Passive Constructions in the Holy Qur'an

Passive Constructions in the Holy Qur'an

By

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Abstract

This paper incorporates a fairly detailed analysis of the structures and types of passive constructions in the Holy Qur'an. That is, the study provides a linguistic analysis of forms and structures employed to express the meaning of passive in the Holy Qur'an, but not in other registers.

Most specifically, the study identifies the types of passive and relevant transformations revealing the meaning of passive. Moreover, the study shows that while Arab grammarians have stated some passive constructions that are not mentioned in the Holy Qur'an, they have ignored some others. This, for sure, is due to the inimitability and miraculous and wondrous nature of the Holy Qur'an as it has been revealed in the straight Arab tongue.

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 the Almighty Allah.

Although this study is linguistically descriptive and not pedagogically oriented, it may have, nonetheless, pedagogical implication for foreign language teachers, translators, interpreters, textbook writers, test makers as well as syllabus designers.

The references used in this study, are traditional studies such as Sibawayh, Ibn Malik, Ibn Hisham, Ibn Yaish among others, in addition to the views of the Kufan and Basrian schools. Additionally, references is made to contemporary Arab grammarians such as Hasan, Al-Samarrai, Saad, Al-Rajhi, Maghalseh and Saleh.

Keywords: Holy Qur'an, agentive, agentless, janus agent, reflexive verbs, passive participle, active participle, verbal noun.
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Phonetic symbols of Arabic consonants:

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<td>ء</td>
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<td>?amal (hope)</td>
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<td>ب</td>
<td>voiced bilabial stop</td>
<td>balad (country)</td>
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<tr>
<td>ت</td>
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<td>tammûz (july)</td>
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<td>ث</td>
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<td>د</td>
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<td>ض</td>
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<td>ط</td>
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<td>گ</td>
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<td>ک</td>
<td>voiceless velar stop</td>
<td>kabîrâ (sin)</td>
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<table>
<thead>
<tr>
<th>ج</th>
<th>m</th>
<th>bilabial nasal</th>
<th>murjān (pearls)</th>
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<tr>
<td>ن</td>
<td>n</td>
<td>alveolar nasal</td>
<td>najāh (success)</td>
</tr>
<tr>
<td>ه</td>
<td>h</td>
<td>glottal fricative</td>
<td>hujūm (attack)</td>
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Phonetic symbols of Arabic vowels:

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<tr>
<td>ـ</td>
<td>a</td>
<td>Short front half-open unrounded</td>
</tr>
<tr>
<td>م</td>
<td>i</td>
<td>Short front open spread</td>
</tr>
<tr>
<td>ـ</td>
<td>u</td>
<td>Short front close rounded</td>
</tr>
<tr>
<td>ـ</td>
<td>ā</td>
<td>Long front open unrounded</td>
</tr>
<tr>
<td>ى</td>
<td>ī</td>
<td>Long front close unrounded</td>
</tr>
<tr>
<td>ـ</td>
<td>ŭ</td>
<td>Long front close rounded</td>
</tr>
<tr>
<td>ـ</td>
<td>w̞</td>
<td>non-syllabic labio-dental semi-vowel</td>
</tr>
<tr>
<td>ـ</td>
<td>y</td>
<td>on-syllabic palatal semi vowel</td>
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1. Introduction

A variety of constructions is used throughout the Holy Qur’an to serve different functions. The passive is one of these constructions that need to be tackled to pave the way for a better understanding of passive constructions particularity in the Holy Qur’an.

This paper will analyze the verses of the Holy Qur’an where the 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 is on the event rather than the agent will be explained within the Qur’anic contexts.

The meaning of a cretin 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, 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 the affecting entities (participants), we deal with these processes from a semantic perspective. If the focus is on the noun phrases that occupy the subject and the object positions (participants), we deal with these processes from a syntactic perspective.

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The lexical theory tends to explain both the semantic effects of passivization and the different meanings they convey and the syntactic principles that correspond to these differences. Passivization in Arabic undergoes word-formation processes, and any change in the construction of the Arabic sentence leads to semantic effects on the relations between the lexical items in the passive constructions. The lexical theory provides an analysis of the change in the order of the constituents, and their functions. The relationship between the verb and its arguments is the focus of the lexical theory.

