرجت** is attributive adjective in the genitive case since it post-modifies **أمة** 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:

فلما رأى قميصه قد من دبر قال انه من كيدكن إن كيدكن 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, mightly is your snare) (Yusuf:28)

جنات عدن يدخلونها يحلون فيها من أساور من ذهب ولؤلؤاً (فاطر: 33).

Gardens of Eternity will they enter: therein will they be adorned with bracelets of gold and pearls.(Faatir:33)

حتى إذا جاءوها **وفتحت ابوابها** وقال خزنتها (الزمر:73).

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 **قد من دُبر** , **يحلون فيها** and **وفتحت أبوابها** 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 (1951), Thompson (1960), Palmer (1965), Halliday (1967), Corray (1967), Huddleston (1971 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 identify 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).

1) وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ (النحل: 126)

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

2) وَقِيلَ يَا أَرْضُ ابْلُغِي مَاءَكَ وَيَا سَّمَاءِ أَقْلِعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ (هود:44)

Then the word **went forth**: "O earth! Swallow up thy water, and O sky: withhold (thy rain)!" And **the water abated**, and the matter **was ended**. The Ark rested on Mount Jūdi and the word went forth: Away with those who do wrong (hūd:44)

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-Itgan fi 'ulum Al- Qur'an , Vol.3 page 170. The sayer of the first past passive verb (**قيل**) 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- Razi: Mafatih Al- Ghaib 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 Fawā'id Al- Mushawwiqa ?ilā 'ulum 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:

3) وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوها (النساء: 86)

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

4) وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا (النور: 28)

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:

5) يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (البقرة: 183)

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)

6) يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ (الجمعة : 9)

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-Jumu'a : 9)

7) وَأَيُّمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ (البقرة: 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)

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

8) الْيَوْمَ أَحَلَّ لَكُمْ الطَّيِّبَاتِ وَطَعَامَ الَّذِينَ أَوْثُوا الْكِتَابِ حَلَّ لَكُمْ (المائدة: 5)

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'ida : 5)

9) أَحَلَّ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ (البقرة: 187)

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

10) حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنزِيرِ وَمَا أِهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوْدَةُ وَالْمُنْتَرِيَةُ وَالنَّطِيْحَةُ وَمَا أَكَلَ السَّبْعُ (المائدة: 3)

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'ida :3)

11) حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ (النساء: 23)

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

5. When indicating humbleness, as Prophet Yusuf did when he interpreted the dream to his colleagues in prison:

12) a. قَضَى الْأَمْرَ الَّذِي فِيهِ تَسْتَفْتِيَانِ (يوسف: 41)

(So) **hath been decreed** that matter whereof ye twain do enquire. (Yusuf: 41)

and he did not say

12) b. قَضَيْتُ لَكُمْ الْأَمْرَ الَّذِي فِيهِ تَسْتَفْتِيَانِ

I **decreed** that matter whereof ye twain do enquire

politely and humbly

6. Verification and confirmation:

13) وَقَضَى الْأَمْرَ إِلَى اللَّهِ تُرْجَعُ الْأُمُورُ (البقرة : 210)

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

The past passive verb form "قَضَى" 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:

14) a. قَتَلَ الْخَرَّاصُونَ (الذاريات: 10)

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

instead of saying

b. قَتَلَ اللَّهُ الْخَرَّاصُونَ

Allah **cursed** the conjecturers.

15) a. وَجَاءَ يَوْمَئِذٍ بِجَهَنَّمَ (الفجر : 23)

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

instead of saying

b. وَجَاءَ اللَّهُ يَوْمَئِذٍ بِجَهَنَّمَ

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:

16) خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ (الأنبياء: 37)

Man **is a creature of haste** (Al- Anbiya'? : 37)

17) خُلِقَ الْإِنْسَانُ ضَعِيفًا (النساء: 28)

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.

"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:

18) فَإِذَا نُفِخَ فِي الصُّورِ نَفْحَةً وَاحِدَةً , وَخُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً (الحاقة: 13-14)

Then , when one blast **is sounded** on the Trumpet , and the earth **is moved** and its mountains , and they **are crushed** at one stroke . (Al- Hāqqa :13-14)

19) وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ (الأعراف: 204)

When the Qur'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)

20) وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ * وَأَسْرَفَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ * وَوَفِّيَتْ كُلُّ نَفْسٍ مَّا عَمَلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ * وَسِيقَ (1) الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا حَتَّىٰ إِذَا جَاؤُوهَا فَتِحَتْ (2) أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ * قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ * وَسِيقَ (1) الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاؤُوهَا وَفُتِحَتْ (2) أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ (الزمر: 68-73)

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) knowth 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 : 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.

21) وَطَبَعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ (التوبة: 87)

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

22) وَطَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ (التوبة: 93)

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

The verb " طبع " in (21) is passivized to harmonize with the verb " أنزل " in the previous verse :

وَإِذَا أَنْزَلْتُ سُورَةً أَنْ آمَنُوا بِإِلَهِهِ وَجَاهَدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَحْنُ مَعَ الْفَاعِلِينَ (التوبة: 86) (23)

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 " طَبِعَ " in (22) is activated to harmonize with the verbs " يستأذنونك " and " رضوا " in the same verse :

24) (93) (التوبة: 93) إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ (التوبة: 93)

The ground (of complaint) is only against such as claim exemption while they are rich: they **prefer** to stay with the (woman) who remain behind : All **hath sealed** their hearts so they know not . (Al- Tawba :93)

See Al-Iskafi : Durar Al-Tanzil page 719 , and Al- Zarkashi : Al –Burhan fi ‘ulum Al-Qur'an Vol .3 page 145 .

Moreover, the active form " طَبِعَ " , when ascribed to Allah , indicates that it is stronger and becomes deep-rooted in the heart more than the passive form " طَبِعَ " . See Al-Samara'i: Blaghat Al-Kalima fi Al- Ta'bir Al – Qur'ani page 84 .

11. Degradation / humiliation of the agent participant:

25) (البقرة: 212) زَيْنٌ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا (البقرة: 212).

The life of this world **is alluring** to those who reject faith. (Al-Baqara: 212)

26) (يوسف : 25) قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ (يوسف : 25)

She said:" What is the (fitting) punishment for one who formed an evil design against thy wife, **but prison** or a grievous chastisement? (Yusuf: 25)

The passive verb form " زِين " is used to degrade satan because he is the only one who adorns or decorates the bad deeds . The active verb " زيننا لهم سوء أعمالهم " (we have decorated their bad deeds for them) does not occur in the holy Qur'an absolutely. The verb " يسجن " is passivized to humiliate Prophet Yusuf by Zulaykha, the wife of Al-Aziz .

12. The passive is used when the agent /doer of the action is unknown or unspecified:

27) (يوسف : 26-28) قَالَ هِيَ رَاوَدْتَنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ* وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ * فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكِنَّ إِنَّ كَيْدَكِنَّ عَظِيمٌ (يوسف : 26-28)

He said: "It was she that sought to seduce me – from my(true) self ". And one of her household saw (this) and bore witness, thus: "If it be that his shirt **is torn** from the front, then is her tale true, and he is a liar! But if it be that his shirt **is torn** from the back, then is she the liar, and he is telling the truth! 'So when he saw his shirt, that it **was torn** at the back , - her husband said : " Behold ! It is a snare of you women! Truly, mighty is your sname! (Yusuf : 26-28).

The verb " قُدَّ " is passivized because the spectators who were absent from the scene do not know who tore Yusuf's shirt .Is it Zulaikha who was in defense or is it Zulaikha who embarked boldly upon Yusuf ?

28) (النحل: 58) وَإِذَا بُسِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ (النحل: 58)

When news **is brought** to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief (Al- Nahl: 58)

29) (الأنعام: 34) وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَنتَاهُمْ نَصْرًا (الأنعام: 34)

Rejected were the Messengers before thee: with patience and constancy they bore their **rejection and their persecution** until our aid did reach them. (Al- An'ām :34)

It is not important for the spectators to know who brought them the good news . The most important is the action itself.