The passive verb in the lexical theory indicates a shift in the roles that lexical items encode in this construction. Lexically speaking, the passive is defined as a situation in which the chief participant is affected, but not volitionally initiating entity, and in which the agentive participant exists within the awareness of the speaker.

The relationship between the arguments and the verbs (processes) are referred to as the thematic roles that assign functions to each argument of the verb in a sentence. Fillmore (1968) and Jackendoff (1972) discuss these lexical entries. They argue that each argument bears a particular thematic role to its predicate verb. Jackendoff (1972) and Formkin et. al. (2010) list the following theta-roles:

Theme: the one or thing that undergoes an action, e.g:

1. قتل الخراصون (القرآن: 10).
   Cursed be conjecturers. (Àz-Zàriyàt:10)

Agent (actor): the one who performs an action, e.g:

2. ما يؤذن الذين كفروا من أهل الكتاب ولا المشركون أن يُذْلُلُونَ عِطَارًا من خير من رَبِّهِم (القرآن: 105).
   It is never the wish of those without Faith among the People of the Book nor of the polytheists. That anything good should come down to you from your Lord (Ál- Baqara: 105)

Experience: the one who perceives something or the entity experiencing some psychological state, e.g:

3. فغظوا هاذا وغثوا عائدين (الإسراء: 119).
   So they were vanquished there and then, and turned about humble. (Ál-Ázar:119)

Benefactive: the entity benefiting from some action, e.g:

4. ومنهم من يلمزك في المسدقات فإن أعطوا منها رضوا وإن لم يعطوا منها إلا حم بسمطون (النيئة:58).
   And among them are men who slander thee in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if not, (i.e., they are not given) behold! they are indignant! (Át- Tawba: 58).

Instrument: the means by which an action is performed, e.g:

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5. فَأَلْلَهُمَا نُودِيَتْ عَلَيْهِمَا لَا إِلَيْهِ مُجْرِيُّ سَرْرِ الْعَنَّابِ (الْحَقَّةِ: 6-5).

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- Hācca: 5-6)

Goal: the place to which an action is directed, or the entity towards which something moves, e.g.:

نَتَلُقُ لِأَهْلِ مَسْرَورٍ (الْحَقَّةَ: 9).

And he will turn to his people, rejoicing! (Al- Inshiqaq:9)

See (2.1. below).

Source: the entity from which something moves or originates e.g:

وَجَرَى الْقَزِيمُ أَوَّلَ الْعُلْوِ الْمُرْتَنُ المَهِيَّ مَن رَٰيَكِ هَوَّ الْحَقِّ (سُبُرِّ: 6).

And those to whom knowledge has come see that the (Revelation) sent down to thee from thy Lord. That is the truth. (Saba’? :6).

This study will help researchers to gain a better understanding of passive constructions. It will also help linguists to compare the semantic and syntactic properties of the passive within the Quranic discourse. Studying the meaning and the structure of the passive constructions in the Holy Quran, students, as well as commentators, will understand the distinctiveness of the passive as a linguistic universal principle that permits a change in the constituent structure of a language without affecting the thematic roles of these constituents.

The importance of the passive construction has been recognized by a number of grammarians. The ancient Arab grammarians like Ibn Jimi and Al-Zamakhshari focus on syntactic aspects of the passive and how this construction is formed. On the other hand, Ibn Kathir and Al-Alusi among others concentrate on the semantic aspects of the language of the Holy Quran, but few of them deal with types of passive construction used particularly in the Holy Quran, and the relevant transformations revealing the meaning of passive. Section (i) incorporates the types of passive sentences: agentive, agentless, and passive sentences with jamats agents. Section (ii) incorporates the constructions(relevant transformations) that reveal the meaning of passive, i.e, reflexive verbs, passive participles, active participles, verbal noun, and verbs of existence +verbal nouns.

2. 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 Qu'anic passive sentences incorporate overtly expressed agents. Thus Qu'anic passive sentences can be divided into two types, namely, (i) agentless passive sentences and (ii) agentive passive sentences.

2.1. Agentless Passive Sentences

As stated above, Arabic does not customarily allow the retention of the agent in the surface
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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:

8. Mocked were (many) messengers before thee; But their scoffers were hemmed in by the thing that they mocked. (Al-Anfâm: 10).

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

2.2. Agentive Passive Sentences

As pointed out in 2.1 above, some passive sentences that occur in the Holy Quran upon which this study is based have overtly expressed agents. This, of course, contradicts the belief which is commonly held by Arab grammarians that Arabic passive sentences do not have expressed agent. This, of course, explains why passive sentences are called ُالمبني اللاماضي that is sentences whose agent is unknown. There is agreement among early and modern grammarians that the mabnî lâl-majhûl 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. Safayway, 1985: 42, Al- ُةانقرا , 1996: 74, among others) . However, in the Holy Qur'an it is not infrequent to find agentive / long passive constructions.

In fact, some contemporary Arab grammarians such as Saad (1982) and Khalil (1988) believe that Arabic contains a set of passive sentences that have overtly expressed agents such as (i) min (ii) min qibla (iii) min ja'ânihi and (iv) ُالا: 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.

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:

*Like transformational grammarians, we assume that passive sentences incorporate an agent in their deep structure.

9. What! Would I be driven into error by that which ye see not. (Al- ُةانقرا: 203)

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

11. Amen the apostle with (the) call of God and (the) messenger, and (the) watchmen of the fire. (282).

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The Messenger believeth in what hath been revealed to him from his Lord as do the men of faith. (Al-Baqara: 282)

12. كتاب الله أحكمت أياه ثم أصلحت من أدنى حكم خير (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). (Hūd: 6)

13. والذين أنتم القرآن من أدنى حكم خير (الملح: 6)

As for thee, thou receivest the Qur'an from One All-wise, All-knowing (Al-Naml: 6)

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 originator of the Qur'an.

Passive verb phrases are less common and used for special discourse functions. They reduce the importance of the agent of an action and fulfill other discourse functions. The frequency of both forms of the passive varies greatly in Holy Qur'an. Passive may occur as either agentless or agentive. In agentless passives (also called short passive) the agent is not specified.

14. ولا تحسن الذين قتلوا في سبيل الله موتاً بحجاب عند ربي بزورون (آل عمران: 169)

Think not of those who are slain in Allah’s way as dead. Nay they live, finding their sustenance from their Lord. (Al-Imrān: 169)

15. فاتولوا وأخرجوا من ديارهم وأولوا في سبيل وفاتولوا وأتولوا لآشور على سبيلهم ولانعدامه جنات تحدي (آل عمران: 195)

Those who have left their homes, and were driven out therefrom and suffered harm in My Cause, and fought and were slain, verily, I will blot out from them their iniquities, and admit them into gardens with rivers flowing beneath. (Al-Imrān: 195)

16. يومئذٍ يد الذين كفروا وعصوا الرسول لئن تفروا بهم الأرض الناساء (الأنفال: 42)

On that day those who reject faith and disobey the Messenger will wish that the earth were made one with them. (Al-Nisā: 42)

17. إما جازوا الذين يحاربون الله ورسوله ويبسون في الأرض فساداً أن تقتلو أو تسلبسوا أو تقطعوا أقدامهم أو أرحامهم من خلاف أو نفروا من الأرض (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-Māʾṣūma: 33).

Agentive passive (also called long passive), on the other hand, contains a by-phrase which is in typical cases specifies the agent of the action. Although the long passive (with a by-phrase) is much less common in the Holy Quran, it is used for specific discourse functions.

In principle, the long passive can be replaced by an active clause with the same meaning.
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For example, the following verses are long passive, and they could be used as active clauses instead.