13. Assonance, intervals, and parallelism between sentences and succession of verb forms:

وإذا الشمس كورت ✕ وإذا النجوم انكدرت ✕ وإذا الجبال سيرت ✕ وإذا العشار غطلت ✕ وإذا(30) الوحوش حشرت ✕ وإذا البحار سجرت ✕ وإذا النفوس زوجت ✕ وإذا الموعودة سئلت ✕ بأي ذنب قتلت ✕ وإذا الصحف نشرت ✕ وإذا السماء كَشِطَّت ✕ وإذا الجحيم سُعرت ✕ وإذا الجنة أُلْفِت ✕ علمت نفس ما أحضرت . (التكوير :1-14)

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 untended** ;when the wild beasts **are herded together** (in human habitations) ; when the oceans **boil over with a swell** ; when the souls 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- Takwīr :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:

31). (10: الجن:10) وَأَنَا لَا نَدْرِي أَشَرٌّ أُرِيدُ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا

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)

32). (47: الأنبياء: 47) وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا

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)

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

33) (269: البقرة: 269) يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا (البقرة: 269)

He grantth wisdom to whom he pleaseth ; and he to whom wisdom is granted receiveth indeed a benefit overflowing . (Al- Baqara : 269)

The passive verb forms " يُؤْت " and " أُوتِي " are preceded by the active verb from " يُؤْتِي " . Allah ascribes the good deeds "granting wisdom" to Himself first, and then passive verb form "is granted" is used in a general sense.

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:

34) (58: البقرة: 58) وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا

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

35) (161: الأعراف: 161) وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ (الأعراف: 161)

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

The past passive verb form (قيل) is used in (35) because it is preceded by the past active form (قلنا) 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:

36) (47: البقرة: 47) يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ (البقرة: 47)

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 :

37) (15: الإنسان: 15) وَيُطَافُ عَلَيْهِمْ بِآيَاتِهِ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا (الإنسان: 15)

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

38) (19: الإنسان: 19) وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثورًا (الإنسان: 19)

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 roamed 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.

39) (الأعراف: 147) وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ (الأعراف: 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- A'rāf : 147) .

40) إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ الْكُفْرَ (29)

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 يُجْزَوْنَ (be rewarded)in 39 and يُغَاثُوا (be granted)in 40 are collocationally used with right – doers , but they are used with الَّذِينَ كَذَبُوا (those who reject Our Signs) in (39) and الظَّالِمِينَ (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 topiclaization ,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.

41) كِتَابٌ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِ وَذِكْرَىٰ لِلْمُؤْمِنِينَ (الأعراف: 2)

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- A'rāf : 2) .

42) كِتَابٌ فَصَّلْتَ آيَاتِهِ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ (فصلت : 3)

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

43) يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلَ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ

(آل عمران : 65)

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).

44) هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زُلْزَالًا شَدِيدًا (الاحزاب : 11)

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

45) فَأَمَّا ثَمُودُ فَأَهْلِكُوا بِالطَّاغِيَةِ * وَأَمَّا عَادُ فَأَهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ (الحاقة : 5-6)

But the Thamūd, 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)

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

46) فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ (المؤمنون: 101)

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).

47) وَنُفِخَ فِي الصُّورِ فَصَبَقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ (الزمر: 68)

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

48) يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا (النبأ : 18)

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

The action / process of (نفخ) and its terror and intensity is highlighted. It is not out of place to state what Al-Alousy says in his Rouh Al- Ma'āni fi Tafsir Al-Qur'an Al- Athim 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.

49) وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ (آل عمران : 131)

And fear the Fire, which is prepared for those who reject Faith. (Al- Imrān :131) .

50) وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ (آل عمران : 133)

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 (أُعِدَّتْ) is used when His Al- mighty Allah talks about الجنة (Garden) and النار (Hell) with their general names . The active verb form (أعد) is used when Allah uses other names of (الجنة) and (النار) or their properties or their signs / meanings or indications .See Musa : Al- Iʿjāz Al- Balaghi fi Istixdām Al- Fiʿl Al- Mabni lil – Majhūl.

51) إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا (الاحزاب : 64)

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

52) وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا (الفتح :6)

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)

53) جَنَّاتٌ عَدْنٌ يَدْخُلُونَهَا يُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ (النحل : 31)

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

54) وَأَحْلَوْا قَوْمَهُمْ دَارَ الْبَوَارِ (ابراهيم : 28)

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

55) سَأَصْلِيهِ سَقَرٌ (المدثر : 26)

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

56) الَّذِي أَحَلَّنَا دَارَ الْمَقَامَةِ مِنْ فَضْلِهِ (فاطر: 35)

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

57) وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَرْنَا عَنْهُمْ سِقَاتِيهِمْ وَلَا نَدْخُلَنَاهُمْ جَنَّاتِ النَّعِيمِ (المائدة: 65)

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- Maʿida : 65)

20. Passive is used to indicate generalization of religious matters / laws.

58) وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ (البقرة: 282)

But take witnesses whenever ye make a commercial contract; and **neither scribe nor witness suffers harm**. (Al- Baqara: 282).

59) يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ (الجمعة : 9)

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- Jumʿa :9) .

60) إِتْمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا (النور : 51)

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).

61) وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا (الانبياء: 47)

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- Anbiyāʾ :47)

62) إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ (المائدة: 33)

The punishment of those who wage war against Allah and His Messenger, and strive with might 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- Maʿida : 33) .

63) كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمْ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ (البقرة: 180)

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, dispraise and blame. The following are illustrative examples:

64) أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ (التوبة: 16)

Do you think that you would be left alone while Allah has not yet known those among you who strive with might and main (Al- Tawba:16)

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى (القيامة: 36) (65)

Does Man think that he will be left uncontrolled, (without purpose)? (Al- Qiyāma :36)

أَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ (المؤمنون: 105) (66)

Were not My Signs rehearsed to you , and ye did but treat them as falsehoods ? (Al- Mu?minūn :105).

أَفَلَا يَعْلَمُ إِذَا بُعِثَ رُوحٌ فِي الْقُبُورِ * وَحُصِّلَ مَا فِي الصُّدُورِ (العاديات: 9-10) (67)

Does he not know and that which is (locked up) in (human) breast is made manifest when that which is in the graves is scattered aboard? (Al- ?adiyat :9-10).

أَفَمَنْ يُلْقَىٰ فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ (فصلت: 40) (68)

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

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا (فاطر : 8) (69)

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.

فَتِلْكَ أَصْحَابُ الْأُخُدُودِ (البروج: 4) (70)

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

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ (النور: 23)

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)

غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا (المائدة: 64) (72)

Be their hands tied up and **be they accursed** for the blasphemy they utter (Al- Mā?ida :64).

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

أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ (الأعراف: 169) (73)

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

أَعْلَقِي الذُّكْرَ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ (القمر: 25) (74)

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) .

أَنْزَلَ عَلَيْهِ الذُّكْرَ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِّنْ ذِكْرِي (ص : 8) (75)

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 dispraise. 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:

وقالوا لولا نزل عليه آية من ربه (الأنعام: 37) (76)

They say "Why is not a sign sent down to him from his lord!" (Al-An?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.

77) قل انما إتبع ما يوحى الى من ربي (الأعراف: 203)

Say: "I but follow what is revealed to me from my lord". (Al-Aʿrāf : 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:

78) يا أهل الكتاب لم تحاجوني في إبراهيم وما أنزلت التوراه والإنجيل الا من بعده أفلا تعقلون (آل عمران : 65)

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 "ʾanzilat " (were revealed) is presented as theme and old information and " ʾal – tawrah " (the Torah) and "ʾal - ʾinjīl" (the Gospel) counts as " new " information . Therefore, the passive form " ʾanzilat " (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, ضربت, غلبت* 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 *الروم الذلة ضربت عليهم غلبت* , and *الانسان خلق* , then they function as predicate to the subjects (comments to their topics) , *الانسان* and *الذلة* , respectively. Thus syntax and style stand "shoulder to shoulder" to produce the intended communicative goal whose meaning could not have been achieved via an ordinary simple syntactic pattern.

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 : *ʔismul-mafʔu:l* (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) , *ʔafʔa:l ʔal-muta:waʔa* (reflexive verbs) with different forms (*ʔinfaʔala* , *tafaʔʔala* , *ʔiftaʔala* , *tafaʔ :ala*) , *fiʔl ʔal-kawn +ʔal- 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 " , *ʔismul-faʔ :al* (active participle) and *ʔal-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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