18. a. (الحزاب:2) وإنما يأتي إليك من ربك يتوجه إلى ربي (سما:50)
   But follow that which comes to thee by inspiration from thy Lord. (Al-Ahzâb:2)

19. a. (الرعد:7) فقول الذين كفروا لو أنزل عليه ربي من ربي (الرعد:7)
   "And the unbelievers say does not his Lord send him a sign "Al-Râ’d: 7)

b. (الكهف:1) الحمد لله الذي أنزل على عده الكتاب ولم يجعل له كتابا (الكهف:1)
   Praise be to Allah who hath sent to His Servant The Book, and hath allowed therein no crookedness. (Al-Kahf: 1)

However, the active clause would have been less appropriate than the passive clause. Why? There are three interconnected motivations for choosing the long passive. (cf. Biber, D.et.al.2002:169).

• 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 (وإنما يأتي إليك من ربك) and (فقول الذين كفروا لو أنزل عليه ربي) is placed before new information (إنزال عليه) and (الحمد لله الذي أنزل على عده الكتاب). 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. Examples (12a) and (12b) above illustrate the three principles well.
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- 12a, unlike 12b begins with given information: "الله" has already been mentioned. In contrast "الله" is new information.

- 12a, unlike 12b, begins with a reference to "الله" which is the current topic of the discourse. In 12b the topic "الله" would have been placed at end of the clause.

- 12a, unlike 12b, begins with a short one word phrase as its subject (الله). It ends with a longer phrase (الله) as its agent. This situation is reversed in 12b.

2.3. Passive Sentences with Janus Agents *

Another point worth mentioning here 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. The use of the 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:

20. a فما ثمود فأهلكوا بالبيضانية وأمًا عاد فأهلكوا بريج صسرع عائثة (الحالة: 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. (Al-Hāqqah: 5-6)

Verse No 20 above illustrates this point. The verse can be interpreted as either:

b أهلك الله ثمود بالبيضانية وأمًا عاد فأهلكوا بريج صسرع عائثة
The Mighty Allah destroyed the Thamud by a terrible storm of thunder and lightning, and He destroyed the Ad by a furious wind, exceedingly violent:

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This appellation is borrowed from English.

or as:

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

Similarly the following verses can be interpreted differently:

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

b. If they implore relief, the Al-mighty Allah will grant them with water like melted brass, that will scald their faces.

c. If they implore relief, water like melted brass will scald their faces.
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22. a

ولو أن قرآن سيرت به الجبال أو قطعت به الأرض أو كلم به الموتى بل الله الأمر جميعًا (الرخصة: 31)

If there were a Quran with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak. (Ar-Rclusão: 31)

b

ولو أن الله سير المجد بالقرآن أو قطع الأرض أو كلم الموتى

If the Almighty Allah moved mountains, or cloved asunder the earth, or spoke to the dead with the Qur'an.

c

If the Quran moved the mountains, or cloved asunder the earth, or spoke to the dead.

The preposition "bi" in the above verses indicates the instrument used to carry out the action. This use of the preposition has been called by Arab grammarians бi: 7a?al-?istifama= the "bi" of instrument. Palmer (1987) also calls this an instrument phrase. One more point that is worth mentioning in this context is that the agent in the above passive constructions (13-15) can be either the Almighty Allah as agent, and in this case it is implicit, or instrument in the active counterparts. Thus, it can be safely stated that the prepositional phrases in (a) sentences may be interpreted as adjuncts whereas they are agents in (b) sentences.

3. 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 Ushfur, 1970, Vol 2: 478). Unlike the Kufans, the Baarians, represented by Sibawaih, 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-Samarrāi (1980), Suad (1982), and Al-Rajhi (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 sentences mentioned in section 1 above. It is worth mentioning that such constructions are frequently used in the Holy Quran. The constructions may be divided as follows:

1. ?af?a?al-mutaway'a (Reflexive Verbs)
2. ?ismul-ma?al:1 (passive participle) (including compound passives)
5. ?al-musdar (Verbal Noun)


The Arabic passive is heavily expressed by reflexive verbs in the Holy Quran. This finding

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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 for the following reasons:

1. The agent is suppressed in both cases.
2. Both constructions occur in the Holy Qur'an.

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

3.1.1. ?infa?ala

فإذا انفتح السماء كائت وردة كأدوان (الرحمن: 37).

23. When the sky is rent asunder, and it becomes red like ointment (Al-Rahmān: 37)

فقالا اضرب ببعضك البحر فاجترى منه بعثاء عذرة (البقرة: 60).

24. We said: 'Strike the rock with thy staff.' Then rushed forth therefrom twelve springs (Al Baqara: 60).

فقالوا بنزعة من الله وفضل آل عمران: (174).

25. And they returned with grace and bounty (Al-Imrân:174)

فطروا هناك، وانفظوا صاعرين (الأعراف: 119).

26. So they were vanquished there and then, and turned about humble. (Al-A'raf:119)

إذا السماء انفتحروا وإذا الكواكب انغشت وإذا البحر فجرت وإذا النور بُعثت (الإخلاص:1).

27. 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-infittār: 1-4)

3.1.2. Tafa?ala

لغيفر لك الله ما تقدمه من ذنوب وما تزودك (الفتح: 4).

28. a. That Allah may forgive thee thy faults of the past and those to follow. (Al-Fath: 4)

إن أجل الله إذا جاء لا ينفعك لو كنت تعلمون (توبة:4).

b. For the Term given by Allah is accomplished, it cannot be put forward: If ye only know. (Nuh: 4)

يومنا تقلب فيه القتوب والأنصاف (النور:37).

29. a. For the Day when hearts and eyes will be turned about.(Al-Noor:37)
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b. بومًا تُلبث وجوهم في النار (الازراء:66)

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

30. a. لا يزال نساءهم الذي نبوا ريبة في قلوبهم إلا أن لبعب قلوبهم والله عليم حكيم (الثورة:110)

Until their hearts are cut into pieces. And Allah is All-knowing wise. (At-Tawba: 110)

b. إنما زراء الذين يحزعون الله ويسعون في الأرض فسأله أن ينقلوا أو يضعوها أو يقطع قلوبهم وأرجلهم من خلاف أو ينعوا من الأرض (المائد: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-Muhàjirûn: 33).

3. 1. 3. ?îfâ'âla

31.a. فإن أسلموا فقد احتوىت (آل عمران:20)

If they do, they are in the right guidance (Al -Imlân:20)

b. ومن يعصكم بالله فدلل على سرعة مستقيم (آل عمران:101)

Whoever holds firmly to Allah will be shown a Way that is straight. (Al -Imlân:101)

32. a. فلما أن جاء النصر لقائد علي وجه الفوز بصرأ (يوسف:96)

Then when the bearer of the good news came, he cast (the shirt) over his face, and he forthwith regained clear sight. (Yusuf: 96)

b. أم رُدّوا إلى الله موالهم الحق (الإمام:62)

Then are they returned unto Allah, their True Protector. (Al-Anfâm:62)

3. 1. 4. Taffâ’âla

33. a. أم جعل الله شركاء خلقوا خلقًا خلقًا على عقلهم (العد:16)

Or do they assign to Allah partners who have created (any thing) as He has created, so that the creation seemed to them similar? (Al- Ra’îd:16)

b. وما قالوه وما صلبوا وكان ميتين لهم (النساء:157)

But they killed him not, nor crucified him. Only a likeness of that was shown to them (Al-Nisâ : 157)

34. a. تبارك اسم ربي ذي الخلال والإكرام ( الرحمن:78)

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

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b.凭什么你没有来呢？在那火狱里将要被烧尽的（《阿尔法·法尔》：18）

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)

3.2. ئسمول مفعول (Passive Participle)

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

35. ولهم فيها أزواج مطهّرة (القرآن: 25)

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

36. ذلك بعليم قلنا أن نسمى النار إلا إياها محدودات (الصفراء: 24)

This because they say:"The Fire shall not touch us but for a few numbered days (Al-Ilm: 24)

37. الشمس والمجر والنجوم مسرح في الأعراف: 54

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

38. وخرج له يوم القيامة كتاباً بليغه مشروراً (الإسراء: 14)

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

ءسمول مفعول (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 ئسمول مفعول functions as an adjective as in the above examples. However, the passive participles in the above verses: مطهرة (purified), محدودات (numbered), مشروراً (spread open) convey the meaning of passive function as post-modifier in (34), pre-modifier in (35), subject complement in (36) and object complement in (37), particularly if they are translated into English.

ءسم مفعول 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:

39. a. والذين أتىهم الكتاب يعلمن أنك يجعل من ربك بالحَرَش (الأعام: 14)

To whom we have given the book, that it hath been sent down from thy Lord (Al-An'am: 114)

b. أفمن يعلم أنك تُنزل إلى من ربك الحق كمن هو أعلم (الرعد: 19)

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Is then one who doth know that that which hath been revealed unto thee from thy Lord is the Truth like one is blind? (Al-Ra’d: 19)

40. a. لا يمسهم فيها نصب وما هم منها بخيرين (الحجر): 48

There no sense of fatigue shall touch them, nor shall they (ever) be asked to leave. (Al-Hijr: 48)

b. الذين أخرجوا من ديارهم بغير حق إلا أن يقولوا بنا الله (الحج): 40

They are those who have been expelled from their homes in defiance of right, (for no cause) except that they say, "Our Lord is Allah". (Al-Hajj: 40)

41. a. وحال بينهم الموج كان من المعزرين (هود): 43

And the waves came between them, and the son was among those who were drowned (Hûd: 43)

b. مما خطباهم أعزروا فأخلوا نارا

Because of their sins they were drowned (in the flood) and were made to enter the Fire. (Hûd: 25)

42. a. هو الذي أنزل عليك الكتاب منه أبات 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-Imran: 7)

b. كتاب أُحْكِمَتْ أَيَّانَةٌ ثم فصلت من دن حكيم 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). (Hûd: 1)

43. a. والطير مصنورة كل له لواب (ص: 19)

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

b. والذين كفرنا إلى جهنم يحترمون (الأنفال: 36)

And the unbelievers will be gathered together to Hell. (Al-Anfal: 36)

The underlined 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 41.a and 42.a. or they occur in the predicative positions, i.e. they have nominal properties as illustrated in 32.a, 33.a. and 34.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 (نا:؟ائل ؟ال-فا:؟)II as well.

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44. Alms are for the poor and the needy, and those employed to administer the (funds): for those whose hearts have been (recently) reconciled (Al-Tawba:60)

45. That is a Day for which mankind will be gathered together. (Hûd: 103)

46. Gardens of Eternity, whose doors will (ever) be open to them (sâd: 50)

In the above verse and the following, the negative particle and function as pro-agents to the passive participle and respectively. See Maghlasheh (2007:532).

Finally, it should be pointed out that within passive participles, there are some negative passive participles. They may be called compound passive participles* because they are morphologically isolated from the active form but not having an infinitive.

The negative passive participles in the following verses consist of two morphemes "ghayru" (the negative particle) and * (passive particle). The negative particle "ghayru" can join or apply to passive participle in the above verses and the like, but it can not join the infinitive. That is to say, "* *", "*" but not "*" but not "*" but not "*"

46. Those whose portion is not wrath. (Al-Fatiha:7)

** This appellation is borrowed from English.

47. (Behold) there a promise not to be belied!” (Hûd:65)

48. (Al-Nûr :29)

49. It is He who produced Gardens, with tellises and without. (Al-Anfâm:141)

50. There cometh a chastisement that cannot be turned out. (Hûd:37)

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51. "Then out of a morsel of flesh, partly formed and partly unformed (Al-Hajj:5)

52. فاؤهُ غير ملحمين (الممارج :30)

Then for them they are not to be blamed (Al-Mafārij :30)

3.3. فِيْلْوِامْ: اِنُّكَ مُهْكَمُ اِنُّكَ مُهْكَمُ (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 used by the author of the paper, and the reader. Consider the following verses.

53.a فِلَأَخَذُوْهُمْ الْسَّاعَةَ بِنَظَّالِمِهِمْ (النساء:153)

But they were seized for their presumption, by thunder and lightning (Al-Nisa’:153)

54. a حَتَّى إِذَا أَخَذَتْ الْأَرْضُ نَفْخًهَا وَزِرْعُهَا (يوس:24)

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

55.a فَلَمَّا نُجِلَّ رَبُّهُ رَبَّ الْجَهَّلِ جَعَلَهَا وَلَقَدْ خَلَقَ سَبْعَةً (الْإِسْرَائِيْل:143)

When his Lord manifested Himself to the Mound He made it as dust, and Moses fell down in a swoon (Al-Araf:143)

56. a سَيَصْبِحُ اللَّهُ مِنْ ذَلِكَ الْيَوْمَ الْيَوْمَا (القُوْرِ:90)

Soon will a grievous chastisement seize the unbelievers among them (Al-Tawba:95)

57. a أَضْعَفَ اللَّهُ مَبَارَكَةً وَأَجْزَاءً عَلِينَهُمْ (الْاَحْزَابْ:35)

For them has Allah prepared forgiveness and great reward (Al-Ahzab:35)

58. a وَاعْتَنُوا بِهَا زَرَقَةً كَرِيمَةً (الْاَحْزَابْ:31)

And we have prepared for her a generous sustenance. (Al-Ahzab:31)

59. a سُوفَ نُؤْتِيهَا أَحْجَرًا عَلِيَّمًا (النساء:74)

Soon shall we give him a reward of great value (Al-Nisa’:74)

60.a وَلَقَدْ جَاتَهُمْ مِنْ رَبِّهِمْ الْيَدَيِّينَ (الْحَجُّ:23)

Even though there has already come to them guidance from their Lord (Al-Najm:32)

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:

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

54. The earth got ornamented.

55. The Mound got dusted and Moses got seized (struck).

56. They will get seized by a grievous chastisement.

57. They will get prepared forgiveness and they will get rewarded.

58. She will get sustained (get prepared for her sustenance).

59. He will get rewarded.

60. They were guided from this Lord.

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, "يُخْطَر" ("khir"), "يُؤْسَر" ("wasaar"), "يُؤْمَر" ("awmar"), "يُعَذَّبُ" ("'adjab"), "يُعَذَّبَ" ("'adjab"), and "يُعَذَّبْ" ("'adjab") and the verbal nouns accompanied may correspond to "get passive" as illustrated in the above sentences.

3.4. ?ismul-Fā'il (Active Participle)

Active participles are heavily used in the Holy Qur'an to express the meaning of the passive. The following verses are illustrative examples:

61. a. Thus will Allah show them (the Fruits of ) their deeds as (nothing but) regrets. Nor will there be a way for them out of the Fire (Al-Baqara: 167)

b. لا بسُمهم فيها نسب وما هم منها يستخرجون (الحجر: 48)
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There no sense of fatigue shall touch them, nor shall they (ever) be asked to leave. (Al-Hijr:48)

c. كتتم خير أمة أخرجت للناس (ال عمران:11) 

Ye are the best of peoples, evolved for mankind.(Al- Imran:110)

62. a. وما له من نصارى (ال عمران:22) 

Nor will they have anyone to help (Al- Imran: 22)

b. أنهم لهم من نصارى (المائدة:172) 

That they would certainly be assisted (Al-Ṣāfīt: 172)

c. ولا هم ينصرون (الطور:46) 

And no help shall be given them. (At-Tūr: 46)

63. a. كل إلينا راجعون (الأيتاء:93) 

(Yet) will they all return to us. (Al-Anbiyā’:93)

b. اليما نرجون (الأنبياء):35 

To us must ye return (Al-Anbiyā:35)

ويدخله جنات تجري من تحتها الأنهار خالدين فيها أبا (الأنغام:9) 

And He will admit them to gardens beneath which rivers flow, to dwell therein for ever. (At- Tāghūn:9)

b. ويرفون عليه ودان مخلدون (الإنسان:19) 

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

The underlined active participles in the (a) verses express the meaning of passive as they occur as passive participles, which convey the meaning of passive, as illustrated in (b) verses. Similarly they occur as passive verbs as illustrated in (c) verses. It is worth mentioning that the active participle "اللهي" in 63 (a) is related to the Garden or the Fire, but the passive participle "مخلدون" is related to the Garden only. Besides, the passive form "خُلُقة" does not occur in the Holy Quran.

3.5. ?al-Masdar (Verbal Noun)

The last type of construction that expresses the meaning of passive is the verbal noun. This finding agrees with Shaban (1981) that passive may be expressed by means of ?al-masdar (verbal noun) in Arabic. Consider the following verses:

65. a. ثم إلينا مرجعكم فذبحكم بما كنتم تعلمون (يوس:23) 

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

Then shall ye be brought back to your Lord (Al-Sajda:22)

66. a. لهم اللعنة وسوء الدار (غافر:52)
   لئنيوا في الدنيا والآخرة (نور:23)
   They are cursed in this life and in the Hereafter. (Al-Noor:23)

67. a. إلى ربك يومئذ الساق (قيامة:30)
   That Day the Drive will be (all) to thy Lord (Al-Qiyama:30)

68. a. وأمهم رزاق فهمب كرة وعشتيا (مريم:62)
   And they will have therein sustenance, morning and evening (Maryam:62)

b. كلما زرعوا فيها من ثمرة رزقا فارها الذي زرعوا من قبل (القرة:25)
   Every time they are fed with fruit therefore, they say this is what we were fed with before. (Al-Baqara:25)

69. قالت ما جزاء من أراد بأيام سوءا إلآ أن ينسخن أو عاليا الم (يوسف:25)
   She said: "What is the fitting punishment for one who formed as an evil design against thy wife, but prison or a grievous chastisement" (Yusuf:25)

70. أولئك لهم مغفرة وأجر عظيم (هود:11)
   For them is forgiveness and a great reward. (Hud:11)

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. It is worth noting that the verbal nouns أجر and عذاب in verses 61 and 62 above do not have passive forms in the Holy Quran. This may refer to the fact that Allah does not intend to torture people, as regards عذاب. Regarding عذاب and مغفرة Allah is the only one who forgives and rewards.

4. Conclusion

The facts presented in this paper demonstrate beyond any doubt that voice is a...
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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.

Active sentences are more frequently used than passive sentences in the Holy Qur’an. The Holy Qur’an has agentive and agentless passive constructions. But agentless passive constructions remarkably outnumber agentive ones.

Semantically speaking, although Arabic has only agentless passive sentences, some Arabic passive sentences in the Holy Qur’an have explicitly stated agents for certain purposes meant by the Almighty 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.

We can conclude that there are some constructions revealing the meaning of passive in the Holy Qur’an, namely: ‘?ismul- maf’al (passive participle), ‘?a’il ‘al-mu’tawi’ (reflexive verbs) with different forms (?infa’ala , tafa’ala , ?infa’ala , tafa’ala ), ‘f?al ‘al-kawn +?a’il- masdar (verbs of existence + verbal noun ), ‘?ismul-fa’il al (active participle) and ?a’il-masdar (verbal noun ). These constructions have their passive counterparts and/or they can be transformed into passive constructions without any change in meaning.

5. 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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خلاصه

تعني هذه الورقة دراسة وصفية تفصيلية للتركيب المبني للمجهول في القرآن الكريم حيث نقوم بالدراسة بتحليل لغوي للتركيب والمبني اللغوي المستخدم في القرآن الكريم للتعبير عن الفعل المبني للمجهول والتي لم يذكرها النحاة. وهذا مرهد بالتأكيد إلى طبيعة القرآن الفريدة والإجعالية حيث أنزل نعه صحيحة نحو بلغ.

تتضمن هذه الدراسة رغم أنها دراسة تفصيلية بعض المؤشرات التعليمية لمدرسي اللغات الأجنبية والمترجمين ومؤلفي الكتب المقررة وواضعي الاختبارات ومضامينا المناهج.

أما المراجع المستخدمة في هذه الدراسة بالإضافة إلى القرآن الكريم فإنه تعود إلى بعض التحويين التقليديين كسيوبيا، وأبن ماك، وإبن هشام، وأبن عبيس، وأبن عوفر، وأبن كثير، بالإضافة إلى مدرستي البصرة والكوفة، وتحويين المغاصين مثل إبراهيم السامرائي، وعهد الرجعي، ومحمد المافقد، وخرترن.

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